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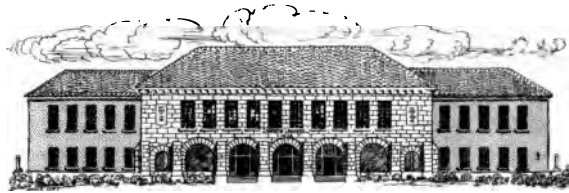
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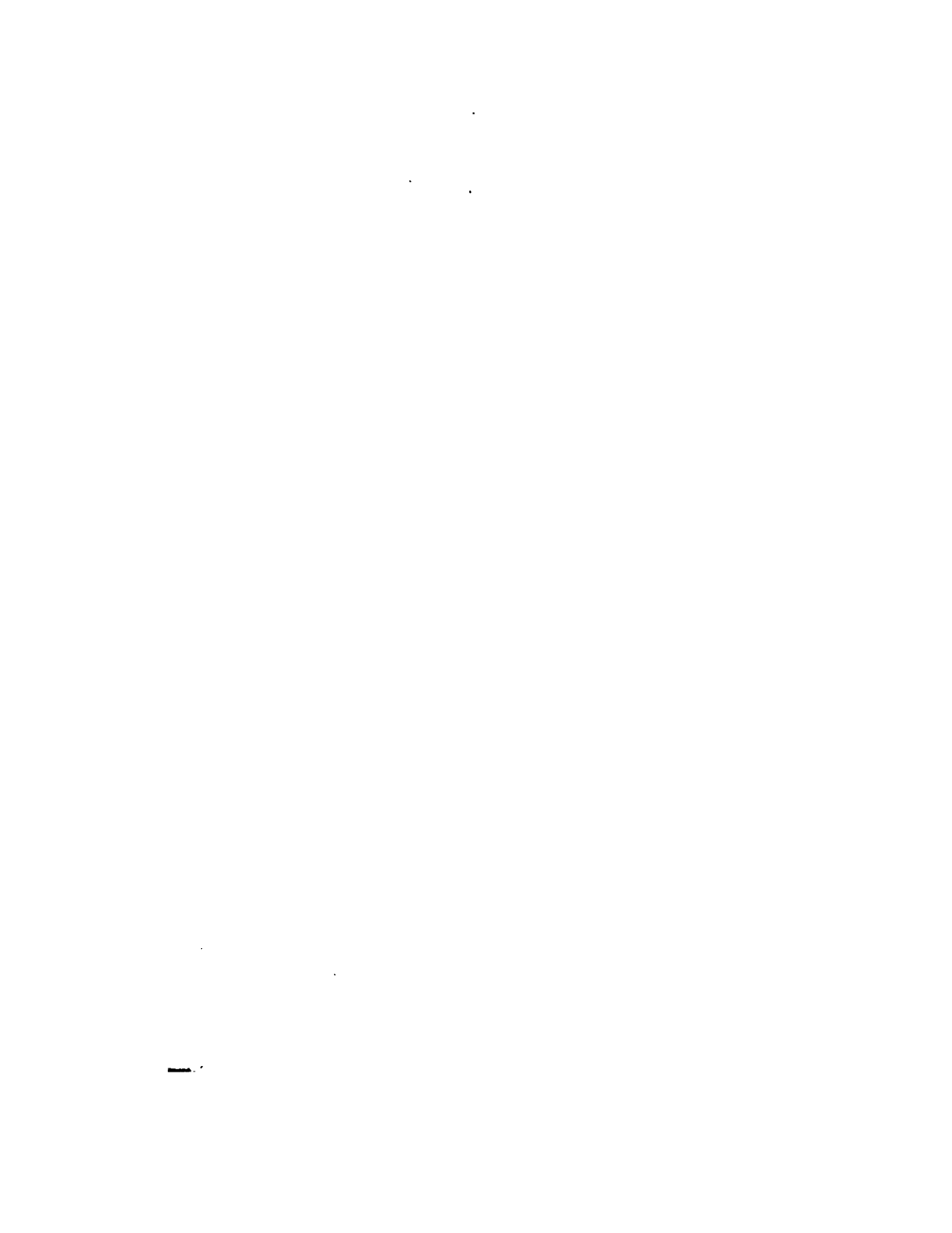


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**THE  
AENEID OF VERGIL**

**BOOKS I-VI. SELECTIONS VII-XII**

**WITH AN INTRODUCTION, NOTES, INDEX AND VOCABULARY**

**BY**

**CHARLES KNAPP, PH.D.,**

**PROFESSOR OF CLASSICAL PHILOLOGY, BARNARD COLLEGE,  
COLUMBIA UNIVERSITY**

**SCOTT, FORESMAN AND COMPANY  
CHICAGO NEW YORK**

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## PREFACE

This book aims to supply the student of Vergil with materials out of which he may construct one consistent interpretation of the Aeneid, and from which he may gain an adequate appreciation of its purpose, its relation to the times in which it was composed, its merits and its demerits. The addition of selections from the latter half of the Aeneid is in line with the well-known recommendations of the Committee of Ten of the National Educational Association. These selections are confined closely to the story of the conflict between Aeneas and Turnus.

It is hoped that the selection of topics in the Introduction will commend itself to all students and teachers of Vergil. Certainly, a right understanding of all these subjects is of profound importance to the interpretation and appreciation of the poem. The Introduction is thus a vital part of the book. It should be repeatedly read in sequence by the student and should be constantly employed in detail by him as he works through the notes.

For convenience I have adopted the text of W. Klouček (second edition, Freytag, Leipzig, 1891), except in three or four places where this text seemed to me impossible. I have, however, declined to follow Klouček in bracketing certain verses and in making some transpositions of verses. I have also determined the punctuation throughout for myself. In matters of orthography I have followed the principles laid down in a report of a Committee on Latin Orthography of the American Philological Association, printed in the Proceedings of that body for July, 1896. In the marking of vowels I have in the main followed the system of Professor Bennett as laid down in the Appendix to his Latin Grammar. The marking of the

## PREFACE

vowel quantities ought to commend itself without the need of argument. A marked text puts the modern boy in the position in which an intelligent Roman boy was when he began his study of Vergil. It is perfectly possible for any teacher who uses this book to drill his pupils as thoroughly as he pleases in the rules for quantity. In one particular, at least, i.e. the marking of the vowel before a mute and a liquid, the practice of this book ought to be most helpful in bringing out facts often imperfectly understood.

In the Commentary the references to parallel passages in Latin authors have been confined to passages from the Aeneid and such parts of Cicero and Caesar as have been read by all pupils. References within the Aeneid itself are made to parts already read by the student. In the Vocabulary I have tried to indicate the fundamental meanings of words and the line along which their meanings were developed.

In writing the Commentary my fundamental reliance has been upon my own study of the poem. The first draft of the notes was written out with little direct reference to other commentaries. This done, I compared my notes with those of all the more common English and German editions. American editions I have put aside entirely while preparing my book; any resemblances between them and this book are due to use of the same authorities, ancient or modern, or to the use of the texts in class work as a student or teacher during the past.

To Professor Harold W. Johnston, of Indiana University, I owe, in large measure, the selection of the topics treated in the Introduction. Again, Professor Johnston and Professor Edward Capps, of the University of Chicago, have read all the proofs and have made many important suggestions and criticisms. To my sister, Miss Adeline Knapp, A.B., I am under especial obligations for valuable help in all parts of the book.

CHARLES KNAPP.

BARNARD COLLEGE,

September 1, 1901.

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See § 281. In his right hand the god is holding a *pecten* or *plētrum*, i.e. a pick or quill (see on *pectine*, vi. 647). The suspended figure on the right arm of the lyre represents Marsyas, who attempted to rival Apollo in musical skill, but was defeated and flayed alive by the god.

23. THE WRESTLERS . . . . . 238

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24. MERCURY . . . . . 279

A copy of a bronze statue now in the Naples Museum. This statue is a product of a famous Greek school of sculpture of the fourth century B.C. The god is for the moment resting. The cut will thus serve to illustrate iv. 252, 253, *hic . . . constitit*, though there the god is resting on balanced pinions. The cut shows the *tālāria*.

25. A BOXER . . . . . 328

A copy of a bronze statue of a professional pugilist: the original is now in the Museum of the Baths of Diocletian, at Rome. The boxer is represented as resting after an encounter. Note the swollen ear (see on *auris*, v. 435), the *caestūs* (cf. *crūdō* . . . *caestū*, v. 69, with note; cf. also v. 404-408, and see *caestus* in the Vocabulary). The massive limbs of the boxer represented by the cut will illustrate such passages as v. 368-377, and v. 421-423.

26. JUPITER . . . . . 344

A copy of a very famous original, called the Jupiter of Otricoli, because it was found at Otricoli, north of Rome, at the end of the eighteenth century. The original is now in the Vatican Museum, Rome. This is the finest of all the extant representations of Jupiter; it conveys admirably that impression of calm and conscious power which one derives from passages like i. 229-296, or from the epithets so frequently used of Jupiter. See § 276.

27. AUGUSTUS . . . . . 398

The original was found north of Rome in 1863; it is now in the Vatican Museum. Augustus is represented as a deity or at least as the world conqueror. The cut thus admirably illustrates such passages as vi. 792-805, and viii. 678-728. Observe the elaborate *lōrica* or breastplate. In the center is Mars (on the left) receiving a standard from a conquered

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Parthian (see on *super* . . . *Indōs*, vi. 794, and cf. viii. 721, with notes). At the top of the breastplate Heaven is portrayed, with the Sun God riding in his chariot. At the right foot of Augustus is a Cupid riding on a dolphin; the Cupid is symbolical of Augustus's kinship with Venus, mother of the Aeneadae, and especially of the Julian line.

## 28. MARS . . . . . 410

The original is known as the Mars Ludovisi, because it was formerly part of the collection in the Villa Ludovisi at Rome: it is now in the Museo Boncompagni at Rome. The statue originally formed one of a group, representing Venus with her right hand on the left shoulder of Mars and entreating him not to enter the battle (in some stories Venus was wife of Mars). The god is yielding to her entreaties. Note the sword in his left hand, with an animal's head forming the hilt, and the *clipeus* by his right side. At the feet of Mars is Cupid. The original group was a Greek work of the fourth century B.C.



## TO VIRGIL

(A poem written by Tennyson, at the request of the people of Mantua, on the Nineteenth Centenary of Vergil's death.)

Roman Virgil, thou that singest Ilion's lofty temples robed in fire,  
Ilion falling, Rome arising, wars, and filial faith, and Dido's pyre ;

Landscape-lover, lord of language more than he that sang the Works  
and Days,  
All the chosen coin of fancy flashing out from many a golden phrase ;

Thou that singest wheat and woodland, tilth and vineyard, hive and  
horse and herd,  
All the charm of all the Muses often flowering in a lonely word ;

Poet of the happy Tityrus piping underneath his beechen bowers ;  
Poet of the poet-satyr whom the laughing shepherd bound with flowers ;

Chanter of the Pollio, glorying in the blissful years again to be,  
Summers of the snakeless meadow, unlaborious earth and oarless sea ;

Thou that seest Universal Nature moved by Universal Mind ;  
Thou majestic in thy sadness at the doubtful doom of human kind ;

Light among the vanish'd ages ; star that gildest yet this phantom shore ;  
Golden branch amid the shadows, kings and realms that pass to rise no  
more ;

Now thy Forum roars no longer, fallen every purple Caesar's dome —  
Tho' thine ocean-roll of rhythm sound for ever of Imperial Rome —

Now the Rome of slaves hath perish'd, and the Rome of freemen holds  
her place,  
I, from out the Northern Island sunder'd once from all the human race,

I salute thee, Mantovano, I that loved thee since my day began,  
Wielder of the stateliest measure ever moulded by the lips of man.





# INTRODUCTION

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## A. THE NEW EMPIRE

### I. EVENTS FROM THE DEATH OF JULIUS CAESAR

**The Aeneid and the Empire.** — The Aeneid stands in most intimate relation to the new Rome which began with the supremacy of Octavianus and to the policies by which that supremacy was distinguished. A brief *résumé* of Roman history between the death of Caius Julius Caesar in 44<sup>1</sup> and the battle of Actium in 31, and an outline of the purposes of the administration ushered in by the latter event will therefore form a fitting beginning of this Introduction.

**The Liberators.** — The high hopes based by the conspirators on the death of Caesar were frustrated by Marcus Aemilius Lepidus, Caesar's *magister equitum*, and Marcus Antonius, better known as Mark Antony, a warm friend of Caesar and consul for 44. The Liberators — so the conspirators called themselves — were glad to make terms with the Senate whereby they were allowed to go free, and all appointments made by Caesar were confirmed. These included the assignment, for 43, of Macedonia to Marcus Brutus, of Gallia Cisalpina to Decimus Brutus, and of Syria to Cassius.

**Octavius.** — When Caesar's will was read, it was found that he had adopted Caius Octavius, grandson of his younger sister, and had made him his chief heir. In March, 44,

<sup>1</sup> Unless otherwise stated, B. C. is to be understood with all dates in this book.

Octavius was at Apollonia in Illyricum, whither Caesar had sent him for training in military affairs. On hearing of Caesar's death Octavius set out at once for Italy. He was then in his nineteenth year, having been born September 23, 63. On his arrival in Italy, he received a copy of Caesar's will, and at once boldly called himself Caius Julius Caesar Octavianus.<sup>1</sup> He then notified all parties in Rome that he would claim to the full his inheritance. Moving slowly through Italy he constantly gained new adherents, and on reaching the city succeeded in winning the favor of the people, who had always been friendly to Caesar.

4 **The Situation in Rome.** — Meanwhile all power had come into Antony's hands. Determined to push his advantage, he obtained at first the province of Macedonia and the control of five out of the six legions gathered by Caesar for an attack upon Parthia. Later the people gave him the Gallic provinces instead of Macedonia and suffered him to transfer the Macedonian legions to Italy on the ground that they were needed against Decimus Brutus, who had gone to his province (§ 2), and was, so Antony declared, menacing the state.

5 **Cicero.** — The famous orator, Marcus Tullius Cicero, had hailed Caesar's death as the dawn of a new era of liberty, but when time revealed the incapacity of the Liberators and the real designs of Antony he began again to despair of the commonwealth. After some hesitation, however, he boldly opposed Antony and denounced him in the strongest terms. Popular opinion and the Senate both now turned against Antony; Decimus Brutus was declared the rightful claimant to the government of Cisalpine Gaul. As a further means of checking Antony all Octavianus's acts were, on Cicero's motion, approved by the Senate.

<sup>1</sup> Among the Romans a person adopted took the full name of his adopter, adding thereto a second cognomen formed out of the clan name of his natural father. When it is said that Caesar adopted Octavius, it is meant that Caesar made Octavius his heir, on condition that Octavius assumed his name.

**The Rise of Octavianus.** — By January, 43, Antony was 6 besieging Decimus Brutus at Mutina (Modena). The Senate sought to relieve Brutus, at first by diplomacy, later by force. Antony finally withdrew across the Alps, intending to meet Lepidus (who had been in Spain fighting Sextus Pompeius, a son of Pompey the Great), and to enlist him against the Senate. In this he was successful. Meanwhile Decimus Brutus, having assumed control in Cisalpine Gaul, had ordered Octavianus to oppose Antony. This Octavianus refused to do. The Senate in consequence turned against him, calling Sextus Pompeius to command all its naval forces, and directing all Roman officials between the Ionian Sea and the Euphrates to obey the orders of Marcus Brutus and Cassius. In self-defence Octavianus put himself in secret communication with Antony. Finally, when an order reached him to fight Antony and Lepidus, he moved with his army to Rome to demand for himself the consulship. Finding opposition useless the Senate made him guardian of Rome, with power to appoint any one he chose to represent him in this capacity whenever he was absent from the city. He was created consul also, with his cousin Quintus Pedius as his colleague.

**The Second Triumvirate.** — Octavianus, now supreme in 7 Italy, at once caused the Liberators and Sextus Pompeius to be condemned as criminals and outlaws. In September, leaving Pedius (§ 6) in charge of Rome, he went north, ostensibly to oppose Lepidus and Antony, but really to open negotiations with them. Presently, at the suggestion of Pedius, the Senate restored Antony and Lepidus to favor, and in October or November Octavianus, Antony, and Lepidus, after a conference of three days, came to an understanding. They called themselves henceforth *Triumviri Rei Publicae Constituendae*, i.e. a board of three commissioners for settling the affairs of the state, and claimed for themselves official standing, decreeing that their office should continue for five years and be equivalent to the consulship. Finally, they

divided among themselves all the provinces not actually in the possession of the Liberators (§ 2).

**8 The Battles of Philippi.** — Brutus and Cassius, who had established their authority in Macedonia and Syria, now met in Asia, to make preparations against the Triumvirs. The hostile forces met in two battles near Philippi in Macedonia, in November, 42. Brutus and Cassius were defeated and committed suicide. Most of their followers went over to the Triumvirs, but some fled to the forces of the Liberators in Asia. These Antony undertook to conquer, and Octavianus returned to Italy.

**9 The Passing of Lepidus.** — On reaching the East Antony came under the spell of Cleopatra's charms, and gave himself up to idleness and pleasure. In 40 Octavianus and Antony were on the point of open rupture, but a collision was averted by the treaty of Brundisium, by which the East, from the Adriatic to the Euphrates, was given to Antony, the West to Octavianus. The latter was to crush Sextus Pompeius, the former to subdue the Parthians. Antony married Octavia, sister to Octavianus. Lepidus received Africa. In 38 the Triumvirate (§ 7) was renewed for five years.

**10** The defeat of Pompey was accomplished at last by Octavianus in 37, largely through the help of Marcus Vipsanius Agrippa, his school-companion and friend, who had been with him at Apollonia (§ 3). The victory had one very important result. While Lepidus and Agrippa were besieging Messana, held by Plennius, one of Pompey's lieutenants, Lepidus began to intrigue with the Pompeians, and finally set himself up against Octavianus. His own troops, however, deserted him and he was forced to beg for mercy. He was, of course, deprived of his share in the Triumvirate. Pompey fell into Antony's hands in 35, and was put to death.

**11 The Overthrow of Antony.** — Octavianus was now sole leader of the Caesarean party, and this party, by reason of Antony's relations with Cleopatra, had come to be regarded

as the champion of all that was for the best interests of Rome. Popular disgust at Antony's conduct was increased by the disastrous failure, in 36, of his expedition against the Parthians. Meanwhile Octavianus had won public esteem not only by establishing a firm government in Italy, but also by winning successes in defence of Roman soil, either personally or through his lieutenants, in Dalmatia, Illyria, and on the Alpine frontier.

By 33 it was plain that war between Octavianus and **12** Antony could not long be averted. When the second term of the Triumvirate (§ 9) expired the agreement was not renewed. Finally, when Titius and Plancus, officers of Antony, deserted him and revealed the fact that in his will he had bestowed upon Cleopatra and his children by her the treasures and the domain of Rome, popular feeling forced Octavianus into a declaration of war. With consummate skill, however, Octavianus caused this declaration to be made against Cleopatra, thus putting himself into the position of one defending his country against a foreign foe, and Antony into that of one supporting a foreigner against his fatherland. The opposing forces met at Actium, September 2, 31. The result of the naval fight there is well known. Antony and Cleopatra fled to Alexandria, and, finding resistance hopeless, shortly afterwards committed suicide. Octavianus reduced Egypt to the form of a province, which he kept under his own direct control. He was now undisputed master of the Roman world. He did not at once return to Rome, but spent nearly two years in the east, arranging its affairs, especially those of Judea.

## II. AUGUSTUS'S<sup>1</sup> POLICY OF RECONCILIATION

**Octavianus's Aims.** — The problem now before Octavianus **13** was to make his power secure by reconciling all classes to the

<sup>1</sup> The name *Augustus* was not bestowed upon Octavianus until 27, but may be used here as having been his through nearly the whole of the period covered by this part of the Introduction.

new order of things. He had the faculty of making and keeping friends, and of using them to further his purposes. Working, then, partly himself, partly through others, he sought to commend his sovereignty by (a) satisfying the general craving for peace, (b) emphasizing the grandeur of Rome and the continuity of the state, (c) reviving the worship of the national gods, and (d) encouraging arts and literature.

- 14 **Maecenas.** — His most efficient helper was Caius Cilnius Maecenas, a noble Etruscan, born about 70. Twice Maecenas had represented Octavianus in negotiations with Antony, and while Octavianus was in the East before and after the battle of Actium the administration of affairs in Italy had been in his hands. He was a man of consummate ability, tactful, resourceful, and farsighted. The success of Octavianus's administration, at least in the years immediately following Actium, was largely due to him.

#### 1. *Augustus Emphasizes Peace and Security*

- 5 **Octavianus's Clemency.** — The conduct of Octavianus after his victory at Actium had greatly strengthened his hold upon popular favor. He had, indeed, put some of his opponents to death, but the number of these was insignificant compared with the multitude proscribed before in similar cases, e.g. by Marius and Sulla. As time showed that the civil strife which had begun with the agitations of Tiberius Gracchus was at an end, honors without stint were conferred on Octavianus; it was even decreed that when the priests offered up prayers for the safety of the Senate and the people they should pray also for him.
- 6 **The Temple of Janus Closed.** — In 29 a ceremony occurred which must have profoundly impressed the popular imagination. An old practice had decreed that the gates of the temple of Janus should be closed in times of 'peace won by victory', but stand wide open in times of war. Only twice before, so tradition said, had these gates been shut. In 29

the Senate ordered that since Octavianus had restored peace everywhere he should have the honor of closing the gates for the third time. Twice later he performed this ceremony.

**His Rule of the Provinces.** — The provinces especially 17 profited by the supremacy of Octavianus. Some he governed himself, others he left to the rule of the Senate, though even in these he exercised a general supervision, being a court of last resort to which any provincial who thought himself wronged could appeal. The opportunities for extortion and oppression in the provinces were thus small as compared with those of former days. The dream of years was a reality; peace and its blessings were universally enjoyed. Hence we need not be surprised that when, on January 1, 27, he offered to lay down his office and to retire to private life, the Senate implored him to retain the powers it had entrusted to him for the good of the commonwealth. His position thus became more secure than ever, and a new distinction — the title of Augustus — was conferred upon him.

## 2. *Augustus Emphasizes the Grandeur of Rome*

**The Beautifying of Rome.** — Augustus devoted much energy 18 and money to beautifying Rome by building or rebuilding numerous temples, and by erecting many public structures of great beauty and usefulness. Among the latter was a Forum, graced by semicircular colonnades and a splendid temple to Mars. In the colonnades he set up statues of the heroes who had made Rome the mistress of the world. The series began with Aeneas and ended with the time of Augustus himself. These statues he erected that the patriotism and high character of the heroes they represented might form the standard by which his own acts and those of all succeeding heads of the state should be judged. On the Palatine a magnificent temple, with libraries for Greek and Latin books, was built to Apollo, who was believed to have aided Augustus substantially at Actium, thereby indicating that to the gods



the cause of Augustus was the cause of Rome itself. The friends of Augustus followed his example. Thus, Agrippa (§ 10) erected numerous structures, among them the Pantheon, which still stands preëminent among the memorials of the bygone grandeur of Rome. Splendid private houses and palaces sprang up on every side. In every way the external aspects of the city became more beautiful and impressive; Augustus boasted that he had found Rome a city of brick, but left it a city of marble.

- 19 Revival of National Feeling.** — One important result of this policy was a revival of national feeling and a deeper consciousness of the true greatness of Rome. The patriotic mind dwelt with pride on the thought that never before had the Roman domain been so extensive or so well governed, never before had the city been so beautiful and so well fitted to impress the imagination. The very establishment of the Empire, by embodying visibly in a single person the majesty and greatness of the state, made men realize more fully that majesty and greatness. Pride of empire was far stronger in the poets of the Augustan age than it had been in their predecessors.

### *3. Augustus Revives the National Worship*

- 20 The Religious Revival.** — In seeking to revive religious enthusiasm, Augustus restored numerous temples which had fallen into decay; others, destroyed by fire, he rebuilt. He increased the number of priests, and enlarged the rewards of their offices. Certain old rites and practices which had fallen into disuse he restored. He sought also to effect by legislation an improvement in morality, by restoring the simpler and better life of the olden times.
- 21 Literature and the Revival.** — To further this part of his policy he availed himself of the services of the literary leaders of the day, Vergil, Horace, and Ovid. In a certain ode Horace ascribes the degeneracy of the times to the neglect

of religion; he sees no hope for the state until religion is again honored as of old, and tottering temples and begrimed images of the gods are rebuilt or replaced. The ode stands in a series, perhaps written at the request of Augustus, in which the aims — social, political, moral, and religious — of an ideal government are reviewed, and the suggestion is made that these ends are all to be attained through the rule of Augustus.

#### 4. *Augustus Encourages Letters*

**Literature under the Republic.** — Throughout the Republic literature played but a subordinate part; it might be a plaything for a man's leisure moments, or an addition to the solid employments of his serious hours, but it was not regarded as in itself of sufficient dignity to form the main business of a man of ability. Such a man had to seek a career in war, statecraft, or the law, all purely practical means of gaining substantial advantages; in fact, with agriculture, they formed the only occupations whose respectability was beyond question.

**Literature under the Empire.** — Under the Empire, however, there was no chance of a career in the army, in politics, or at the bar. The Emperor was commander-in-chief, and all successes were ascribed to him. The freedom of speech necessary to the development of the highest oratory was no longer possible, either in the Senate, the Forum, or the courts. A natural result was that higher honors were accorded to literary pursuits. Under an absolute monarchy, at least under a monarchy conducted by so wise and politic a ruler as Augustus, such pursuits constitute a reasonably safe form of activity; besides, they can be readily pressed into the service of the government.

This possibility Augustus and his advisers were quick to perceive. Augustus was a good orator and a writer of skill, both in prose and verse, and was thus qualified to be a

liberal and discriminating patron of men of letters. At a critical period Vergil received substantial help from him. In his patronage of men of letters, Augustus was ably seconded by Mæcenas (§ 14), a man of culture, whose house was a gathering place for the leading writers of the day. Vergil, Horace, and others were deeply indebted to him; his name has ever since been a synonym for a generous patron and friend of letters. In those days a patron was more important than he would be at present, for then there were no copyright laws, and authors received little, if anything, from the sale of their works. Hence, one who devoted himself wholly to literary pursuits was bound to rely on some patron for support, unless he possessed an independent fortune. Another patron of letters was Marcus Valerius Messala, a member of an illustrious patrician family. Chief among those who gathered about him were Tibullus and Ovid.

- 25** The talents of all these men of letters were, in greater or less degree, at the service of the government. They helped to reconcile the people to the new order of things, by sounding the Emperor's praises, and by contrasting the existing peace and security with the civil strife and chaos of other days. It may well be that the encouragement given by Augustus to literature was due more to his perception of its practical utility to himself than to any regard for letters. He is not the only absolute monarch who has encouraged literature from somewhat mixed motives.

## B. THE AUGUSTAN AGE AND VERGIL

### I. POETRY AND THE EMPIRE

- 26** **The Decline of Prose.** — The very causes which gave greater prominence under the Empire to literary pursuits (§§ 23, 24) tended also to make poetry more prominent than prose. The Romans employed prose chiefly in connection

with oratory and the writing of history. The highest oratory was no longer possible (§ 23). Nor did the writing of history offer a safe or attractive field. Livy, an historian of the time of Augustus, refers to the danger attendant upon any attempt to write, under an absolute monarchy, the history of contemporaneous events. On the other hand the past history of Rome had been written so often that any one might well have hesitated to attempt the task again. During the whole reign of Augustus but one prose writer, Livy, gained any great degree of fame.

**Poetry Favored by Augustus.** — To poetry, however, con-27ditions under the Empire were distinctly favorable. The poet appeals primarily to the imagination; hence he could be made most useful in furthering the great object of Augustus, namely, to impress the imaginations of his subjects with the superiority of the new order of things to the conditions which had prevailed under the Republic. It was for this that he had sought to beautify the city (§ 18), to revive national feeling (§ 19), and to quicken the conscience of the people (§ 20). Though prose writing languished, save for the brilliant work of Livy (§ 26), thanks to the encouragement given by Augustus and Maecenas poetry flourished, and gave to the Augustan age its brightest distinction.

## II. STYLES OF POETRY. LEADING POETS

**Horace.** — All departments of poetry were cultivated by 28the Augustan poets. In lyrical poetry Quintus Horatius Flaccus (65–8), better known to-day as Horace, was without a rival. Born near Venusia in Apulia, he was early brought to Rome that he might attend the best schools there. He fought under Brutus at Philippi (§ 8), but took no further part in the war. On his return to Rome he gave himself up to literary pursuits and soon won the favor of Maecenas. He owes his fame chiefly to four books of odes, on a variety of subjects.

- 29 Varius.** — In epic poetry Vergil was preëminent. Conspicuous also was Lucius Varius Rufus, a warm friend of Vergil, and later one of his literary executors. His tragedy called *Thyestēs* was highly praised in ancient times.
- 30 Pollio.** — In tragic poetry Asinius Pollio gained distinction. Pollio was also a soldier, historian, orator, and statesman. He established the first public library at Rome, and introduced the practice whereby authors before publishing their works read them to a select circle of friends in order to profit by their criticisms. He was Vergil's first patron and life-long friend.
- 31 Gallus; Tibullus; Propertius.** — Another form of poetry much cultivated in Vergil's day is the kind known as elegiac. Strictly, the term elegy denotes a short mournful song, accompanied by the flute. Later, it was applied to a wide variety of songs, grave or gay, written in a certain meter, and later still to sentimental love poems. Writers of elegies, in this last sense, in the Augustan age, were Cornelius Gallus, Albius Tibullus, and Sextus Propertius. Like Pollio, Gallus was a man of affairs as well as a poet; he served under Octavianus at Actium, and later was governor of Egypt, but lost the favor of Augustus and committed suicide. Tibullus lived from about 54 to 18. Four books of elegies are extant under his name, but some of the poems in them were certainly not written by him. Propertius, too, wrote four books of elegies.
- 32 Ovid.** — Publius Ovidius Naso was born among the Paeligni, at Sulmo, in 43. He was well educated and early began to show his poetical powers. His chief works were *Metamorphōsēs*, 'Transformations', a long array of stories, especially such as involve a change or transformation from one form of existence to another, and *Fāstī*, in six books, a calendar in verse, describing the nature and origin of the festivals celebrated on various days. We have also a number of love poems written by him. He outlived Augustus, dying A.D. 18.

## III. VERGIL

1. *His Life and Studies*

**Sources of our Knowledge.** — Vergil tells us little about 33 himself. Some information is derived from casual notices in other writers, especially Horace (§ 28). Horace makes clear, for instance, the depth of Vergil's devotion to his friends and his power of inspiring in his contemporaries a warm love for himself. We have also several biographies by later Roman writers, chief of which is that by Aelius Donatus, a grammarian of the fourth Christian century, and author of a commentary on Vergil's poems.

**Donatus's Biography.** — Donatus's narrative goes back, in 34 part at least, to authorities contemporary with Vergil himself, being based on a work entitled *Dē Viris Illūstribus*, 'Lives of Famous Men', by Caius Suetonius Tranquillus, a noted biographer of the first century of the Christian era. Though portions of this work are extant, the account of Vergil has not come down to us. We know that there were authorities contemporary with Vergil himself to which Suetonius could appeal, had he so desired, in writing his life of the poet, and we know that he was careful to consult such contemporary records whenever they were accessible. We may feel sure, therefore, that Donatus's biography goes back through Suetonius to authorities of Vergil's own time and that it should rank high among our sources of information. Though short, it tells much of importance concerning the poet's parentage, his birth and death, his education, and his literary career.

**Vergil's Birth.** — Publius Vergilius Maro (*P. Vergilius Marō*) was born October 15, 70; his birthplace was in the township of Andes, near Mantua, north of the Po. The names which stand out most prominently in the history of Latin literature are the names of provincials. Horace was born in Apulia, Gallus in Gallia Narbonensis, Ovid among

the Paeligni, and Propertius in Umbria. Gallia Transpadana did not obtain Roman citizenship until 49; hence Vergil was not by birth a member of the state whose praises he sang in the Aeneid. It was his good fortune to be born in a time of peace. The repose of his home near far-off Mantua was no doubt but little disturbed by the events which led to the struggle between Pompey and Caesar; at any rate there were no scenes of blood in Mantua or its neighborhood to leave their impress for evil on his sensitive spirit.

**36 Influence of his Birthplace.** — Passages in his poems show the deep influence upon Vergil's mind of the scenes amid which his boyhood was spent and demonstrate the affection with which he remembered his early home. His love of nature was fostered by the surroundings of his early years. To these he owed also the deep moral and religious temperament everywhere reflected in his writings; even at the end of the first century of the present era the austere, virtuous life of the people of Gallia Transpadana was proverbial.

**37 His Parentage.** — The poet's parents were obscure and humble. One story describes his father as a hired assistant of a certain Magius, a *viātor* or official courier of the magistrates. By his industry he gained the favor of his master, who gave him his daughter Magia Pollia in marriage. To increase his income he applied himself to buying up tracts of woodland and to the culture of bees. In his Georgics Vergil dwells on bee culture, and describes the husbandman's lot as the happiest assigned to man. We see here, probably, the effects of his father's occupations and the associations amid which he was reared. Vergil never lost a certain appearance of rusticity; his detractors often taunted him with his rural origin.

**38 His Education.** — Fortunately his parents, though humble, were keenly alive to the value of education. He studied at first either at home or in Mantua, later at Cremona, an old Latin colony about fifty miles west of Mantua. On his fif-

teenth birthday he assumed the *toga virilis*, or man's toga. About this time he went to Mediolanum (Milan), the capital of Gallia Transpadana, to prosecute his studies, remaining there until in 53 he removed to Rome. The educational curriculum of that day comprised three stages, in which grammar (including reading, writing, composition, and the study of literature), rhetoric, and philosophy were respectively the chief subjects of study. Vergil's training in grammar was obtained in Mantua, Cremona, and Milan. At Rome he studied rhetoric and philosophy; also mathematics, natural philosophy, and medicine. He attempted a lawyer's career, for which, however, he was ill-fitted, being slow of speech and without the physical vigor essential to success.

**Early Poems.** — Tradition declares that the fourteen poems **39** in the collection called *Catalepton*, 'Minor Poems', were written by Vergil in his youth; some, however, are certainly not from his hand. Ancient authorities mention four other poems as written by Vergil in his youth — the *Morētum*, 'the Salad'; the *Cōpa*, 'Mine Hostess'; the *Culex*, 'the Gnat'; and the *Ciris*. Poems bearing these names are extant, but scholars are divided in opinion as to whether they were written by Vergil or by some one who sought to imitate his style. It would seem that in his youth Vergil cherished an ambition to write an epic on Rome's career. If this is so, when at last he began his Aeneid he was but fulfilling his youthful ideal of his life work.

**The Loss of his Farm.** — In 42 Vergil was living in his **40** native district, busy with his Eclogues. The quiet of his home was, however, rudely interrupted. After their victory at Philippi (§ 8) Octavianus and Antony disbanded part of their armies and rewarded the soldiers by allotments of land, confiscating the domains of cities and districts which had taken sides against them. Cremona was thus treated, and, since its territory did not suffice, that of its neighbor Mantua (§ 35) was taken also, at least in part. Among the lands



forfeited was Vergil's estate. Vergil went to Rome, and, aided by Pollio (§ 30), Gallus, and Maecenas, obtained from Octavianus its restoration.

- 41 Vergil and Maecenas.** — These events led to the formation of a friendship between Vergil and Maecenas, or, if that relation already existed, they gave it a new impulse. By 39 Vergil's position in the favor of Maecenas was so secure that he was able successfully to recommend Horace to his kind consideration. In 38 Vergil, Horace, and others accompanied Maecenas part way on one of his missions to Antony (§ 14).
- 42 The Georgics; the Aeneid.** — After completing the Eclogues Vergil spent seven years (36-29) on the *Geōrgica*, 'The Georgics'. During this time he lived much in Campania, especially at Naples or in its neighborhood. He visited Tarentum, too, and perhaps also Greece. The last ten years of his life were devoted to the *Aenēis*, 'The Aeneid'. By 25 the work had assumed definite shape; in 23 parts were read by Vergil to Augustus and his sister Octavia. We know that Vergil was a splendid reader and so may believe the story that when he read the fine verses of Book VI (860-886) which recite the praises of the young Marcellus, son of Octavia, whose death had occurred but a short time before, Octavia was completely overcome by her emotions.
- 43 His Death.** — In 19, having worked out a draft of the whole Aeneid, the poet set out for Greece, intending to spend three years in polishing the poem, and then to devote his remaining days to philosophy. At Athens Augustus, then returning from a visit to the East, met him and persuaded him to return to Italy. On the journey he fell ill of a fever and died a few days after reaching Brundisium, September 21, 19. He was buried at Naples.
- 44 Personal Characteristics.** — Donatus (§ 34) describes Vergil as large-framed, with a swarthy complexion, and a certain air of rusticity (§ 37). He suffered much, too, so the same authority declares, from ill health, especially from

weakness of the throat and stomach, and from headaches. Partly out of regard for his health, partly that he might have leisure for his studies, he spent most of his time away from Rome, in Campania and in Sicily (§ 42). He was a gentle, lovable soul, modest, retiring, capable of warm affection, and fitted also to win in return enduring esteem (§ 33). To his love of ease and quiet and his bent for study is to be attributed the lack of stirring incidents in his career.

## CHRONOLOGICAL TABLE

- 70 Vergil born, near Mantua, October 15 (§ 35). 45
- 65 Birth of Horace at Venusia.
- 63 Birth of Augustus. Catiline's conspiracy. Cicero's consulship.
- 60 Formation of the first Triumvirate.
- 59 First consulship of Caius Julius Caesar.
- 58 Vergil goes to Cremona, to study there (§ 38).
- 55 Vergil assumes the *toga virilis* (§ 38).
- 53 Vergil studies rhetoric and philosophy at Rome (§ 38).
- 43 Composition of the Eclogues begun (§ 40).
- 42 Battles of Philippi. Brutus and Cassius fall, Octavianus and Antony triumph.
- 41 Confiscations by the Triumvirs. Vergil evicted from his farm (§ 40); his friendship with Maecenas (§ 41).
- 40 Vergil's estate restored (§ 40).
- 39 Vergil commends Horace to Maecenas (§ 41).
- 38 Vergil accompanies Maecenas to Brundisium (§ 41).
- 37 Eclogues published. Georgics begun (§ 42).
- 31 The battle of Actium.
- 29 The Georgics published. The Aeneid begun (§ 42).
- 23 Death of Marcellus. Portions of Aeneid recited (§ 42).
- 19 Vergil's journey to Greece. His death (§ 43).

2. *His Works*

## (1) THE ECLOGUES

- 6 **Pastoral Poetry.** — The term *Eclogae*, Eclogues, usually applied to the ten pastoral poems, signifies merely ‘Selections’; the other name often given to them, *Bucolica*, means ‘Pastorals.’ The poems belong to that department of poetry which professes to picture the life and ways of shepherds, goatherds, and the like. The Eclogues are a close imitation of the idyls of Theocritus, a Greek poet of Sicily in the third century B.C., who described in the main actual shepherd life. Vergil, however, does not write of real shepherds, but introduces himself and his friends in the guise of shepherds, talking of the matters which concerned them, not of the themes which would naturally form the conversation of real shepherds. In a word, the pastoral form is merely a picturesque setting for the poet’s ideas, not a reality. The Eclogues have been much admired, in ancient and modern times alike, especially on account of the smoothness and grace of their language and the music of their verse. Pastoral poetry of the Vergilian type has often been attempted by English poets — e.g. by Spenser in his *Shepherd’s Calendar*, by Milton in his *Lycidas*, and by Shelley in his *Adonais*, inspired by the death of Keats.

## (2) THE GEORGICS

- 47 **Didactic Poetry.** — Vergil undertook the Georgics (§ 42) at the suggestion of Maecenas, in hope that the poem might rekindle the old Roman enthusiasm for agricultural pursuits. On this theme Vergil wrote not only with genuine interest, but with full knowledge, gained in part through practical experience in early life, in part through careful study of the numerous works, Greek and Latin, bearing on this subject. The poem is a sort of ‘Farmer’s Manual in Verse.’ Among the topics treated in the four books are the cultivation of the

cereals, tree raising, especially the culture of the vine and the olive, the care of the domestic animals, and bee culture. Poetical digressions from the main theme abound. Thus, in treating of bee culture, Vergil tells how a certain Aristaeus produced bees by artificial processes, a feat of whose possibility the ancients were fully convinced. The telling of this story involves the telling also of the fable of Orpheus and Eurydice. The Georgics is Vergil's most finished production.

### (3) THE AENEID

#### *a. Its Composition and Publication*

**Its Composition.** — Vergil was a slow and careful worker. **48** While he was composing the Georgics it was his habit to dictate a number of lines early in the morning to an amanuensis and then to spend the rest of the day in refining them and reducing them to the smallest possible compass. After devoting ten years to the Aeneid he intended to spend three more simply in revising it (§ 43). Another evidence of care is the fact that he was never engaged on more than one work at a time; he gave his undivided powers in turn to the Eclogues, the Georgics, and the Aeneid.

Donatus (§§ 33, 34) declares that Vergil, having drafted **49** the Aeneid in prose, and arranged the story so that it fell into twelve books, then worked out various parts of it in verse, as the fancy seized him, without regard to their order. This explains what might otherwise be a sore puzzle, that is, the presence in the Aeneid of numerous inconsistencies, especially between accounts of the same events. We have no data whereby to determine the order in which the books were composed. Donatus states also that, in order that the flow of his inspiration might not be hampered, Vergil was wont to leave parts of his work unfinished, inserting temporarily the best verses at his command, however unsatisfactory. These stop-gap verses he jokingly described as 'slender props designed

to bear the weight of the poem until the solid columns should arrive.' It has been thought that the numerous half-verses are examples of such stop-gaps, though as a matter of fact these half-verses are usually in no way defective.

- 50 Its Publication.** — There is a story that before Vergil left Italy in 19 (§ 43), he begged Varius (§ 29) to destroy the Aeneid, if harm should befall its author. This request arose out of his consciousness of the incompleteness of the poem. In his last illness he called for the manuscript of the poem, intending to commit it to the flames, but his attendants, of course, gave no heed to his wish. He then bequeathed all his writings to Varius and another friend, the poet Plotius Tucca, begging them not to publish anything save what he had himself given to the world. With the endorsement of Augustus, however, Varius and Tucca published the Aeneid, leaving it, save for slight corrections, as it had come from Vergil's hand.

*b. Its Story*

- 51 Troy and Aeneas.** — In the twelfth century before Christ there was in northwestern Asia Minor, close to the shore of the Hellespont, the powerful city of Troy. Its ruler was the aged king Priam. One of his fifty sons, Paris by name, while on a visit to Greece, made love to Helen, wife of Menelaus, king of Sparta, and carried her off to Troy. To punish this breach of hospitality forces gathered from various parts of the Greek world at the port of Aulis on the east coast of Boeotia. Thence they sailed to Troy, and after a siege of ten years captured and destroyed the city, and either killed its
- 52 inhabitants or carried them off into captivity.** Among those who escaped was Aeneas, son of the goddess Venus and the Trojan prince Anchises; with him went comrades enough to fill twenty vessels. Long they wandered about the Aegean and the Mediterranean seas, seeking a new home. Oracles and warnings from heaven made it plain at last that in Italy was to be the abode fixed by the Fates, and so to that coun-

try they pressed on, spite of all discouragements. After spending the winter of the sixth year in western Sicily they set sail again for Italy, which they might reasonably have hoped to reach, if all went well, within a day or two at most.

**Aeneas and Dido.** — It is at this point that the Aeneid 53 begins. The prows of the Trojan ships are pointed toward Italy, and the hearts of Aeneas and his followers beat high with hope. This hope, however, is destined to cruel disappointment. Juno, the wife of Jupiter and queen of the gods, had long hated the Trojans, for reasons which may be briefly stated. Some time before the siege of Troy began, a dispute arose between three goddesses, Juno, Minerva, and Venus, as to which was the fairest. The gods, cautiously declining to decide the question, referred it to Paris (§ 51), then dwelling as a shepherd on Mt. Ida, near Troy. Before him, therefore, the goddesses appeared, each seeking to enhance the charm of her beauty by dazzling promises of favors to come if he would decide in her favor. Minerva offered him wisdom, Juno wealth and power, and Venus the most beautiful woman in the world as his wife. He decided in favor of Venus and received his reward in Helen. Juno, angered by her defeat, 54 henceforth pursued the whole Trojan race with relentless hatred. She gave the Greeks substantial aid in the siege of Troy. Now she induces Aeolus, king of the winds, to cause a mighty storm, which destroys one of Aeneas's ships and scatters the others far and wide. Aeneas with seven vessels finds refuge at last in an unknown harbor. Learning that he is within the realm of Dido, queen of Carthage, he sets out to seek an audience with her. On reaching Carthage he finds there messengers from the missing ships, bound on the same errand as himself. Dido welcomes the Trojans, offers them a home in her city, and entertains them at a splendid banquet.

**Venus's Plot.** — Venus, mother of Aeneas (§ 52), fearful 55 that harm may come to Aeneas in Carthage, a city dear to Juno, persuades her son Cupid to overwhelm Dido with love

of Aeneas. This result is readily achieved at the banquet already mentioned, which the queen, out of her growing interest in Aeneas, uses every means to prolong. Finally she begs him to give her an account of the fall of Troy and of his subsequent wanderings. He consents, and his narrative occupies the whole of the second and the third books.

**56 Aeneas leaves Carthage; Visits the Underworld.** — As Aeneas lingers in Carthage, the queen's infatuation increases, and he in some measure returns her love. At last, at the command of Jupiter, Aeneas prepares to continue his journey toward Italy, the promised land, and departs, spite of Dido's tears and entreaties. As he sails away he sees the flames of a funeral pyre on which Dido had slain herself with a sword which he had given her. Her last prayer is that there shall be lasting enmity between her people and Aeneas's descendants. Aeneas makes his way to Sicily again, and keeps there with appropriate ceremonies the anniversary of his father's death. These performed, he sets sail once more and comes to anchor at Cumae in Campania, whither his father had bidden him go to propitiate the Sibyl, or priestess of Apollo, and through her to gain admission to the world of spirits. This he was to do that he might hold converse with his dead father and learn from him the future of the Trojan race. This object he accomplishes. The story of Dido's love and pathetic death occupies the fourth book. The fifth describes the ceremonies commemorative of the death of Anchises; the sixth narrates Aeneas's appeal to the Sibyl and his visit to the underworld.

**57 Turnus.** — The seventh book opens with an account of Aeneas's peaceful voyage from Cumae to the mouth of the Tiber, and his arrival at the shores of the promised land. The prophecy that this land would not be gained without a struggle is speedily fulfilled. Latinus, king of the adjoining territory, does indeed greet Aeneas in friendly fashion, going so far even as to form an alliance with him and to promise him

his daughter Lavinia in marriage. But Lavinia's hand had been earnestly sought by Turnus, king of the Rutuli, who now in wrath prepares to make war on the Trojans. Juno again interferes and involves the Trojans in a war with the Latins, the people of Latinus. Latinus, finding himself overruled by his people, surrenders the government and shuts himself up in his palace. Turnus now organizes a powerful confederacy against the Trojans. The latter secure the aid of king Evander, an Arcadian who had founded a city called Pallanteum on the site afterwards occupied by Rome. The fortunes of the war vary, but at last the Trojans prevail, and Turnus is slain by Aeneas. These events occupy the last six books, the twelfth appropriately closing with the triumph of Aeneas and the death of his rival Turnus.

*c. Its Purpose*

**General Remarks.** — In the policy of Augustus (§§ 13–25) **58** three main elements were distinguished: (1) the personal, seen in the Emperor's efforts to satisfy in his own career the general craving for peace (§§ 15–17); (2) the national (§§ 18, 19); and (3) the religious (§§ 20, 21). In the Aeneid the same three elements appear, and form the very essence of the poem. We shall consider them in the order of their importance.

1. THE NATIONAL ELEMENT

**The Aeneid a Glorification of Rome.** — In §§ 51–57 was out-**59** lined the simple story whose narration forms the ostensible purpose of the Aeneid. The real purpose is revealed by what the telling of that story involves. Everywhere Aeneas is represented as the destined founder of a mighty empire, Rome itself; everywhere the Romans are described as the lineal descendants of Aeneas and his comrades. In Book I Jupiter foreshadows the history of Aeneas and his descendants in terms of the history of Rome. The crowning moment of that history is the coming of 'Trojan Caesar of goodly lineage',



i.e. Augustus. He is to conquer the East, revive the virtues of the golden age of the world, and after his death to dwell in heaven as a god. In Book VI Anchises unfolds the glorious career of Aeneas's descendants by naming prophetically the great men who, in Vergil's day, had places on the muster roll of Rome's heroes. Dido's last prayer (§ 56) supplies a poetical explanation of the long feud between Rome and Carthage.

- 60 In Book VIII we have a description of a shield made for Aeneas by the god Vulcan. On it is wrought in detail the story of Rome; one might see there Romulus and Remus, nursed by the wolf, the rape of the Sabine women, Horatius at the bridge, the Gauls working their way up the steep slopes of the Capitol until their presence is revealed to Manlius by the cackling goose, and, to crown all, the great fight at Actium and the gorgeous threefold triumph Octavianus had celebrated at Rome after his return from that war. In the last six books especially the poet dwells lovingly on countless names of mountains, lakes, rivers, cities, and districts famous in the history of Rome and Italy. In Book VIII Aeneas is escorted over ground where later were the sacred places of Rome itself. Many of these names were laden with rich reminiscences of the glories of Rome; all spoke, with varying voices, of the one theme, the steps by which Rome had become the mistress of the world. Thus, in a multitude of ways, Vergil brings the story which forms the groundwork of his poem into vital connection with the career of Rome; he reminds his countrymen of the glorious past, emphasizes the blessed present, and hints of a richer development yet to come. His poem is an expression, in an imaginative and idealized form, of one great aim of the policy of Augustus. His contemporaries recognized this national and representative character of the Aeneid by calling it the *Gesta Populī Rōmānī*.

- 62 **Aeneas an Embodiment of the Spirit of Rome.** — To illustrate further what has just been said let us consider Vergil's

conception of the character of his hero Aeneas. The term *pius*, so frequently applied to him, suggests the careful performance of duty in all the walks of life. As an individual Aeneas shows his *pietās* in his devotion to the gods and his obedience to their commands, in his care for his aged father and his youthful son, and in his solicitude for his comrades. But Aeneas has also a representative capacity; he is a type of the future Roman race, embodying in himself, like that race, the qualities of a warrior, a ruler, and a civilizer of men. In Book I Jupiter speaks of Aeneas in terms identical with those in which, in Book VI, Anchises apostrophizes the coming Roman race. In a word, Vergil pictures Aeneas as accomplishing the very things which the Roman race is destined to achieve, and as earning immortality by the very qualities which made Rome herself illustrious.

**Turnus as the Foil to Aeneas.** — Aeneas is a man with a **63** mission, namely, the conquest and civilization of the rude tribes of Italy. The opposition to the fulfilment of this mission centers in Turnus (§ 57), whom Vergil describes as *violēns*, ‘headstrong,’ ‘ill-balanced.’ He laughs at an aged priestess, calling her a dotard incapable of telling the truth. His chief associates are the Etruscan king Mezentius, a *contemptor dīvum*, and Messapus, who seeks to break a truce between Aeneas’s forces and those of Turnus. In a word, Aeneas typifies the higher civilization of Rome, before which the semibarbarous tribes of Italy, represented by Turnus, Mezentius, and Messapus, are constrained to give way.

## 2. THE PERSONAL ELEMENT

**The Aeneid a Glorification of Augustus.** — The personal and **64** the national elements of the Aeneid are very closely interwoven; side by side with the glorification of Rome runs another theme, the greatness of Augustus. Jupiter himself (§ 59) describes the coming of Augustus, ‘Trojan Caesar of goodly lineage,’ as the consummation of all the glorious

destiny of Aeneas and his descendants, in other words, of Rome. The Julian race, be it remembered, claimed direct descent from *Iulus*,<sup>1</sup> the son of Aeneas. In the account of Aeneas's shield (§ 60) everything leads up to the story of the victory at Actium and the triumph subsequently celebrated by Augustus. Anchises prophesies (§ 59) that Augustus will restore the Golden Age of the world, and by his conquests will compass a wider expanse of earth than was covered even by the wanderings of Hercules. After death Augustus, like Romulus of old, is to dwell in heaven as a god.

- 65 Since Vergil's object was to praise the whole glorious career of Rome (§ 61) it was inevitable that he should dwell with especial emphasis on the age of Augustus, an age which to many must have seemed the brightest epoch in that career. In the twelve years between the battle of Actium and the death of Vergil Italy and the provinces had abundantly experienced the benefits of the rule of Augustus (§§ 16, 17). When we remember that for a hundred years civil war, with its attendant horrors of bloodshed and proscriptions, had been almost incessant, we can readily forgive Vergil and his contemporaries for characterizing as more than human the man through whose masterful rule war had been replaced by peace, and chaos by law and order. In their inmost hearts, no doubt, there was no small measure of true feeling back of the language of adulation in which they so often address Augustus.

### 3. THE RELIGIOUS ELEMENT

- 66 **The Aeneid and the Religious Revival.** — Vergil's religious temperament (§ 36) led him to support most heartily the Emperor's attempt to revive religious enthusiasm (§§ 20, 21); hence, the religious element of the Aeneid is all-pervasive. It shows itself, for instance, in the emphasis everywhere laid on the thought that in all his wanderings, sufferings, and wars

<sup>1</sup> Vergil calls this son *Ascanius*, but gives him a *cognomen* *Iulus* (originally *Ilus*).

Aeneas is under the guidance of the gods and of the fates. The opening verses of the poem tell us that Aeneas's purpose was to bring his country's gods into Latium and to lay the foundations of the Roman state. Aeneas ever seeks by prayer and sacrifice to appease the gods and to learn their will. From first to last the destinies of Rome are moulded by the gods. Nowhere does this religious element manifest itself more strikingly than in the description of the shield of Aeneas (§ 60). Augustus is pictured there as leading to battle not only all classes of Rome's loyal subjects, but the gods as well; Apollo especially fights for him (§ 18). On Antony's side fight 'monstrous forms of gods of every birth.' The battle thus has a double meaning as a struggle not merely for the preservation of the Roman state but for the defence of the Roman gods as well. At his triumph Augustus consecrates to the gods 'a votive tribute of deathless gratitude, three hundred fanes the city through.' The allusion to the Emperor's activity in building and restoring temples (§ 20) is plain. In every temple, continues Vergil, one sees blazing incense, sacrifices of thanksgiving, and rich presents, offered by all the nations of the earth to Apollo. The spirit of the whole description is identical with that pervading the ode of Horace referred to above (§ 21).

. Important, too, in this connection are the constant references to religious customs, sacred places, and the like. Vergil is fond of tracing Roman rites and ceremonies back to ancient and impressive origins. Thus, Aeneas's visit to the Sibyl, made in accordance with a warning from supernatural sources, supplies an effective poetical explanation of the importance ascribed in Roman history to the famous Sibylline books.

#### *d. Its Sources*

**Epic Poetry.** — No intelligent account of the sources of the Aeneid can be given until we have defined epic poetry, the department of literature to which the Aeneid belongs, and have

very briefly traced its history among the Greeks and the Romans. An epic poem is a narrative poem, one that tells a story, usually of considerable length. The story must be dignified in character, and must be told in noble, impressive language, and in sonorous, majestic verse. An epic poem ought to possess unity, that is, the events of the story should form a connected series and conduce to a common end. An epic thus differs from a history, whose business it is to include all the events of a given period, even though many of them are in no way related to one another. Originally, epic poems were concerned only with the gods, praising their power, reciting their exploits, and relating various myths concerning them. Later, their scope was broadened so as to include the deeds of demigods, and finally those even of mortals.

**70 The Homeric Poems.** — At once the earliest and the most perfect specimens of Greek epic poetry are the so-called Homeric poems, the *Iliad* and the *Odyssey*. The former deals with certain events of the last year of the siege of Troy (§ 51), but does not describe the capture of the city. In the *Odyssey* the capture is taken for granted, and the Greek chieftains are on their way home. The only leader, however, whose fortunes are followed in detail is Odysseus (or Ulixes, as the Romans called him); everything has to do with his safe return to his home and his restoration to his kingdom.

**71 The Cyclic Poets ; Apollonius Rhodius.** — Next in importance among the epic poets of Greece are the cyclic poets, so called because their works, being introductions to the Homeric poems or supplements thereto, formed, with the *Iliad* and the *Odyssey*, a complete cycle of the legends connected with the siege of Troy and the events following the capture of the city. These poets lived in the eighth to the sixth centuries before Christ. Of the later Greek epic poets the most important was Apollonius Rhodius, born at Alexandria about 260. His *Argonautica* described the expedition of the Argonauts in

search of the Golden Fleece, and included the story of the love of their leader Jason and Medea, daughter of the king in whose territory the Golden Fleece was treasured. This poem was very popular with the Romans.

**Livius Andronicus; Naevius; Ennius.**—The first epic poet 72 of Rome was Livius Andronicus (about 240), a Greek prisoner of war brought to Rome after the war with Pyrrhus. After gaining his freedom he became teacher, actor, and author; besides tragedies he wrote a very rude translation of the *Odyssey*. Cnaeus Naevius, a Campanian by birth, dealt in his *Bellum Pūnicum* with the First Punic War. By way of preface there was an account of the early history of Rome, the starting-point of which was Aeneas's flight from Troy. But the greatest epic poet of Rome prior to Vergil was Quintus Ennius (239–169). His *Annāles*, in eighteen books, traced the history of Rome from the days of Aeneas down at least to 181. It was the first Latin poem of any considerable length to be written in hexameter verse, the meter of the Homeric poems and of the Aeneid. Though very popular among the Romans, the poem has come down to us only in fragments.

**Sources of the Aeneid.**—To nearly all the writings men- 73 tioned in §§ 70–72, as well as to others not there named, Vergil was more or less deeply indebted while composing his Aeneid. His heaviest obligations are to the Homeric poems; to them he owes the general groundwork of his poem and many of its details. The first six books of the Aeneid recount the wanderings of Aeneas, and so correspond to the *Odyssey*, the story of the wanderings of Odysseus (§ 70); the last six books, like the *Iliad*, deal chiefly with war. In many places Vergil is doing little more than translate Homer. To his Roman predecessors in epic poetry Vergil owed much. Naevius and Ennius 'had established the mythical connection of Rome with Troy, and had originated the idea of making Rome itself . . . the central interest, one might almost say,

the central figure of the story.' In the *Iliad* Achilles, in the *Odyssey* Odysseus—in a word a man—is the central thought; in the *Aeneid*, on the contrary, it is not in Aeneas as a man, but in the Rome that he represents that interest is concentrated. This altered point of view Vergil owes to Naevius and Ennius.

- 74 Vergil as an Imitator.**—Whenever we think of Vergil's indebtedness to preceding writers we should keep certain considerations firmly in mind. First, in Vergil's time the close study of all existing models, especially Greek models, was the fundamental law of poetical composition. Secondly, many of the resemblances between the verses of Vergil and those of this or that Greek or Roman predecessor were probably accidental or due to unconscious reminiscence. We may compare the fact that more than once critics and reviewers pointed out resemblances between what Tennyson had written and works which, as it happened, he had never read. Tennyson is said to have complained that there were critics who seemed to imagine that the same idea could not occur independently to
- 75** two men looking on the same aspects of nature. Thirdly, the statement that Vergil imitated the writings of others is not of itself a condemnation or a reproach. If it were, we should have to condemn much that is best in modern literatures. No one, however, refuses to acknowledge the greatness or the originality of Shakspeare or Milton, even though he knows that both poets borrowed freely from writers in more than one language. Vergil borrowed much, it is true, but, like Shakspeare, he gave in many cases a new and more splendid form to what he had borrowed. We may recall with profit, also, the declaration of Lowell that those are entitled to borrow who are able to lend. If this is so, then surely the poet of the *Aeneid*, who has lent so much—e.g. to Milton and to Tennyson—was himself entitled to levy tribute upon others. Finally, we might apply to Vergil the comment made by Dryden on Ben Jonson's tragedies: 'He invaded authors like

a monarch, and what would be piracy in others was only victory in him.'

*e. The Aeneid as an Epic Poem*

**General Remarks.** — It is time now to consider the character of the Aeneid as an epic poem. It conforms closely to the definition given above (§ 69); it is impressive by its very length, its story is lofty, and its language and verse reach imposing heights of dignity and grandeur. Tennyson called Vergil the

Wielder of the stateliest measure ever moulded by the lips of man.

The unity of the story is, in general, faithfully preserved.

**The Two Types of Epic Poetry.** — There are two distinct types of epic poetry, the one primitive and original, the other late in origin, artificial and imitative, the result of an attempt to apply the primitive epic to changed conditions. To the former type belong the Homeric poems, to the latter the Aeneid. In the primitive epic the story is told for its own sake; there is no trace of any moral, of any one idea as the thought of the poem, no hint of any special purpose for the advancement of which the story is told. In the imitative epic, on the contrary, the story is merely a means to an end; so in the Aeneid the story of Aeneas is a means of glorifying Rome (§§ 59–63) and Augustus (§§ 64, 65). Again, the primitive epic belongs to an early and simple age of the world; the imitative epic is the product of an advanced civilization, the work of a learned poet. Lastly, the two types differ widely in language and style. In the primitive epic these are simple and straightforward; the imitative epic is apt to be learnedly elaborate, prone to suggest ideas by allusions more or less definite instead of saying plain things in a plain way. Its language is often artificially subtle. Even a superficial acquaintance with *Paradise Lost* will suffice to illustrate these points.



*f. Merits of the Aeneid*

- 78** Appreciation of poetry, like appreciation and enjoyment of the masterpieces of music, painting, or of sculpture, to be deep and valuable, must be instinctive. If this instinctive power of appreciation be lacking in a reader, no amount of fine writing about a great poem will supply its place. On the other hand this faculty of appreciation may be strengthened. It is with this thought in mind that a hint of the merits of the Aeneid is here given. Prominent among those merits is the fidelity with which the Aeneid embodies the spirit of the times and reflects the attitude of Vergil's contemporaries towards their fatherland — in a word, the profoundly patriotic spirit which pervades the poem. The other special merits of Vergil — his mastery of language and meter, his power of minting

All the chosen coin of fancy flashing out from many a golden phrase, the majestic 'ocean-roll' of his rhythm, are finely set forth by Tennyson, his profound admirer and frequent imitator, in the poem printed (p. 9) before this Introduction.

*g. Its Fame*

- 79** **The Success of the Aeneid Immediate.** — The success of the Aeneid was immediate and lasting; there are few discordant notes in the chorus of admiration with which, in all ages, Vergil's poem has been greeted. Within a decade of his death the Aeneid was quoted by Latin writers as familiarly as acknowledged masterpieces of our own literature, like the plays of Shakspeare, are quoted to-day. Three inscriptions on the walls of Pompeii (destroyed in 79 A.D.) give part of the first verse of the poem; on yet another wall we find part of the first verse of the second book.
- 80** **The Success of the Aeneid Permanent.** — With the lapse of time Vergil's fame became ever more secure. His writings

were imitated by numerous poets; they influenced profoundly, also, the whole subsequent development of Latin prose. Almost at once the Aeneid became the leading textbook in Roman schools of grammar and rhetoric. Through this use of his poem Vergil gained in time a reputation for profound learning and as a final authority in all departments of human wisdom. This conception soon caused his works to be regarded not simply as a storehouse of information concerning the past but as a depository of the secrets of the future. A natural development of this view is seen in the *Sortēs Vergiliānae* (§ 82) and in the stories of the Middle Ages which picture Vergil as a marvelous magician. Nor was the enthusiastic study of his works confined to heathen writers; his poems were more read and loved by the leading men of the Church than those of any other non-ecclesiastical writer. There were Church dignitaries who knew Vergil better than they did the Bible.

**Vergil after the Revival of Learning.** — With the revival of learning Vergil's place in the world of culture, instead of becoming narrower or less secure, became, if possible, larger and firmer. In the *Divina Commedia* Dante takes Vergil as his Master and his Guide through the *Inferno* and the *Purgatorio*; the *Inferno* shows careful study of Aeneid VI. Ariosto, in his *Orlando Furioso*, and Tasso, in his *Jerusalem Delivered*, both show deep traces of Vergilian influence. The Portuguese poet Camoëns, in writing a history of Portugal in epic form, took Vergil as his model. In Germany, to take but a single example, Schiller was a profound admirer and close student of Vergil and translated parts of the Aeneid. In France and England the poet's fame has ever been secure. One of the publications of Caxton, the first English printer, was a translation of Vergil. Since that time there have been innumerable translations into English both in prose and verse. From the time of Chaucer to the present day it would be hard to name an English poet whose writings have not

been more or less influenced by Vergil. In this connection Spenser, Shakspeare, Milton, and Tennyson deserve special mention.

**82 The *Sortēs Vergiliānae*.** — One curious testimony to the unique position of Vergil in Roman estimation is to be found in the so-called *Sortēs Vergiliānae*, i.e. the practice, in vogue as early as Hadrian's time, of seeking to learn the future by opening at random a volume of Vergil and taking the first line on which the eyes fell as an omen of coming events. Even emperors consulted Vergil in this way and the custom lasted many centuries. Aside from the famous Sibylline books only two other books — the Homeric poems and the Bible — have been thus venerated. It is said that Charles I. of England once experimented with the *Sortēs Vergiliānae*, opening at the passage in Aeneid IV (615–621) in which Dido is praying that wars, defeat, and death may be the lot of Aeneas.

**83 Vergil as Magician and Prophet.** — In the thirteenth to the sixteenth centuries there gathered round the name of Vergil an array of legends which pictured him in part as a magician, in part as a prophet who had foretold the birth of Christ. The traditions concerning his magical powers revolve about Naples and Rome. For example, it was believed that he had set up on one of the gates of Naples a bronze fly which, while it lasted, drove all other flies away from the city. The idea that Vergil had foretold the birth of Christ was due in part to his fourth Eclogue, in part to his association with the Sibyl (§ 56), who was also believed to have predicted this event. In the fourth Eclogue Vergil predicts the birth of a child under whose reign the world is to be regenerated and the virtues of the Golden Age are to flourish anew. It is impossible now to determine with certainty what child Vergil had in mind, but as early as the fourth century Christian writers identified this child with Christ. In the religious plays of the Middle Ages and in ecclesiastical art Vergil often appears in this character of prophet of Christ.

**Recent Criticism.** — It has been said (§ 79) that there have **84** been few discordant notes in the chorus of praise which has welcomed the Aeneid. As a matter of fact the poem, on its publication, was severely assailed by certain critics, but these attacks were speedily silenced. Thereafter, down to the beginning of the present century, the world's admiration for Vergil went practically unchallenged. Since that time, however, numerous critics, especially in Germany, have sharply attacked the Aeneid. The main charge brought against it is lack of originality. The answer to this is contained in §§ 74, 75.

It remains to notice very briefly one reason for this modern **85** depreciation of Vergil. The writers and scholars of the Middle Ages and those of the first centuries of the revival of learning knew no Greek. The spread of Greek learning, opening up as it did such marvels of creative power as the Iliad and the Odyssey, was certain ultimately to work unfavorably to a poem so largely imitative as the Aeneid. It was natural that the palm should be given to the older and more original work. But even German criticism is coming once more to do Vergil justice, by recognizing the fact that the Homeric poems and the Aeneid cannot be directly compared, since they are types of different forms of art (§ 77), and that therefore the attempt to compare them is unscientific and sure to lead to wrong results, and finally that the Aeneid is as easily supreme in its sphere as are the Homeric poems in theirs.

### C. THE GRAMMAR AND STYLE OF VERGIL

**General Remarks.** — The aim of the following pages is **86** to group together the most striking characteristics of the grammar and style of Vergil, and to illustrate those points by appropriate examples from the Aeneid. The presentation does not claim to be in any sense exhaustive; considerations

of space forbid even an attempt to cover the whole subject. Under the head of grammar attention is called chiefly to those points in which Vergil's usage differs from that of the best prose. The student should not think that the points here noticed are peculiar to Vergil; most of them find illustration in the usage of other poets and even in the works of post-classical<sup>1</sup> prose writers, whose style resembles that of Vergil and the poets in general (cf. § 80). Matters of style are proverbially difficult of treatment, yet it is believed that the student who thoroughly masters these pages will have a good working knowledge of the style of Vergil and of the technique of Latin poetry in general.

## I. INFLECTIONAL FORMS

97 **Archaisms; Grecisms.** — The differences between the inflectional forms used by Vergil and other poets and those current among prose writers of the best period fall under two main heads, archaisms and Grecisms. Archaisms are reproductions of forms (and idioms) once in vogue, but no longer current. Poets of all ages have employed archaisms freely to give an air of stateliness and dignity to their verses; the unusual always arrests attention. Grecisms are imitations of Greek usage. These are to be expected in Latin poets, in view of their close study of the works of the Greek masters (§ 74).

### 1. *Forms of Declension*

98 **First Declension.** — The genitive singular occasionally ends in *-āi*, an archaism; *aulāi* iii. 354; *aurāi* vi. 747; *pictāi* ix. 26. This form had disappeared from speech a century before Vergil's time. The genitive plural at times ends in *-um* instead of *-arum*; *Aeneadum* i. 565; *Dardanidum* ii. 242. This form is made on the analogy of that next considered.

<sup>1</sup> The post-classical period of Latin literature begins with the death of Augustus in 14 A.D.

**Second Declension.** — The genitive plural is made in *-um*, 89 not *-ōrum*, very frequently in nouns, rarely in adjectives; *deum* i. 9; *Danaum* i. 30; *Argivum* i. 40; *superum* i. 4; *māgnanimum* vi. 307. The form in *-um* is the older; that in *-ōrum* was made after the pattern of forms in *-ārum* in the first declension, and did not win general acceptance until Cicero's time. In fact, in some words, chiefly words connected with trade, like *nummus*, it never displaced the older form in *-um*.

**Third Declension.** — The accusative singular of certain com- 90 mon nouns borrowed from the Greek ends in *-a*, the accusative plural in *-as*; *āera* i. 300; *aethera* i. 379; *crātēra* iii. 525; *lebētās* iii. 466. These forms are Grecisms, being modeled on the normal forms of the accusative in the Greek consonantal declension.

**Fourth Declension.** — The dative singular ends in *-ū* instead 91 of *-uī*; *metū* i. 257; *portū* iii. 292; *currū* iii. 541. — The genitive plural ends in *-um* instead of *-uum*; *currum* vi. 653.

**Pronouns.** — In pronouns a few forms deserve notice: (1) 92 *ollī*, *ollīs* for *illī*, *illīs*, an archaism, i. 254, iv. 105, vi. 730; (2) *quīs* = *quibus*, i. 95, v. 511. This form is not uncommon in poetry, but in prose belongs to early or colloquial style; (3) *mī* = *mihi*, vi. 104, 123.

#### GREEK PROPER NAMES

**General Statement.** — The proper names in the Aeneid are 93 mostly Greek in origin. In Latin prose such names are usually declined after Latin models; the poets, however, frequently prefer Greek modes of declining such words. In Vergil, on the whole, the Latin forms predominate. For a general survey of the declension of Greek words and names see A. 44, 52, 81-83; B. 22, 27, 47; G. 65, 66; H. 81, 89, 109, 110. Some one of these accounts should be carefully studied; that in G. is especially convenient. A few points may be emphasized here.

**94 Greek Names of the First Declension.** — Feminines make the nominative singular both in *-a* and *-ē*; *Dēiopēa* i. 72; *Cŷmothoē* i. 144. Those in *-ē* make the accusative singular in *-ēn*; *Hermionēn* iii. 328; *Barcēn* iv. 632. In the other cases the forms, in both classes, are like those of *mēnsa*. — Masculines make the nominative singular both in *-ās* and *-ēs*; *Peliās* ii. 436; *Alētēs* i. 121. Both classes show *-ae* in the genitive and the dative singular. In the accusative *-ēn* and *-ān* are found, the former more frequently; *Gyān* i. 222; *Acestēn* i. 558; *Achātēn* i. 644. In the vocative and ablative singular both *-ē* and *-ā* are found; *Tŷdīdē* i. 97 (voc.); *Achātē* i. 459 (voc.), i. 312 (abl.); *Aenēā* iii. 41 (voc.), vii. 310 (abl.).

NOTE. — See § 97, Note.

**95 Greek Names of the Second Declension.** — These usually show true Latin forms. Occasionally in the nominative and the accusative singular we find Greek forms in *-os*, *-on*; *Tenedos* ii. 21; *Tityon* vi. 595.

**96 Greek Names of the Third Declension.** — Names which show an increment in the oblique cases often make the accusative singular in *-a*, the nominative plural in *-es*, and the accusative plural in *-as* (cf. § 90); *Hectora* i. 483; *Sidōna* i. 619; *Thrāces* iii. 14; *Trōas* i. 30; *Cyclōpas* xi. 263.

**97** Third declension names in *-ēs* make the genitive singular in *-is* or *-ī*, the accusative singular in *-ēn*, the latter form being a Grecism. For the genitive in *-ī* cf. *Achillī* i. 30; *Ulixī* ii. 7; for the accusative in *-ēn* cf. *Darēn* v. 456.

NOTE. — Some names in *-ēs* of the first declension sometimes make the genitive in *-ī*; *Orontī* i. 220. — *Darēs* makes also a genitive *Darētis*, an accusative *Darēta*; see v. 483, 460. Cf. § 100.

**98** Third declension names with the nominative singular in *-is* usually make the accusative singular in *-im*; *Īrim* iv. 694; *Pristim* v. 116. Those in *-ys* make the accusative singular in *-yn*; *Capyn* i. 183.

**99 Greek Names in -eus.** — Names in *-eus* usually make the genitive singular in *-ēi* (or *-ī*), the dative in *-ēi*, the accusative in

*-ēa* or *-ea*, the vocative in *-eu*; *Oīlēi* i. 41; *Īlionēi* i. 120; *Mnēsthēi* (dat.) v. 184; *Īlionēa* i. 611; *Īdomenēa* iii. 122; *Anthea* i. 181; *Mnēsthēa* iv. 288. These forms are for the most part Greek. A Latin ablative in *-eō* occurs; *Eurystheō* viii. 292; *Mnēstheō* x. 129.

**Varying Declensions of Greek Names.** — That the poet allowed himself great freedom in the treatment of Greek names will be seen by comparing, e.g. *Darēta* v. 460 with *Darēn* v. 456; *Paridem* v. 370 with *Parim* x. 705.

## 2. Forms of Conjugation

We have to note here:

(1) Transfers of conjugation, usually from the second to the third; this is an archaism, the third conjugation being the most ancient of the four. Cf. *stridunt* ii. 418; *fervēre* iv. 400, 567; *fulgēre* vi. 326. Considerations of metrical convenience prompted the use of this archaism. In i. 436 we have *fervet*, a second conjugation form.

(2) Archaic forms in present infinitive passive; *accingier* iv. 493; *dominārier* vii. 70.

(3) Archaic forms in *-ibat*, *-ibant*, instead of *-iēbat*, *-iēbant*, in conjugation four; *lēnibat* vi. 468; *nūtrībant* vii. 485.

(4) The third person plural, perfect indicative active, often ends in *-ēre*; *tenuēre* i. 12; *latuēre* i. 130; etc. This was the plebeian form, found chiefly in old Latin, the poets, and post-classical prose. Vergil, of course, frequently uses the form in *-ērunt*.

(5) Certain short forms, of uncertain origin, in the perfect and pluperfect; *accestis* (= *accessistis*) i. 201; *exstinxit* (= *exstinxisti*) iv. 682; *exstinxem* (= *exstinxissem*) iv. 606; *trāxe* (= *trāxisse*) v. 786. — Similar are two forms which count as future perfects, *faxō* ix. 154, xii. 316; and *iussō* xi. 467.



3. *Miscellaneous Forms*

- 106** Here again (cf. § 101) metrical considerations were at work. We note:
- (1) Forms like *vinclum* i. 54, *ōrāclum* iii. 143, *perīclum* ii. 709, instead of the familiar *vinculum*, *ōrāculum*, *perīculum*. Vergil is using the older forms; the *u* in *vinculum*, etc., is a late insertion for phonetic reasons.
- 107** (2) Syncopated, i.e. abbreviated, forms, due to the loss of a short vowel after an accented syllable; *repostum* (= *repositum*) i. 26; *compostus* (= *compositus*) i. 249; *supposta* vi. 24; *asprīs* (= *asperīs*) ii. 379.
- 108** (3) Contracted forms like *taenīs* (= *taeniīs*) v. 269.
- 109** (4) *ast*, an archaic form of *at*, occurs several times, i. 46, 116, ii. 467, etc., always, except in one place, before a vowel. In these cases *ast* is metrically convenient, since it gives the required heavy (§ 228) syllable.
- 110** (5) *suscipiō* appears occasionally as *succipiō*; *succēpit* i. 175. These are the older and more correct forms; *sub* is usually assimilated before *c*, as in *succēdō*, *succendō*, *succēnseō*, etc.

## II. SYNTAX

1. *The Noun*

## (1) THE GENITIVE

- 111** **Genitive of Definition.** — This genitive, instead of some form of appositional expression, is more freely used than in prose. It is found:
- (1) In general expressions; i. 27 *sprētae iniūria fōrmæ*, 'the wrong done in the slighting of her beauty'; i. 399 *pūbēs tuōrum* (= the prose *pūbēs tua*), 'the warrior company formed by your people'; vi. 408 *venerābile dōnum fātālis virgæ*, 'the awe-inspiring gift formed by (consisting of) the fateful branch.'
- 112** (2) With geographical names; i. 247 *urbem Patavī*; vii.

714 *flūmen Himellae* ; viii. 231 *Aventīnī montem*. In prose we should have *urbem Pātavium, Aventīnum montem*, etc.

**With Adjectives.** — The genitive is very freely used with 113 adjectives and with participles having the force of adjectives ; in many cases the genitive becomes practically one of specification. The usage is in part a Grecism, in part an extension of certain Latin constructions, common in prose, especially the objective genitive. We may distinguish :

(1) Objective genitives, dependent on adjectives or parti- 114 ciples suggestive of a transitive verb ; ii. 427 *servantissimus aequū* ; x. 610 *patiēns pericli*.

(2) Genitives of reference with adjectives or participles 115 expressing knowledge, skill, mastery, or the opposite ; i. 80 *nimbōrum . . . tempestātum . . . potentem* ; x. 225 *fandī doctissima*.

(3) Genitives of reference with adjectives of plenty and 116 want ; i. 14 *dīves opum* ; i. 178 *fessī rērum*, 'having had too much of trouble' ; i. 343 *dītissimus agrī* ; v. 73 *aevī mātūrus*.

(4) Genitives of reference with other adjectives ; ii. 638 117 *integer aevī*.

**Genitive with Verbs.** — By analogy with the use noted in 118 § 116 verbs of plenty and want are construed with the genitive ; i. 215 *implentur veteris Bacchī* ; ii. 586 *animum . . . explēsse . . . ultricis flammae*.

**Objective Genitive with Nouns.** — The objective genitive is 119 rather freely used with nouns ; i. 28 *Ganymēdis honōrēs*, 'honors paid to Ganymede' ; iv. 178 *īrā deōrum*, 'anger at the gods.'

NOTE. — Both in prose and verse the objective genitive is not infrequently used with adjectives and nouns whose corresponding verbs govern some case other than the accusative or govern no case at all : *īrāscor*, for instance, corresponding to *īra*, takes the dative.

## (2) THE DATIVE

**The Dative of Personal Interest** stands at times where we 120 should expect a possessive genitive. This is especially true in

connection with the pronouns; Roman writers regarded the genitive of these words as prosaic. For this dative cf. i. 429 *scæni* . . . *futuri*; i. 448 *aerea cui gradibus surgēbant līmina*; i. 477 *huic cervixque comaeque trahuntur per terram*.

**121 Dative of the Agent.** — The poets couple this dative freely with any passive form; i. 39 *quippe vetor Fātis*; i. 440 *neque cernitur ulli*.

**122 Dative of Limit.** — A construction found only in verse (at least in classical times) is the use of the dative to denote a person or place towards which motion is directed. Some call this an extension of the dative of personal interest, others regard it as the fundamental meaning of the dative. It is very common in Vergil; i. 6 *Latiō* (= *in Latium*); ii. 398 *Orcō* (= *ad Orcum*); i. 112 *vadīs* (= *in vada*); i. 377 *ōrīs* (= *ad ōrās*); v. 451 *it clāmor caelō* (= *usque ad caelum*).

**123 Dative of Purpose.** — A natural outcome of the dative of limit is the dative of purpose; a man's purpose is the end or limit toward which his activities are directed. This dative is found in prose, e.g. in military expressions, and in the double dative construction (cf. *militēs oppidō auxiliō mīsīt*). It is much more freely used in verse; i. 425 *optāre locum tētō*, iii. 540 *bellō armantur equī*; vii. 482 *bellō animōs incendit*.

**124 Dative of Association.** — In poetry the dative is freely used with verbs meaning to mix, unite, compare, resemble, or the opposite. Prose usually has some prepositional form, *ā*, *ab*, or *cum* with the ablative, *in* or *contrā* with the accusative. For Vergil's usage cf. i. 107 *furit* ('struggles furiously with') *aestus harēnis*; i. 408 *dextrae iungere dextram*; i. 440 *miscet virīs*.

**125** The dative of association is freely used with adjectives corresponding to the verbs considered in § 124, i.e. with adjectives of likeness, fitness, nearness, friendliness, etc., and their opposites; ii. 794 *par levibus ventīs*; iii. 621 *nec visū facilis nec dictū adfābilis ulli*; v. 320 *proximus huic*; vi. 602 *cadentī* . . . *adsimilis*.

**Dative with Compound Verbs.** — The dative is more freely 126 used with compound verbs than in prose. In prose, in local relations, the preposition which forms the prefix to the verb is usually repeated with the appropriate case, but in poetry the dative is used even here; i. 45 *scopulō . . . infixit* (= *in scopulō infixit*); i. 112 *inluditque vadis* (= *in vada*; cf. also § 122); i. 49 *arīs inpōnit*; i. 84 *incubueŕe marī*.

### (3) THE ACCUSATIVE

**Accusative of Limit.** — For the accusative of limit of mo- 127 tion in prose see A. 258, b; B. 182, 1, 2; G. 337; H. 418, 419, 1, 2. The poets employ this construction even with names of countries and persons, and with many common nouns denoting places. The usage is an archaism. Cf. i. 2 *Italiam . . . litora*; i. 512 *aliās . . . ōrās*; ii. 742 *tumulum . . . sēdemque sacrātam*; iii. 440 *fīnīs Italōs*. In these cases a prose writer would have used a preposition (*in* or *ad*) with the accusative.

**Accusative of 'Affect' and 'Effect.'** — Two types of the 128 accusative of the direct object are to be recognized: (1) that of the person or thing *affected*, (2) that of the thing *effected* by the action of the verb. In the former case the person or thing exists before the action begins, in the latter the thing has no existence till the action of the verb is finished. Most accusatives are accusatives of affect. Examples of the accusative of effect are 'I tore a rent in my coat,' 'I broke a hole in the ice.' The accusative of effect is more freely used in poetry than in prose. A good example is i. 328 *nec vōx hominem sonat*, 'nor does your voice send forth a mortal sound.'

**Accusative with Verbs properly Intransitive.** — Largely as 129 the result of this use of the accusative of effect (§ 128), many verbs properly intransitive come to take an accusative, especially in poetry. These verbs are hard to classify, but we may distinguish:

- (1) Verbs denoting vocal expression, emotion and its utter- 130

ance, such as *sonō, fleō, gemō, tremō, horrēscō, ērubescō*; i. 328 *nec vōx hominem sonat*; i. 465 *multa gemēns*; ii. 541 *iūra fidemque supplicis ērubuit*; vi. 50 *mortāle sonāns*; v. 614 *Anchīsēn flēbant*; vii. 451 *verberaque īnsonuit*; viii. 296 *tē Stygiū tremuēre lacūs*; ix. 632 *horrendum strīdēns*.

- 131** (2) Verbs expressive of haste, strife, and energetic action in general, such as *celerō, festīnō, properō*; i. 137 *mātūrāte fugam*; i. 357 *celerāre fugam*; iv. 575 *festīnāre fugam*; viii. 454 *haec pater properat*.

- 132** (3) Verbs denoting some physical act or state: (a) in figurative connections; i. 44 *expīrantem trānsfixō pectore flammās*; i. 403 *odōrem . . . spīrāvēre*; (b) in literal sense; i. 67 *nāvigat aequor*; i. 524 *maria omnia vectī*; iii. 191 *currimus aequor*; iv. 468 *īre viam*; v. 235 *aequora currō*.

NOTE. — The accusative with *vectī* and *currō* might be explained also, (1) as an imitation of a Greek use of the accusative to denote the route over which motion proceeds, or (2) as an extension of the Latin accusative of extent of space.

- 133** (4) Verbs which become transitive in the process of composition; i. 201 *acceſtis scopulōs*; iii. 282 *iuvat ēvāsisse tot urbēs*; ii. 730 *vidēbar ēvāsisse viam*; v. 438 *tēla . . . exit*; vi. 134 *bis Stygiōs innāre lacūs*; vi. 563 *nūllī fās (est) . . . īnsistere līmen*.

- 134 Adverbial Accusative.** — The neuter forms of adjectives, singular and plural, are freely used in adverbial senses. Sometimes the construction is akin to the accusative of extent of space; i. 3 *multum . . . iactātus*; vi. 481 *multum flētī*; iii. 610 *haud multa morātus*; vi. 401 *aeternum lātrāns*. Sometimes this adverbial accusative is really an accusative of effect (§ 128); vi. 467 *torva tuentem*; ix. 632 *horrendum strīdēns*.

- 135 Greek Accusative of Specification.** — By a Grecism the accusative is often coupled with an adjective or a verb to denote the particular point in which the quality denoted by the adjective or the act expressed by the verb holds good. The Latin construction here is the ablative. For the accusative

in Vergil cf. i. 320 *nuda genū*; i. 589 *ōs umerōsque deō similis*; v. 97 *nigrantis terga iuencōs*.

**Accusative with the 'Middle' Voice.** — (1) An accusative 136 is often coupled with a perfect passive participle which is construed, plainly, as a middle voice (§ 152) with a direct object; i. 228 *lacrimis oculōs suffūsa*, 'having dyed her eyes with tears'; i. 320 *sinūs collēcta fluentis*, 'having gathered her streaming robes'; i. 481 *tūnsae pectora palmis*, 'beating their breasts.' (2) In the preceding cases the expressions 137 describe an act voluntarily performed by the subject, i.e. they are substantially transitive. For the first two an ablative absolute might be substituted. In a few passages, however, this form of expression is used to denote that the subject, against his will, suffers some act to be performed on himself; ii. 273 *per pedēs trāiectus lōra tumentis*, 'having had thongs passed through,' etc.; ii. 57 *manūs . . . post terga revinctum*. (3) A similar accusative is found with finite forms of the 138 passive, especially of verbs meaning to clothe; ii. 392 *clipei insigne decōrum induitur*, 'he puts on his shield with its fair device'; ii. 510 *inūtile ferrum cingitur*; ii. 721 *umerōs . . . insternor pelle leōnis*, 'I spread o'er my shoulders,' etc.

**Ellipsis of Accusative.** — The poets and later prose writers 139 often apparently treat as intransitive certain verbs which in the best prose are transitive. This phenomenon is due to the ellipsis of a pronoun, usually the reflexive *sē*; i. 104 *āvertit*; i. 402 *āvertēns*; ii. 235 *accingunt omnēs operi* (but i. 210 *illī sē praedae accingunt*).

#### (4) THE ABLATIVE

**Ablative of Separation and Place from Which.** — The poets 140 use the ablative very freely to denote the source or starting-point of motion, as well as separation in general. For the prose use see A. 400-403, 427; B. 214, 229; G. 390, 391; H. 461-465. For the 'ablative of the place whence' in Vergil cf. i. 31 *arcēbat . . . Latiō* (= *ā Latiō*); i. 38 *Italiā* (= *ab Italiā*) . . . *āvertere*; i. 44 *expīrantem . . . pectore* (= *ex*

*pectore*); i. 126 *īmīs stāgna refūsa vadīs* (= *ab īmīs vadīs*);  
i. 223 *aethere summō* (= *dē aethere summō*).

NOTE.—This construction is used with verbs signifying hang, tie, fasten; i. 318 *umerīs . . . suspenderit arcum*; ii. 236 *vincula collō intendunt*. The nature of the construction is proved by iii. 75 *quam (tellūrem) . . . Myconō ē celsā . . . revinxit*.

**141 Local Ablative.**—The poets use the ablative very freely to denote place where, disregarding entirely the limitations to the use of this ablative observed by prose writers, for which see A. 426, 427; B. 228; G. 385–389; H. 483, 484. In Vergil we have the simple ablative:

**142** (1) In literal, physical expressions of locality; i. 3 *terrīs et altō*; i. 52 *vāstō . . . antrō*; i. 56 *celsā . . . arce*; i. 97 *Īliacīs campīs*. In many places, however, the ablative is instrumental rather than local; i. 40 *submergere pontō*; i. 60 *spēluncīs ātrīs*.

**143** (2) In figurative expressions of locality; i. 26 *altā mente*; i. 50 *flammātō . . . corde*; i. 227 *tālīs iactantem pectore cūrās*.

**144** (3) This ablative sometimes carries with it the accessory idea of extent of space; i. 29 *aequore tōtō*; i. 70 *disice corpora pontō*.

**145 Modal Ablative.**—The simple ablative, without either an adjective or a qualifying genitive, denotes manner, with the force of an adverbial expression; outside of a limited number of words the usage belongs only to poetry. Cf. i. 83 *turbine perflant*; i. 105 *cumulō*; i. 320 *nōdō sinūs collēcta fluentīs*.

**146 Ablative of the Route.**—Vergil often uses the ablative to denote the way or route by which action or motion proceeds; i. 155 *caelō . . . invectus apertō flectit equōs*; i. 363 *portantur . . . opēs pelagō*; i. 394 *apertō turbābat caelō*. The construction appears in prose, though more often *per* or *trāns* with the accusative is used.

**147 Ablative of Attendant Circumstance.**—An ablative phrase, consisting of adjective and noun or genitive and noun, sometimes without *cum*, sometimes with this preposition, is effectively used to picture some circumstance that attends or

accompanies the main action; i. 55 *māgnō cum murmure montis circum claustra fremunt*. The echo of the mountain (see note) accompanies the furious roaring of the winds.

**The Locative.**—In the first declension the locative is found 148 even in names of countries, a poetic use; iii. 162 *Crētae*; iv. 36 *nōn Libyae, nōn ante Tyrō* (note locative and ablative together).—*animī*, an old locative, is found several times with an adjective, twice with a verb; ii. 61 *fīdēns animī*; iv. 203 *āmēns animī*; x. 686 *iuvenemque animī miserāta repressit*.

## 2. The Verb

### (1) IN GENERAL

**The Tenses.**—(1) The ordinary tense of narration in Latin 149 poetry is 'the present of vivid narration,' a natural result of the poet's effort to impress as profoundly as possible the imaginations of his readers. For examples see i. 83–94.—(2) The perfect of instantaneous action suggests that an 150 action takes place so quickly that we merely note its occurrence without forming any idea of its duration. We can not view the act in process of accomplishment (it passes too rapidly); we can only look back on it after it is past. Cf. i. 84 *incubūere*; i. 90 *intonūere*; i. 130 *latūere*. Our translation uses the present or the perfect definite.—(3) Sometimes 151 the present of vivid narration and the instantaneous perfect are effectively combined; see i. 83–94.

**The Middle Voice.**—The voices picture the relation of the 152 subject to the verb; the active represents him as doer, actor, the passive as the recipient of the action of the verb, sufferer. The Greeks had a third voice, the middle, whose proper function was to represent the subject as both doer and sufferer, i.e. as acting on himself. 'He killed himself' could be expressed in Greek by one word, a verb in the middle voice. In Latin prose we should say *occidit sē*. Latin poets, however, often use passive forms as middles:



- 153** (1) With reflexive force, i.e. as equivalent to the corresponding active with a pronoun object, or to an active with omitted object accusative (see § 139); i. 158 *vertuntur* = *vertunt sē* or simply *vertunt*; i. 215 *implentur* = *implent sē*; ii. 749 *cingor* = *cingō mē*.
- 154** (2) In verbs meaning to clothe; see § 138.
- 155** (3) In perfect passive participles; see §§ 136, 137.

NOTE.—In the cases belonging under §§ 154, 155, the middle, as very often in Greek, is virtually a deponent verb, capable of taking a direct object. The middle in Greek not only represents the subject as acting directly on himself, but as acting for his own interest or on something belonging to himself. For another deponent middle cf. i. 713 *explēri mentem nequit*.

- 156** **The Imperative.**—Contrary to the best prose usage the imperative with *nē* occurs in prohibitions; ii. 48 *equō nē crēdite*; vi. 544 *nē saevī*. The best prose form in such prohibitions would be *nōlīte crēdere*, *nōlī saevīre*, or *ōrō (obsecrō) nē crēdātis (saevīās)*.

## (2) THE INFINITIVE

- 157** **Historical Infinitive.**—The historical infinitive (A. 463; B. 335; G. 647; H. 610) is common; ii. 97–99 *Ulixēs . . . terrēre . . . spargere . . . quaerere*. It is frequently coupled with indicative forms; iii. 140–142 *linguēbant . . . trahēbant . . . sterilīs exūrere Sīrius agrōs, ārēbant . . . negābat*; iii. 666–668.

- 158** **Infinitive in Exclamations.**—The infinitive occurs at times in exclamations, in passages expressive of deep emotion; i. 37 *mēne inceptō dēsistere . . . nec posse?* ‘shall I yield my purpose and be unable?’; i. 97 *mēne . . . occumbere nōn potuisse*, ‘why could I not have fallen?’

NOTE.—An enclitic *-ne*, perhaps interrogative, is usually found in this construction, which was perhaps originally that of a wondering question.

- 159** **Infinitive of Purpose.**—This construction is not infrequent in early Latin, especially after verbs of motion, but is virtually unknown in classical prose. The poets employ it to some extent, following Greek usage; i. 527 *nōn nōs aut . . .*

*populāre . . . vēnimus aut . . . vertere* ; i. 319 *dederatque comam diffundere ventis*. The prose constructions in these cases would be *nōn vēnimus . . . ut populēmus* ; *dederatque comam diffundendam ventis*.

NOTE. — The complementary infinitive often virtually expresses purpose, especially in the cases grouped under §§ 162, 164.

**The Complementary Infinitive.** — Even in prose many verbs **160** take an infinitive to complete their meaning. Such are (1) verbs expressing power, duty, inclination, purpose, effort, beginning, and their opposites (*possum, queō, nequeō, volō, nōlō, cōnor, incipiō, coepī, dēbeō*), and (2) verbs denoting willingness and permission, or the opposite ideas of hindrance, prevention (*patior, sinō, iubeō, cōgō, vetō, prohibeō*). The poets go much further, making the infinitive depend on many verbs which do not properly require any complement, or which, if in a given instance they should require one, would naturally find it in some form of expression other than the infinitive. The poets were here in part extending constructions familiar in prose, in part imitating Greek syntax, in which the infinitive was more freely used than in Latin. Even in prose, equivalent expressions take the same construction ; when *dīcō* = ‘to command’ (cf. *imperō, hortor*) it is followed by the subjunctive. So in poetry, when *ardeō* = *vehementer volō*, it is followed by the infinitive. The verbs used in Vergil with the complementary infinitive in a way to require attention may be roughly classified as follows :

a. *Expressions of Will, Desire, Effort, or the Opposite*

(1) Willingness or unwillingness ; i. 66 *mulcēre dedit fluctus* ; ii. 637 *abnegat* (‘refuses’) . . . *vītam prōducere . . . exsiliumque patī* ; iv. 192 *cui sē . . . dignētur* (‘condescends’) *iungere Dīdō* ; vii. 433 *nī dare coniūgium et dictō pārēre fatētur* (‘agrees,’ ‘consents’).

(2) Preference, concern, desire, passion, and the opposite ; **162**  
i. 514 *avidī coniungere dextrās ardēbant* ; ii. 105 *ardēmus*

*scītārī et quaerere causās* ; iii. 451 *nec revocāre sitūs aut iungere carmina cūrat* ; ii. 451 *īnstaūrātī animī* ('our hearts were fired anew with eagerness to') . . . *succurrere tēctīs*.

- 163** (3) Delight, pain, regret, fear ; ii. 239 *fūnemque manū contingere gaudent* ; ii. 12 *animus meminisse horret* ('is loath') ; vi. 613 *nec veritī (sunt) dominōrum fallere dextrās*.

- 164** (4) Effort, struggle ; i. 17 *hōc rēgnum . . . esse . . . iam tum tendit* ; ii. 220 *tendit dīvellere nōdōs* ; iii. 31 *convellere . . . īnsequor et . . . temptāre* ; v. 194 *neque vincere certō*. In prose some form of purpose clause, e.g. *ut* with the subjunctive, would replace these infinitives.

*b. Expressions of Power, Mastery, Capacity*

- 165** (1) Power ; ii. 491 *nec ipsī cūstōdēs sufferre valent* ; iii. 415 *tantum . . . valet mūtāre vetustās* ; v. 21 *nec nōs obnītī contrā . . . sufficimus (= possumus)*.

- 166** (2) Skill, knowledge, or the opposite ; i. 62 *quā . . . et premere et laxās scīret dare iussus habēnās* ; i. 630 *miserīs succurrere discō* ; viii. 316 *nec iungere taurōs aut compōnere opēs nōrant aut parcere partō*.

NOTE. — The complementary infinitive is often virtually the direct object of the verb on which it depends. This is especially the case with *dare* ; cf. i. 66 *mulcēre dedit fluctūs et tollere* ; i. 79 *dās . . . accumbere* ; v. 247 *ternōs optāre iuvenōs . . . dat*, 'he gives them the right to choose.'

- 167** **Other Uses of the Infinitive.** — The infinitive is used also with certain other classes of verbs, which follow the analogy of *cōgō, doceō, iubeō*. These are :

(1) Verbs signifying to ask, encourage, advise, bid ; i. 357 *celerāre fugam patriāque excēdere suādet* ; ii. 33 *dūcī intrā mūrōs hortātur et arce locārī* ; v. 342 *reddī sibi poscīt honōrem*.

- 168** (2) Verbs signifying to command, require, compel ; i. 9 *tot volvere cāsūs . . . tot adīre labōrēs . . . impulerit* ; iv. 575 *festīnāre fugam tortōsque incīdere fūnīs . . . stimulat* ; iii. 682 *metus ācer agit quōcumque rudentīs excutere*.

**Infinitives with Adjectives.** — In prose but one adjective, 169 *parātus*, is freely used with the infinitive. In verse, largely again as the result of Greek influence, the infinitive is freely used with the participles of the verbs considered in §§ 161–168, with adjectives derived from those verbs, and, lastly, with any adjective expressing will, desire, capacity, skill, fitness, or the opposite. The infinitive is often virtually an ablative of specification with the participle or adjective. Cf. vii. 806 *adsuēta . . . proelia virgō dūra patī cursūque pedum praevertēre ventōs*; vi. 164 *quō nōn praestantior alter aere ciēre virōs (erat)*; ix. 772 *quō nōn fēlicior* ('more skillful') *alter unguere tēla manū ferrumque armāre venēnō*; xii. 527 *nescia vincī pectora*.

**Infinitive with Nouns.** — Vergil freely uses the infinitive 170 with nouns, especially with verbal nouns of meanings akin to those of the verbs with which the complementary infinitive is joined; ii. 10 *sī tantus amor (est) cāsūs cognōscere nostrōs*; ii. 575 *subit ira cadentem ulcisci patriam*, 'the angry desire sweeps o'er me,' etc. So with *amor* iii. 298; *potestās* iii. 670; *cūra* vi. 654, 655; *spēs* v. 183; *cupīdō* vi. 133. Prose would have used the genitive of the gerund instead of the infinitive.

### (3) THE PARTICIPLE

**Past Participles with Present Force.** — Vergil at times 171 seems to use the past passive participle, especially of deponent verbs, with the force of a present, i.e. as expressive of contemporaneous, not antecedent, time and action. This use seems in part an imitation of the Greek present participle middle (§ 152), in part the result of an attempt to replace the missing present participle passive. Cf. i. 155 *invectus*, 'riding'; i. 481 *tūnsae*, 'beating'; v. 766 *complexi inter sē*, 'embracing one another'; vi. 335 *vectōs*, 'as they were sailing'; v. 708 *sōlātus*, 'comforting.' Some prose formulas approach this use, e. g. *servōs allocūtus dixit*.

## III. STYLE

1. *The Use of Words*

## (1) NOUNS

**172 Collective Singular.** — Words which in themselves denote but a single thing are at times used as collective nouns, with plural force; i. 449 *foribus cardō strīdēbat aēnīs*; i. 400 *plēnō subit ōstia vēlō*. This singular occurs especially in proper names; vi. 851 *Rōmāne*; viii. 706 *omnis Arabs*, side by side with *omnēs* . . . *Sabaeī*.

**173 Plural for Singular.** — Much more common is the use of the plural where in prose we should have the singular. This is often a matter of metrical convenience or due to a striving for rhetorical effect. Often, too, the plural is used because the idea is essentially plural, as suggestive of parts, or of separate units making up a whole (cf. the familiar *arma, castra*), or of repetition. We may note:

**174** (1) Plural for metrical convenience; i. 61 *montīs īnsuper altōs*; i. 730 *silentia*; ii. 706 *incendia*; vi. 377 *sōlācia*. In these cases the singular would not scan.

**175** (2) Plural for rhetorical effect; i. 78 *scēptra* (§ 174 also applies here); i. 206 *rēgna*; i. 348–350 *Sychaeum impius ante ārās* . . . *superat*. So especially *bella, certāmina, proelia*. The plural magnifies and so emphasizes the importance of the single thing spoken of.

**176** (3) Plural of abstract nouns; i. 11 *īrae*, ‘angry passions’; i. 41 *furiās*, ‘mad deeds’; iv. 623 *odia*, ‘consuming hatred.’ These uses are closely akin to that in § 175, since the plural emphasizes by giving the idea of repetition, abundance, or intensity.

In some cases the idea, though represented in Latin prose as in English by a singular, is after all essentially plural. Thus Vergil uses the plural:

**177** (4) In local names and words designating places, to describe

the places with all their accessories, or in words denoting things consisting of many parts; i. 14 *ōstia*; i. 466 *Pergama*; iii. 61 *classibus*; iii. 84 *templa*. So, often, *tēcta*, e. g. iii. 83, i. 627.

(5) To express repetition; ii. 163 *auxiliūs*, 'aid often given'; iv. 407 *morās*; ii. 118 *reditūs* (returns of individual chiefs); iv. 454, 455 *laticēs . . . vīna* (of repeated sacrifices).

(6) To express distribution into parts; i. 195 *vīna* (we think of the wine in various vessels); i. 432 *mella* (we think of separate cells of honey).

(7) Generalizing plural, used in common nouns where English would use the singular and the indefinite article; i. 183 *in puppibus . . . Caicī*; ii. 626 *montibus*; ii. 631 *iugīs*.

**Love of Variety.** — Like all poets (and the more artistic prose writers) Vergil is fond of using varying words and expressions to denote one and the same thing or to present the same idea. This feature of his style is best seen in the different names employed to denote the Greeks and the Trojans; i. 30 *Trōas*; i. 38 *Teucrōrum*; i. 157 *Aeneadae*; i. 30 *Danaum*; i. 40 *Argīvum*. The poet uses these names without distinction of meaning, simply to avoid monotony.

**Epic Fullness of Expression.** — Epic (§ 69) style, both Greek and Latin, was always marked by a certain fullness of expression. In Vergil this shows itself:

(1) In the use of synonyms, at times with alliteration; vii. 238 *et petiēre sibi et voluēre adiungere gentēs*; ii. 169 *fluere ac retrō sublāpsa referri*; iii. 236 *tēctōsque per herbam dispōnunt ēnsēs et scūta latentia condunt*.

(2) In the addition of *ōre*, *vōce*, *manū*, *oculīs*, *animō*, or *mente* to verbs capable by themselves of expressing the required idea of action, speech, or thought; i. 559 *ōre fremēbant*; iv. 680 *vocāvī vōce deōs*.

**Metonymy.** — By the figure of speech called metonymy, there is substituted for a given word another of closely kindred

meaning. The figure is common in all speech, but is used with special effectiveness in poetry. The examples in Vergil involve the substitution of:

- 185** (1) Cause for effect; iv. 120 *nimbum* (properly 'storm-clouds') = *imbrem*, 'rain'; viii. 196 *caede* ('slaughter' for the blood shed thereby).
- 186** (2) Effect for cause; i. 25 *dolōrēs*, 'affronts'; i. 49 *honōrem*, 'that which confers honor,' a sacrifice; i. 461 *laudē*, 'praiseworthy conduct'; i. 92 *frīgore*, 'chilling fear'; v. 433 *vulnera*, 'wound-dealing blows.'
- 187** (3) Material for thing made; so *aes* = a brazen prow, i. 35; a shield, ii. 545; brazen weapons, ii. 734; brazen cymbals, iii. 111; a trumpet, iii. 240.
- 188** (4) Part for whole or conversely; so *puppis* = *nāvis*, *līmīna* = *domus*.
- 189** (5) The name of a deity is often substituted for a common noun denoting the particular element or sphere in which the activity of the god is chiefly manifested or the thing which is most closely associated with the god; i. 177 *Cererem* = *frūmentum*; i. 215 *Bacchī* = *vīnī*; ii. 311 *Vulcānō* = *ignī*; viii. 123 *Penātibus* = *tectīs*. — Poetry gains by substituting for the colorless common noun the deity name with its wealth of suggestions and memories.
- 190** **Localization.** — Poets appeal primarily to the imagination, and so seek to present pictures as vivid and clear cut as possible. Hence, instead of using general terms like *mare*, *ventus*, or *tīgnum*, they commonly name some particular sea or wind or specify some one kind of wood. In this way a concrete picture is substituted for an abstract conception or a name rich in suggestions is presented to the reader's thought. This usage, common in all Latin poets, we may call localization. In i. 51 instead of the prosaic *ventīs* we have *Austrīs* (strictly 'south winds'); cf. *Aquilōnibus* i. 391; *Eurō* i. 383.

## (2) ADJECTIVES

**Adjective instead of Genitive of Noun.** — An adjective, especially one derived from a proper name, is sometimes used instead of the genitive of a noun or instead of some phrase or clause; i. 665 *tēla Typhōia*, 'the weapons wherewith Typhoeus was slain'; i. 200 *Scyllaeam* (= *Scyllae*) *rabiem*; vii. 1 *Aenēia* (= *Aenēae*) *nūtrix*.

**Formulaic Epitheta.** — In imitation of the Homeric usage certain standing epithets are attached to the names of certain persons; thus Aeneas is *pīus* or *māgnanimus*; Iulus is *pulcher*; Achates is *fīdus*; Messapus is *ecum* (= *equōrum*) *domitor*.

**Proleptic Epitheta.** — An epithet attached to a substantive sometimes anticipates the action of the verb with which the substantive is associated as subject or object; the epithet really gives the result of the action of the verb. Such epithets are called proleptic, 'anticipating.' Cf. i. 658–660 *ut . . . furentem incendat rēgīnam*, 'that he may fire the queen to mad passion'; ii. 135 *obscurus . . . dēlituū*, 'I hid myself and remained screened from view'; iii. 141 *sterilis exūrere . . . agrōs*, 'burned the fields to barrenness.' In none of these passages is the adjective or participle in place till the action of the verb is completed.

**Transferred Epitheta.** — Instead of appending an epithet to a word denoting a person or thing poets often attach it to a word denoting some part of that person or thing, or something intimately associated therewith, or some act of the person which exhibits the quality in question. Sometimes an epithet is applied to an object which denotes not any quality of the thing itself but rather the effect it produces in other things or in persons. In *studiis asperrima bellī* i. 14, *asperrima* belongs in thought with *studiis*, not with *Carthāgō*; in i. 224 *mare vōlivolum*, the adjective is one properly applied to ships, not to the sea; in iii. 44 *crūdēlis terrās . . . litus*



*avārum*, the cruelty and the greed are really those of Poly-mestor. So in i. 202 *maestum timōrem*, the *timor* is not itself sad; it is so called because it saddens the Trojans.

- 195 Adjective in Adverbial Sense.** — Adjectives are freely used in the predicate of a sentence where English employs an adverb or adverbial phrase. Cf. i. 296 *fremet horridus ōre cruentō*; iii. 529 *spīrāte secundī*. — Vergil is especially fond of using an adjective in this way in connection with an attributive participle; iii. 70 *lēnis crepitāns* . . . *Auster*; v. 278 *sībila colla arduus attollēns*; v. 764 *crēber* . . . *adspīrāns* . . . *Auster*; viii. 559 *inexplētus lacrimāns*.

- 196 Participles and Adjectives as Nouns.** — (1) Vergil often uses the neuter of the perfect passive participle as a noun; i. 37 *inceptō*; i. 136 *commissa*; i. 142 *dictō*; i. 302 *iussa*. This use belongs chiefly to poetry and post-classical prose. (2) The substantival use of neuter adjectives is far commoner in prose than that of participles, but even here the poets go beyond the limits kept by prose; i. 308 *inculta*, 'wastes'; i. 110 *ab altō in brevia*; i. 219 *extrēma*; iii. 422 *in abruptum*, 'into the abyss'; vi. 241 *supera convexa*, 'the vaulted heavens o'erhead.'

- 197** The poets often couple a partitive genitive with neuter participles or adjectives thus used as nouns; i. 422 *strāta viārum*; ii. 332 *angusta viārum*; ii. 725 *opāca locōrum*; v. 695 *ardua terrārum*; vi. 633 *opāca viārum*; i. 384 *Libyae dēserta*. Often by this device the characteristic quality of an object is brought into greater prominence; *strāta viārum*, *opāca locōrum*, *angusta viārum* are more effective phrases than the prosaic *strātās viās*, *opāca loca*, *angustās viās*.

- 198 Et, -que, ac, atque.** — Three uses of these conjunctions deserve attention. These are:

(1) The explicative or explanatory use; in this the particles introduce some particular or detail illustrative of a general word or statement, and may be rendered, 'and in particular.' Cf. i. 2 *Italiam* . . . *Lāvīniaque lītora*; i. 30 *Danaum atque immītis Achillī*.

(2) The consecutive use, 'and as a result.' Here the particles add the result of a preceding act or statement; i. 31 *multōsque per annōs errābant*; i. 143 *sōlemque reducit*; i. 211 *et viscera nūdant*.

(3) The temporal use, 'and lo,' 'and forthwith.' Here the particles show that a given act or state is intimately associated with that described in the preceding clause or phrase; i. 82 *impulit . . . ac ventī . . . ruunt* (the two acts are virtually simultaneous); i. 227 *atque illum . . . adloquitur*; i. 302 *pōnuntque*; iv. 663 *dixerat atque illam . . . conlāpsam aspi-ciunt*.

### (3) VERBS

**Simple Verbs for Compound.**—Like other poets Vergil very often uses a simple verb instead of the compound current in prose. This is in part an archaism, in part the result of the avoidance of exact, prosaic expressions which the poets show in many ways. Further, the reader has room for the play of his imagination, supplying for himself what in prose is presented to him ready-made, so to speak. Cf. i. 9 *volvere* = *ēvolvere*; i. 35 *ruēbant* = *ēruēbant*; i. 83 *ruunt* = *prōruunt*; i. 85 *ruunt* = *ēruunt*; i. 173 *pōnunt* = *dēpōnunt*; i. 203 *mittite* = *dīmittite*; i. 246 *it* = *exit*.

**Dare, in Periphrases.**—Vergil often uses periphrastic expressions consisting of some part of *dare* and a noun, the phrase being usually a substitute for a verb of kindred meaning with the noun; i. 485 *gemitum dat* = *gemit*; i. 398 *cantūs . . . dedēre* = *cantāvere*; ii. 243 *sonitum . . . dedēre* = *resonūere*; iv. 370 *lacrimās . . . dedit* = *lacrimāvit*; iii. 566 *clāmōrem . . . dedēre* = *clāmāvere*, *resonūere*. A favorite phrase is *dare ruīnam*, 'to fall in ruins.'

### (4) MISCELLANEOUS

**Vergil's Love of Elaborate Language.**—A very important trait of Vergil's style is his love of elaborate language. He avoids commonplace and familiar words of everyday life; for

*frumentum* he writes *Cererem* i. 177; for *pānem* he uses *Cererem* again, i. 701 (cf. § 189). For *aqua* he writes *lympa* i. 701, *latex* iv. 512, *unda* vi. 229. A mill for grinding corn he calls *Cereālia arma* i. 177; 'to strike a fire' is *sēmina flammae abstrūsa in vēnīs silicis quaerere* (cf. vi. 6). — Vergil loves, also, to substitute for familiar phrases, modes of expression, and constructions, more or less obvious modifications or inversions thereof. So in i. 195 we have *vīna . . . quae . . . cadīs onerārat* instead of the prose *vīna quibus cadōs onerārat*. Cf. also i. 314 *sēsē tulit obvia*; i. 562 *solvite corde metum*; vi. 229 *sociōs circumtulit undā*. The prose phrases here would be *sēsē tulit obviam*, *solvite corda metū*, *sociōs circumtulit aquam*. Examples are very numerous; many will be discussed in the notes.

## 2. The Order of Words

- 204 Free Order of Words in Poetry.** — Everywhere in Latin the order of words is less stereotyped than that which is usual in English sentences, partly because a Latin sentence is a word picture, in which the meaning is developed stroke by stroke, the various parts being introduced in the order of their importance, partly because Latin loves to keep the meaning in suspense until the very end, so that the last word completes both the form and the meaning of the sentence. The inflectional system, which alone makes this freedom possible, helps to relieve the very difficulty it creates, since a competent knowledge of inflectional forms usually suffices to tell us what words belong together. In verse the order of words is often more intricate even than that of prose; the poets, by artistic placing and grouping of words, secure the happiest effects. The most emphatic places in a verse are the beginning (except for the subject, unless this precedes an introductory particle) and the end (except for the verb). In general, any wide departure from the normal order arrests attention and gives emphasis to the word not in its normal place. In Vergil's usage we may note the following points:

(1) A noun and its modifier or a verb and its object are **205** set at opposite ends of the verse, the emphatic places; i. 50 *Tālia . . . volūtāns*; i. 74 *omnīs . . . annōs*; i. 353 *ipsa . . . imāgō*.

(2) The word bearing the chief emphasis is often set at the **206** end of its clause and the beginning of a verse; this is especially true of verb forms. Cf. i. 11 *impulerit*; i. 20 *audierat*; i. 49 *praetereā*; i. 62 *inposuit*; i. 493 *bellātrix*. Examples occur on almost every page.

(3) Special cases. — A good example of the effect to be **207** gained by placing words out of their normal positions is i. 195 *vīna bonus quae . . . onerārat Acestēs . . . dederatque . . . hērōs*; the separation of *bonus*, *Acestēs*, and *hērōs* gives each word unusual weight by forcing the mind to dwell on each to determine its function. Cf. the place of *dea* i. 412, and of *improba* ii. 80.

(4) In prose an attribute of two or more substantives usu- **208** ally stands before or after them all; in verse it is often set between the nouns; iv. 588 *litora et vacuōs sēnsit . . . portūs*; vii. 332 *nē noster honōs infrāctave cēdat fāma locō* (here the idea of *noster* and of *infrācta* belongs with both nouns).

**Postposition of Conjunctions.** — In prose a connecting par- **209** ticle or conjunction usually stands first in its phrase or clause. In poetry the striving for emphasis is more constant and so we frequently find such words postponed; *et* especially is often so treated. Cf. i. 232 *longius et volvēns*; i. 413 *cernere nē quis posset*; i. 195 *vīna bonus quae deinde*, etc.

**Position of Prepositions.** — The preposition, especially if **210** dissyllabic, frequently follows its noun in poetry; in prose this use is confined to certain prepositions and certain combinations. Cf. i. 32 *maria omnia circum*; i. 466 *Pergama circum*. Unrelated words sometimes stand between the preposition and its noun; ii. 278 *circum plurima mūrōs*; iv. 233 *super ipse suā mōlitur laude labōrem*. — A preposition having two or more objects is sometimes set between them; i. 13 *Itāliam contrā Tiberīnaquē longē ostia*.

- 211 Tmesis.** — Compound words are sometimes resolved into their elements, which are then separated by an intervening word or words; i. 610 *quae mē cumque vocant terrae*; v. 603 *hāc celebrāta tenuis . . . certāmina*; x. 794 *pedem referēns* ('dragging') *et inūtilis inque ligātus cēdēbat*. Cf. 'the love of God to us ward.'
- 212 Juxtaposition.** — Words which express contrasted ideas (less often those expressing related ideas) are frequently set side by side; i. 184 *nūllam, trīs*; i. 243 *penetrāre . . . intima tūtus rēgna*; i. 349 *impius ante ārās*.

### 3. Miscellaneous

- 213 Ellipsis.** — Ellipsis, i.e. the omission of words necessary to the grammatical structure of the sentence, is common in Vergil, partly out of considerations of metrical convenience, partly because the good taste and fine aesthetic sense of the poet led him to omit words in themselves slight and unemphatic and easily supplied from the context. Note:
- 214** (1) The omission of pronoun forms, especially from *is, ea, id*. The omission occurs (a) in the predicate; i. 12 *Tyrī tenuēre colōnī* (sc. *eam*); i. 63 *premere* (sc. *eōs*); i. 62 *inposuit* (sc. *eīs*); i. 79 *tū dās* (sc. *mihī*); i. 80 *facis* (sc. *mē*) *potentem*. — (b) in the subject, before an infinitive; i. 218 *seu* (sc. *eōs*) *vīvere crēdant*.
- 215** (2) The omission of parts of *esse*, whether this verb is used independently or as an auxiliary. Even in prose *est, sunt*, and *esse* (especially with the future infinitive) are freely omitted and examples of such omission in Vergil need not be given. The poets, however, even omit *sum, sumus, es, estis*, and the parts of *eram*; i. 558 *advectī* (*sumus*); ii. 651 *effūsī* (*sumus*); i. 237 *pollicitus* (*es*); v. 192 *ūsī* (*estis*). A striking case is the ellipsis of *es* in a question, i. 329 *an Phoebī soror? an nymphārum sanguinis ūna?*
- 216** (3) The omission of verbs of speaking or answering (*ait, dicit, respondet*), common in all poetry; i. 37 *haec sēcum* (*ait, dicit*); i. 76 *Aeolus haec contrā* (*ait or respondet*).

(4 For the ellipsis of the reflexive pronoun and its results **217**  
see § 39.

**Parataxis.** — In the earlier and less artificial stages of a **218**  
language clauses are arranged side by side either without  
conjunctions or with coördinating conjunctions, no attempt  
being made to indicate their logical relations. This arrange-  
ment is called parataxis (coördination). Latin prose in the  
main prefers hypotaxis or subordination, clause being subor-  
dinated to clause in such a way as to bring out with the nicest  
care their logical relations. The poets, partly as a matter of  
convenience, partly from love of the archaic, often use para-  
tactic forms. In Vergil we recognize several forms, effected :

(1) By the use of parenthetical sentences ; i. 12 *Urbs antiqua* **219**  
*fuit* — *Tyrī tenuēre colōnī* (instead of *quam Tyrī*, etc.) ; i.  
150 *iamque facēs et saxa volant* — *furor arma ministrat* (instead  
of *furōre arma ministrante*, or *cum arma furor ministret*) ; i. 530.

(2) By the use of clauses arranged asyndetically, i. e. with-**220**  
out conjunctions ; i. 159 *est . . . locus : insula portum efficit*  
(instead of *locus ubi insula*, etc.) ; ii. 172 *Vix positum castrīs*  
*simulacrum : arsēre . . . flammae* (instead of *cum . . .*  
*flammae*).

(3) By the use of clauses closely connected by *et*, *-que*, *ac*, **221**  
*atque* (cf. §§ 199, 200) ; ii. 692 *Vix ea fātus erat subitōque*  
*. . . intonuit* (for *cum subitō*, etc.) ; iii. 8 *Vix prīma incēperat*  
*aestās et pater . . . iubēbat* (for *cum pater . . . iubēbat*).

**Parallelism.** — Vergil frequently expresses an idea twice **222**  
within the limits of a single verse or of adjacent verses.  
using slightly varying forms of expression. Such parallelism  
is characteristic of Hebrew poetry, e.g. the Book of Proverbs  
and the Psalms. Cf. ‘Rebuke me not in thy wrath, neither  
hasten me in thy hot displeasure.’ In Vergil the use is  
probably an outgrowth of his love of epic fullness of expres-  
sion (see §§ 182, 183). For examples see i. 19–22, 27, 41,  
201, 216, 219, 282, iii. 718.

**Alliteration.** — Alliteration, i. e. the repetition of the same **223**

letter, usually a consonant, at the beginning of successive or adjacent words or syllables, is highly characteristic of the native Italian poetry. That poetry was fond of jingles and assonances of all sorts; to some extent it employed rhyme. In some prose writers, too, alliteration is not uncommon. The Augustan poets, however, following Greek practice, use alliteration sparingly. Many good examples, nevertheless, are to be found in Vergil; i. 55 *māgnō cum murmure montis*; i. 81 *cavum conversā cuspide montem impulit*; i. 124 *māgnō miscērī murmure*; i. 214 *tum victū revocant vīrīs*.

**224 Onomatopoeia.** — Like all true poets Vergil repeatedly acts in the spirit of the rule that in poetry the sound should seem an echo of the sense, for often he is plainly seeking by the sound of the words he employs to impress an idea more forcefully upon the reader's mind. We must not forget that Latin poetry, thanks largely to the practice of public recitations (§ 30), was addressed as much to the ear as to the eye. Onomatopoeic verses are to be found everywhere in Vergil; cf. i. 55, 87, 105, 147; ii. 313; viii. 596 *quadrupedante putrem sonitū quatit ungula campum*.

**225 Vergil's Indirection.** — In many cases Vergil does not directly convey information or supply all the details which go to make up a picture or which belong to a given event, but allows the reader to draw inferences or supply details for himself. This is part of the poet's art; in a long poem a full narration of details would often be most wearisome. Besides, there are many matters of detail which Vergil might well have despaired of treating with the dignity proper to an epic poem. In i. 130 Vergil does not say explicitly that Neptune attributed to Juno the storm which has just harassed the Trojans, but one feels instinctively that such is his meaning. For other instances of this trait — which for want of a better name we may perhaps call 'indirection' — see the notes on i. 187, 194, 438.

## D. PROSODY OF VERGIL

## I. THE DACTYLIC HEXAMETER





**Meter or Rhythm.** — Meter or rhythm is the distinguishing 226 mark of poetry. Once three arts — poetry, music, and dancing — were very closely united. All three had to do with relations of time; all three were governed by the same principle, harmony. ‘Harmony consists in repetition, just as two or more parallel lines agree or harmonize because one repeats the conditions of the other. So in poetry, or music, or dancing, a certain succession of accents, or notes, or steps is repeated, thus establishing the relation of harmony.’ This use of harmony, when reduced to a system, is called rhythm or meter.

**The Origin of Meter.** — We know that dance and march 227 alike are divided into equal measures and that each of these measures begins with a movement of the body slightly more vigorous than those which accompany the remaining parts of the measure. Hence, in the days when song and dance and march were intimately associated (§ 226), it was of course necessary that the song too should be divided into equal measures and that the beginning of each measure should be more forcibly intoned, to correspond to the more vigorous movement of the body in the dance or march. In this way was developed the fundamental requirement of rhythmical or metrical composition, namely, that what is said shall be divided into equal measures, the first part of each measure having a special stress or ictus.

**Latin Rhythm Quantitative.** — In seeking to secure harmony 228 or rhythm all peoples deal, of course, with precisely the same material, sound; they differ in the way they arrange sounds to secure metrical effects. In English, for instance, rhythm depends on the proper succession of accented and unaccented sounds; among the Greeks and the Romans rhythm depended



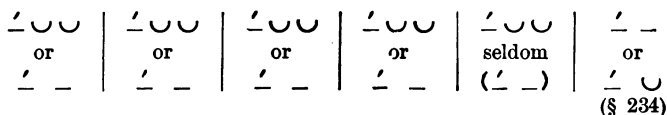
on the proper succession of heavy and light syllables.<sup>1</sup> In other words, English rhythm is accentual, the classical rhythm was quantitative.

- 229 Syllables.** — In Latin rhythm the unit of measurement is the light syllable. Bearing in mind the relations once existing between poetry, the march, and the dance (§§ 226, 227), we may fairly represent this by the musical character . The heavy syllable has twice the time of a light, and so may be represented by . In Vergil these are the only syllable values to be considered.
- 230 Feet.** — As in ordinary speech syllables are combined to form words, so in verse syllables are combined to form verse-words, called measures, or, more often, feet. In Vergil we have two kinds of feet, the dactyl and the spondee. The dactyl consists of a heavy syllable followed by two light syllables, the spondee of two heavy syllables. In musical notation the dactyl = , the spondee = . The two feet are thus completely equivalent, each to the other.
- 231 Ictus; Thesis; Arsis.** — The first syllable of the dactyl and the spondee is always more strongly intoned (stressed) than the others (cf. § 227). To this stress the name *ictus* (literally, 'stroke') is given. The part of the foot which bears this ictus is called the *thesis*; the unaccented part is called the *arsis*. The names thesis and arsis are Greek in origin, and mean respectively 'a setting down' and 'a lifting up'; thesis refers to the setting down of the foot in beating time or in marching or to the downward stroke of the hand in beating time, arsis to the raising of the foot or the hand.
- 232 Verses; the Hexameter.** — As words in ordinary speech are combined into sentences, so in poetry verse-words or feet are

<sup>1</sup> Vowels are best distinguished as *short* or *long*, syllables as *light* or *heavy*. A light syllable is one whose vowel is short, by nature or position, a heavy syllable one whose vowel is long, or whose vowel is followed by two consonants, not a mute and a liquid. For syllables containing a vowel followed by a mute and a liquid see § 250. Note carefully that a syllable may be heavy though its vowel is short. It is assumed that the student is familiar with the rules of quantity.

grouped into lines or verses. In the form of verse used by Vergil six feet are grouped in each line; the verse is therefore known as hexameter, 'six-measured.' In consequence of the prominence of the dactyl in this verse, at least in its Homeric forms,<sup>1</sup> the verse is known also as dactylic. Thus the full title of the verse is dactylic hexameter.

Infinite variety is possible in the grouping of the dactyls **233** and the spondees which go to make up the verse. Some restrictions, however, are to be noted. The last foot is regularly a spondee; the fifth foot is usually a dactyl. The dactyl and the spondee may be used at will in the first four feet. The scheme of the dactylic hexameter will thus be as follows:



A verse with a spondee in the fifth foot is called spondaic; such verses are rare and end usually in a word of four syllables. A preponderance of dactyls gives to a verse a light, graceful, rapid movement; a preponderance of spondees gives a slow, solemn, stately movement.

**Syllaba Anceps.** — In theory (§ 233) the last syllable should **234** be heavy, but in practice many hexameters end in syllables which are in themselves light, but are treated as heavy to suit the requirements of the verse. Since the last syllable may, apparently, be heavy or light at the poet's will, without regard to the theoretical requirements of the metrical scheme, it is commonly known as the *syllaba anceps*, 'the doubtful (unfixed) syllable.' The symbol for the *syllaba anceps* in the dactylic hexameter is  $\cup$ ; the lower marking indicates the syllable theoretically required, the upper the permissible substitute.

**The Caesura.** — In a long line like the hexameter the voice **235**

<sup>1</sup> In the Homeric poems dactyls form 68 % of all the feet, in Vergil they form but 44 %. The difference arises from the preponderance of long vowels in Latin.

naturally seeks a rest at or near the middle of the verse. Hence the hexameter is usually broken into two nearly equal parts by a pause, called the *caesura*<sup>1</sup>; this verse-pause comes regularly within the limits of a foot. When this foot is a dactyl, the caesura is said to be masculine if it comes after the heavy syllable, feminine if it comes after the first light syllable. Roman poets greatly prefer the masculine caesura. Caesuras are named also from their position in the verse, as follows: trithemimeral, occurring after the third half-foot, penthemimeral, occurring after the fifth half-foot, hepthemimeral, occurring after the seventh half-foot, etc. The commonest is the masculine penthemimeral; next in order of frequency is the hepthemimeral. Less often the principal verse-pause is the feminine penthemimeral. Examples of these in order are:

- i. 12 Urb̄s ant̄iqua fuit || Tyrī tenūere colōnī<sup>2</sup>
- ii. 6 In̄ferret̄ue deōs Lat̄iō || genus unde Lat̄inum
- iv. 486 spargēns ūmida mella || sop̄oriferum̄que pap̄aver.

Sometimes there are two distinctly marked caesuras.

- 236** One other matter, of great importance, requires attention. Though in very many verses the caesura corresponds to a sharp break in the meaning (cf. i. 1, 6, 8, 12, 16, 18, 22, 26, 31), in many other cases there is a caesura though in point of sense all the words of the verse are to be taken closely together; cf. i. 9, 15, 21, 23, 25. A good way to appreciate such verses is to read and reread similar lines in Longfellow's *Evangeline*. Cf., for instance, these:

List to the mournful tradition || still sung by the pines of the forest  
When in the harvest heat || she bore to the reapers at noontide

<sup>1</sup> Caesura is frequently defined as the break made in the rhythm of a verse when a word ends within a foot. Every verse contains several such breaks, since words end more often within a foot than with one. In this book, however, the term *caesura* is applied only to pauses, more or less distinctly marked, by which a verse, in form or in sense, is divided into two (sometimes three) parts. A convenient sign to mark the place of the caesura is ||.

<sup>2</sup> The dots beneath the lines mark the places of the metrical accents.

In these and many others there is absolutely no break in the sense, yet the verse-pause is clearly defined. The reading of an hexameter verse has well been likened to climbing a hill, resting a moment on the summit, and then descending the other side.

**The Diaeresis.** — Sometimes the verse-pause comes at the 237 end of the fourth foot; this is called the bucolic diaeresis,<sup>1</sup> because it is most frequent in pastoral poetry (§ 46). It is not common, however, in any Latin poet. Further, the bucolic diaeresis is usually accompanied by a penthemimeral caesura (§ 235).

**Word Accent.** — In the last two feet, word accent (i.e. the 238 accent which a word has in common speech) and the verse accent or ictus usually coincide. In the other feet they are commonly different. The Romans in such cases carefully brought out *both* accents. We do this often in English verse. In the following couplet the dots beneath the line mark the ictus, the marks over the words the word-accent.

Hé does wéll too who keeps thát clue the mild  
Bírth-goddess and the austére Fates first gave.

Here the two accents repeatedly stand side by side; in the second verse the juxtaposition in one case is the more noteworthy because it is due to an intentional change in the pronunciation of *austere*.

In reading Vergil's hexameters, therefore, we must respect both the word accent and the verse accent or ictus. As helps toward the attainment of skill in such reading we should minimize the stress given to the verse accent and pay the most careful attention to the quantity of the various vowels and syllables. The attempt to preserve the two sets of accents is not easily successful, but all possible effort should be made in this direction.<sup>2</sup>

<sup>1</sup> The term diaeresis is applied to any break made by the simultaneous ending of a foot and a word.

<sup>2</sup> See Hale, "Proceedings American Philological Association," XXVI-XXXI, also Howard "The Quantitative Reading of Latin Verse" (Scott, Foresman and Company).

## II. THE METRICAL LICENSES OF VERGIL

**239 Licenses Defined.** — The exigencies of metrical composition are such that Latin poets, like English writers, frequently decline to be bound down by a rigid adherence to the general laws of versification or pronunciation. These departures from normal usage are commonly spoken of as licenses; some are in fact archaisms. Vergil allows himself no licenses beyond those to be found in other Latin poets.<sup>1</sup>

**240 I and U as Consonants.** — Vowel *i* and vowel *u* are sometimes treated as consonants (i.e. as equivalent to English *y* consonant or *w*), and then help to make the preceding syllable heavy. Cf.:

ii. 16 *aedificant sectaque intexunt abiete costās*

v. 432 *genua labant, vāstōs quatit aeger anhelitus artūs.*

So too *ariēs* ii. 492, *pariēs* ii. 442, and *omnia* vi. 33 count as dissyllabic words, with a heavy penult.

**241 Diastole.** — Certain syllables that are light in prose are sometimes treated as heavy by Vergil. Sometimes he is permitting himself an archaism in retaining the original vowel quantity. We may note:

(1) Lengthening of the enclitic *-que*, in the thesis (§ 231); see iii. 91, iv. 146, vii. 186, etc. In such a case as iv. 146 *Crētesque Dryopesque fremunt pīctique Agathyrsi*, we have to recognize a license, since a final syllable whose vowel stands before a mute and a liquid in the next word does not usually count as heavy.

**242** (2) Retention of the original quantity; this occurs in nouns, adjectives, and verbs; *amōr* xi. 323; *Numitōr* vi. 768; *patēr* v. 521; *pulvis* i. 478; *vidēt* i. 308; *peterēt* i. 651; *āmittēbāt* v. 853. Vergil lengthens final syllables in *-t* in verb-forms only in the second, third, and fourth theses.

**243** (3) Lengthening before the caesura; this occurs in nouns

<sup>1</sup> Teachers will find a much more detailed treatment with discussion of difficult verses in 'The Metrical Licenses of Vergil,' by Harold W. Johnston (Scott, Foresman and Company).

and verbs; *domūs* ii. 563; *nemūs* iii. 112; *iactētūr* i. 668; *obruimūr* ii. 411; *datūr* v. 284.

(4) Syllables properly light treated as heavy before a Greek **244** word; *canĪT hymenaeōs* vii. 398; *languentĪS hyacinthī* xi. 69.

(5) Miscellaneous examples; *petīt Euandrī* ix. 9; *graviā* **245** iii. 464. Vergil regularly makes the first syllable of *reliquiae* long. This was a metrical necessity; a word of three or four successive short syllables is impossible in hexameter verse.

**Systole.** — Occasionally a vowel ordinarily long appears as **246** short. This is a matter of metrical convenience, but may also represent a pronunciation current in popular speech. The few examples belong to one class, showing *-erunt* in the perfect indicative active, third plural; *steterunt* ii. 774, *cōstitē:unt* iii. 681, for *stetērunt* and *cōstitērunt*.

**Synizesis.** — Often two vowels which properly belong to **247** different syllables are amalgamated, i.e. pronounced together in one syllable. This happens:

(1) In the forms of proper names with nominatives in *-eus* (§ 99). In the oblique cases these words are naturally cretics or end in cretics (a cretic = — ∪ —). This combination is, of course, utterly impossible in hexameter verse. The synizesis removes all difficulty; cf. *Oīlēi* i. 41; *Īlionēi* i. 120; *Eurysthēō* viii. 292.

(2) In words which are in themselves cretics (§ 247), or **248** which, taken in conjunction with the preceding word, make a cretic. Such are *aerēi* (twice), *alvēō* (four times), *aureā* (twice), *aureīs* (thrice), *eādem* (x. 487), *eōdem* (xii. 847), *ferreī* (vi. 280).

(3) In miscellaneous examples; cf. *dehinc* i. 131, 256, etc.; **249** *sciō* iii. 602; *sēmīanimis* (five times); *sēmīūstus* (thrice). The last two words really fall under § 240, the *i* before *animis* and *ūstus* being consonantal. *deinde* is regularly of two syllables.

**Vowel before Mute and Liquid.** — A syllable containing a **250** vowel standing before a mute and a liquid (*l* or *r*) Vergil made

heavy or light according to the needs of his verse. So in iii. 647 we have *Cyclōpas*, but in vi. 630 *CYclōpum*<sup>1</sup>; cf. also *Atrīdae* ii. 104, *Atrīdae* ii. 415; *sacram* ii. 167, *SACrum* ii. 230; *Trīnacrīa* iii. 440, *TrīNACria* iii. 554. In ii. 663 we have *patris*, *PATrem* side by side.

NOTE. — These variations result naturally from the two possible ways of pronouncing the mute and the liquid. (1) They may be pronounced together, with the following syllable. Since a mute and a liquid blend so easily as to take, practically, but the time of a single consonant, there is then nothing to make the preceding syllable heavy. (2) They may be pronounced separately, one going with each of the syllables involved. This separation makes the preceding syllable heavy; see footnote to § 228. In ii. 663 the pronunciation was *pa-tris*, *pat-rem*. Note carefully that whether the syllable containing a vowel before a mute and a liquid is treated as heavy or light, the quantity of the vowel itself is unchanged. When the mute and the liquid occur in separate words or in different elements of a compound word, they are to be pronounced separately; the first of the two syllables involved is then heavy. A final syllable ending in a vowel which stands before a mute and a liquid is usually treated as light.

**251 Varying Quantity of Proper Names.** — Latin poets allow themselves great freedom in the metrical treatment of proper names, especially those derived from the Greek. In some cases the quantity was evidently not fixed by common usage; in others the quantity was such that the name could not be used in verse unless the quantity was arbitrarily altered by the poet. In short the poet used the form of the name best suited to his verse. Cf. *Asiae* iii. 1, *Asia* vii. 701; *Diāna* i. 499, *Diāna* xi. 582; *Lāvīnia* i. 2, *Lavīnī* i. 258; *Sychaeus* i. 343, *Sychaeum* i. 348. This last change within six verses is especially significant.

**252 Elision; Echthlipsis.** — The coming together of two vowels not forming a diphthong, called hiatus, was objectionable to Roman ears, whether the vowels were in the same or in different words. Within a word hiatus was often removed by

<sup>1</sup> The syllables in capitals are heavy, the corresponding syllables in italics light.

contraction. Hiatus between words was usually removed in poetry by elision ('crushing out') of the final vowel of the first word. Similarly, a vowel before *h* was elided; *h* necessarily stands between vowels and since it was virtually not sounded the one vowel really came directly before the other. If a word ended in *m* preceded by a vowel, both *m* and the vowel were elided. This form of elision is sometimes called *echthlipsis*. Its explanation is simple; final *m* was but lightly pronounced, so that a word ending in *m* practically ended in a vowel sound. Examples of elision are as follows:

(1) Of simple vowel; i. 3 *multum ille et terris*; i. 5 *multa* 253  
*quoque et bello passus*; i. 7 *atque altae moenia Rōmae*.

(2) Of *m* and the preceding vowel; i. 3 *multum ille*; i. 22 254  
*venturum excidiō Libyae*.

(3) Of a vowel, or *m* and preceding vowel, before *h*; i. 332 255  
*ignārī hominum*; iii. 658 *mōnstrum horrendum*.

NOTE. — Authorities are not agreed as to how the elided part is to be treated in reading the verse. Some think that the two words were slurred together in some way, others that the elided part was entirely omitted. The former method can not be employed at all in the many cases involving elision at a decided caesura.

**Hypermetric Verses; Synapheia.** — Vergil occasionally closes 256  
a verse with a syllable ending in a vowel that must be elided before an initial vowel in the following verse. This linking together of two verses is called *synapheia*. In one case the verse ends in *m* preceded by a vowel, both of which are elided before the following verse. Such verses, since they seem to have one syllable too many, are called *hypermetric verses*. In most cases the hypermetric syllable is the enclitic *-que*; see i. 332, 448; ii. 745; iv. 558, 629; v. 422, 753; vi 602. The other example is vii. 160

*Iamque iter emēnsī turrīs ac tēcta Latīnōrum*  
*ardua cernēbant iuvenēs.*



**257 Hiatus.** — In some forty cases in his various poems Vergil does not elide (§ 252) a final vowel. Most of these fall into certain well-defined classes, thus:<sup>1</sup>

(1) At a marked pause in the verse;

i. 16 *posthabita coluisse Samō †: hic illius arma*

i. 405 *et vērā incessū patuit dea†. Ille ubi mātrem*

iii. 74 *Nereidum mātři † et Neptūnō † Aegaeō*

iv. 235 *quid struit? aut quā spē † inimicā in gente morātur*

In the last two cases the hiatus is at the caesura, which is of the sort discussed in § 236.

**258** (2) Between proper names, or when the vowel not elided belongs to a proper name, especially a Greek name. The final syllable of a Greek word is seldom elided. Cf.

i. 617 *Tūne ille Aenēās, quem Dardaniō † Anchisae*

iii. 74 *Nereidum mātři † et Neptūnō † Aegaeō*

**259** (3) Miscellaneous cases; cf.

iv. 667 *lāmentis gemitūque et fēmineō † ululātū.*

**260 Semi-hiatus.** — In a very few cases a long final vowel or diphthong loses half of its quantity before an initial vowel, and is treated as if short. This is called semi-hiatus. Cf.

iii. 211 *insulae \* Ionio in \* māgnō, quās dīra Celaenō*

v. 261 *victor apud rapidum Simoenta sub Iliō \* altō*

### III. MISCELLANEOUS

**261 Monosyllabic Ending to the Verse.** — A verse seldom ends in a monosyllable; in such cases the thesis (§ 231) of the last foot is commonly also a monosyllable, or there is elision before the monosyllabic verse-ending. Of the remaining examples some occur in verses borrowed in whole or in part

<sup>1</sup> In the following examples hiatus is marked by an obelisk, †, semi-hiatus (§ 260) by an asterisk, \*.

<sup>2</sup> The first *o* of *Ionio* is short, though marked long in our Latin-English dictionaries and in most vocabularies.

from older poets, others in onomatopoetic verses (§ 224), the poet aiming at some particular effect. Examples are:

(1) Imitations of older poets;

i. 65 Aeole, namque tibi dīvum pater atque hominum rēx

iii. 12 cum sociis nātōque Penātibus et māgnis dīs

The latter part of each of these verses goes back to Ennius (§ 72).

(2) Onomatopoetic;

i. 105 dat latus, insequitur cumulō praeruptus aquae mōns

v. 481 sternitur exanimisque tremēns prōcumbit humi bōs

In the first passage the abrupt ending helps to bring out the thought of the sudden fall of the heavy mass of water; the other verse seems to collapse at the end, and so to picture more effectively the fall of the ox in death.

**Incomplete Verses.** — There are in the Aeneid fifty-four **262** incomplete verses. Two explanations of their presence have been offered: (1) that they are due to the fact that the Aeneid was left in an unfinished condition (§ 50); (2) that they are intentional variations from metrical uniformity. In favor of the latter it is urged that in general these lines are complete in sense. Examples of incomplete verses are i. 534, 560, 636; ii. 66, 233, 468, 614, 623, 640.

**Metrical Treatment of Repeated Words.** — In cases where a **264** word or varying inflectional forms of a word are used twice or more in the same verse or in adjacent verses, the tendency among Latin poets seems to be to give such words and forms different metrical treatment unless some special effect of emphasis, exultation, pathos, or the like is to be gained through repetition with the same metrical value. Sometimes both methods are combined. Examples are:

(1) Different metrical treatment;

ii. 709 quō rēs cumque cadent, *unum* et commūne pericūlum,  
*ūna* salūs ambōbus erit

ii. 733 prōspiciēns, ‘*Nāte*,’ exclāmat, ‘fuge, *nāte*; propinquat.’

In the first passage we might have expected similar treatment, to give greater emphasis to *unum*, *una*.

**265** (2) Similar treatment;

i. 421, 422 *mīrātūr* mōlem Aenēās, māgālia quondam,  
*mīrātūr* portās strepitūque et strāta viārum.

The repetition effectively portrays the growing astonishment of Aeneas as he notes marvel after marvel. In i. 222 *fortemque Gyān fortemque Cloanthum*, the repetition adds to the pathos ('both were gallant men, yet both have perished'); in iii. 435 *unum* illud tibi, nāte deā, prōque omnibus unum, the repetition of *unum* makes still more emphatic the admonition of the seer. In iii. 623-627 *vīdī* egomet . . . *vīdī*, ātrō cum membra fluentia tābō manderēt, the repetition of *vīdī* with precisely the same metrical treatment emphasizes the truth of the narrator's story.

**266** (3) Similar and different treatment combined;

iv. 138 cui pharetra ex *aurō*, crīnēs nōdantur in *aurum*,  
*aurēā* purpurēam subnectit fibulā vestem.

By this arrangement harmony and variety are secured side by side.

## E. THE MYTHOLOGY OF VERGIL

### I. INTRODUCTORY

**267 General Remarks.** — No one can fully understand and enjoy Vergil's poetry (or indeed any Latin poetry) without a thorough knowledge of the mythology of the Greeks and the Romans. The role which this mythology plays in the Aeneid is due in part to Vergil's careful study and imitation of the Homeric poems (§ 73), in part to his profound knowledge of the myths and legends of Italy. Vergil's object seems to have been twofold: (1) to reproduce in mythology, as in other matters, the spirit of the Homeric poems, and (2) to give the Aeneid a truly national character by making it the

repository of all that was worth preserving of the myths of Rome and Italy. The names he uses — e. g. of divinities — are chiefly Roman, but the spirit of his mythology is mainly Greek.

**Myths.** — A myth is a story, in reality fictitious but accepted as true, dealing with supernatural beings and events, or with natural beings and events influenced by supernatural agencies. The myth belongs to a very primitive stage of man's mental and spiritual development. The myths of the Greeks and the Romans, as set forth in their writings, are a survival in widely altered form from a much cruder period than that represented by any of their historical or literary records.

**Greek versus Roman Mythology.** — Since Vergil's mythology is partly Greek, partly Roman, we must consider the differences and the resemblances between the native mythologies of the two peoples. The Greek temperament was in the highest degree poetic, imaginative, and given to speculation. A feeling for beauty and symmetry was innate. The Roman mind was unimaginative, practical, and matter of fact; its sense of beauty, at least in the early times, was undeveloped. The Greeks gave bodily form and substance to every creation of their fancy, and from the earliest times made images of their gods. The Romans were slow to give their deities a definite personality. Later, they worshiped abstract conceptions like *Salūs*, *Fidēs*, *Spēs*, *Concordia*. The legends woven by the Greeks about the names of their deities were picturesque in the extreme; the few legends current among the Romans were bald and prosaic. The Romans were more interested in the ritual by which a deity could be propitiated than in the personality of the deity himself. Yet, spite of this difference in the temperaments of the two peoples, there were many resemblances in their respective schemes of mythology. They were descended from the same parent stem, and so possessed by inheritance not only the same language,

or to speak more accurately, closely related forms of the same language, but the same customs and the same fundamental modes of thought. The Romans were thoroughly alive to these resemblances, and came in course of time to identify all their more important deities, at least, with those worshiped in Greece.

- 271 The Gods in the Aeneid.** — One reason for the importance of the gods in the Aeneid has been given (§ 267); the prominence assigned to them is part of its epic character, a reflex of the Homeric poems, which were written in an age of unquestioning belief in the existence of the gods and their interest and intervention in human affairs. Again, Vergil was seeking to bring about a religious revival, and to create among his countrymen the conviction that their fatherland had ever been under the special care of the gods (§§ 66-68).
- 272** In the following paragraphs an attempt will be made to give some sort of systematic account of the more important deities in the Aeneid. Considerations of space enjoin brevity; hence much of interest and importance will necessarily be omitted. The student should own (or at least have access to) a good classical dictionary, and constantly consult it to supplement the brief outline here given.
- 273 The Pre-Olympian Gods.** — In the developed Greco-Roman mythology the important deities are represented as dwelling peacefully together either in heaven or on Olympus, a high mountain in northeastern Thessaly. Prior to this quiet stage is a long history, involving many changes, the story of which is variously told. One tradition was as follows. In the beginning earth, sea, and air were all mixed together. Over this confusion reigned a deity Chaos, with his wife Nyx (Night). Their son Erebus (Darkness) dethroned his father and married his mother. Erebus and Nyx were succeeded by their children Aether (Light) and Hemera (Day), who, aided by their son Eros (Love), created the sea, Pontus, and earth, called Ge or Tellus. Ge was married to Uranus (Heaven),

whom she had herself created. They had twelve gigantic children, called the Titans (*Tītānes*), whom Uranus feared so greatly that he imprisoned them in a dark abyss beneath the earth, called Tartarus. Presently, however, one of the Titans, **274** Cronos, aided by his mother, overpowered Uranus and dethroned him. He then released the Titans and gave them portions of the universe to govern. Cronos married his sister Rhea (also called Cybele), but was soon dethroned by his son Jupiter. Some of the Titans, led by Cronos, fought against Jupiter, but were defeated. Cronos now withdrew to Italy, and founded there a prosperous kingdom over which he reigned in peace for many years, under the name Saturn. Various giants now assailed Jupiter, among them Typhoeus, from whose eyes, mouths (he had a hundred dragon heads), and nostrils flames flashed. Another was Enceladus, who, on his defeat, was imprisoned in a burning cave beneath Mount Aetna. Henceforth Jupiter's supremacy was unquestioned. He and his brothers now divided by lot the dominions of Cronos; Neptune secured the sovereignty of the sea and all waters, Pluto of the underworld, Jupiter of heaven, together with a general supervision over the provinces of his brothers.

Of these traditions we get some echoes in the Aeneid. In **275** iv. 166 Tellus is described as *prīma*, which is usually taken to mean 'oldest of the gods.' In iv. 178 Terra is *parēns*. In vi. 580 the Titans are called *genus anticum Terrae*, 'sons of earth born in days of old.' Elsewhere Vergil makes Rhea mother of the gods, calling her *māgna deum genetrix* ii. 788, *Cybēbē* (= Cybele) x. 220, and *Berecynthia māter* (from Berecynthus, a mountain in Phrygia, sacred to Cybele or Rhea) vi. 784. According to iii. 111 ff. her worship was brought to Troy from Crete. There are references to Typhoeus (i. 665, ix. 716), and to Enceladus (iii. 578 ff.). The Italian god Saturnus is identified by Vergil with Cronos; his rule in Italy and the Golden Age inaugurated by him there are more than once referred to (i. 569, vi. 793, vii. 178 ff., 203, viii. 319 ff.).

## II. THE OLYMPIAN GODS

- 276 Iuppiter.**<sup>1</sup> — Chief of the Olympian gods (§ 273) is Iuppiter, son of Cronus or Saturnus and hence called *Sāturnius* (iv. 372). He is *pater omnipotēns* (i. 60), *divum pater atque hominum rēx* (i. 65). He sways the affairs of



*Iuppiter Olympius.*

gods and men alike with never-ending power, and frightens by his lightnings (i. 229). The chief seat of his worship was Crete, where as a child he had been hidden from his father's fury, protected by the Curetes, the aborigines of the island; see iii. 131.

On Mount Ida near Troy there was a grove sacred to him; hence he is called *Īdaeus* (vii. 139). In accordance with the practice whereby the gods were honored with epithets formed from the names of places where they were especially worshiped, Iuppiter is called *Anxurus* (vii. 799) from Anxur in Latium. In Africa he was worshiped under the name *Iuppiter Hammōn* (iv. 198). *Iuppiter Stygius* (iv. 638), however, is not Iuppiter, but Pluto.

- 277** Iuppiter's weapons are the lightning and the thunderbolt, which are fashioned for him in the workshops of Vulcanus (§ 284): see viii. 424 ff. His armor-bearer is the eagle, which is often seen on coins grasping a thunderbolt in its claws; see v. 254: *praepes* (bird) . . . *Iovis armiger*. For the eagle as Iuppiter's favorite bird, see also i. 394 *Iovis āles*. The eagle also carried from earth to heaven Ganymedes, the favorite of Iuppiter, that he might be the cupbearer of the gods in place of Hebe, daughter of Iuno (§ 278); see i. 28, v. 254-257.

- 278 Iuno.** — Next in rank to Iuppiter is his sister and wife, Iuno (cf. i. 46), called *Sāturnia*, as daughter of Saturnus (i. 23). As Iuppiter is *divum pater*, so she is *rēgīna deum* (i. 9, i. 46). For her friends she is able to win the favor of

<sup>1</sup> In the following sections the names of the gods are consistently given in their Latin forms.

**Iuppiter** (i. 78–80). She is described as cruel and vengeful, hating the Trojans on account of the judgment of Paris, and is characterized as *sæva* (i. 4), *aspera* (i. 279), and *atrōx* (i. 662). In iv. 59 and 166 she appears as the goddess of marriage. Her special messenger is Iris (iv. 694 ff.) who makes her way back and forth from heaven on the rainbow (v. 609 ff.). Her favorite places were Argos (i. 24, iii. 547), Carthage (i. 12 ff.), Samos (i. 16). In iii. 552 she is called *dīva Lucīnia*, from the famous temple in her honor on the Lacinian promontory on the southern coast of Italy. In vi. 138 *Iūnō Inferna* is Proserpina, wife of Pluto, just as in iv. 638 *Iuppiter Stygius* is Pluto himself.



Iuno Lucinia.

**Minerva** (Greek **Pallas Athene**).—Minerva is the maiden goddess (*innūpta* ii. 31) of war and of wisdom. In the former capacity she is *armisona* (iii. 544), *armipotēns* (ii. 425), and *praeses bellī* (xi. 483), and wears as a breastplate the *aegis*, or famous shield of Iuppiter, bearing in the centre the baneful head of the Gorgon Medusa (ii. 616, viii. 354, 435 ff.). As goddess of wisdom she helps the Greeks to build the wooden horse by means of which they capture Troy (ii. 15); for her friendship for the Greeks during the siege of Troy see also ii. 162, 163. At the games celebrated in honor of Anchises (§ 56) one of the prizes is a slave girl *operum haud ignāra Minervae* (v. 284), i.e. well skilled in spinning and weaving; cf. vii. 805. According to one story she was born near Lake Tritonis in Africa, and so is often called *Trītōnia* or *Trītōnis* (ii. 171, 226, 615, xi. 483). She alone of the gods is permitted by Iuppiter to wield his thunderbolts (i. 42 ff.).

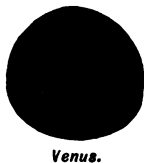


Minerva.

**Venus**.—Venus, the goddess of love (iv. 33, xi. 736) and beauty, was the daughter of Iuppiter (i. 250, 256) and of



Dione (iii. 19). Her son Aeneas (i. 231, 585, 590) therefore himself declaims descent from Iuppiter, saying (vi. 123) *et mī genus ab Iove summō (est)*. She was believed to have risen from the foam of the sea near Cythera, an island off the southern coast of the Peloponnesus, and so was called *Cytherēa* (i. 257, 657, etc.). Other places loved by her were Paphos and Idalium in Cyprus (i. 415, 681, x. 51 ff.). In i. 720 she is called *Acīdalia*, after a fountain named Acidalius, in Boeotia, a province of central Greece. As the mother of Aeneas, and on account of the judgment of Paris, she is always deeply interested not only in Aeneas's welfare, but in that of the whole Trojan race (cf., e.g. i. 229–253, i. 657 ff., ii. 589 ff.).



Venus.

- 281 Apollo** (Greek **Phoebus Apollo**).—Apollo is the god of light, of oracles, of music, of the healing art, and at times, also, of war. He was born on the island of Delos and hence is called *Dēlius* (iii. 162, vi. 12). Other places frequented by him were Thymbra, near Troy, and Patara, a seaport town of Asia Minor in Lycia, where he had a famous oracle; hence he is called *Thymbraeus* (iii. 85), and his *Lyciae sortēs*, 'Lycian oracle,' is mentioned iv. 346. From Grynium, another small town in Asia Minor, he is called *Grynēus* (iv. 345). It is as a god of oracles that Apollo figures most largely in the Aeneid (iv. 376); the seats of his chief oracles are Delphi (ii. 114) and Cumae in Campania (vi. 9 ff.). He not only has the gift of prophecy himself but can bestow it upon others (xii. 393 ff., vi. 11, 12). As a god of war he is called *arcitenēns* (iii. 75); arms rattle on his shoulders as he walks (*tēla sonant umerīs* iv. 149); he helps Octavianus at Actium (viii. 704; cf. §§ 18, 67). He is god of music (xii. 394) and leader of the dance (iv. 145). He is described as beautiful (*pulcher* iii. 119), with long, flowing locks (*crīnītus* ix. 638; cf. *fluen-*



Apollo.

*tem . . . crīnem* iv. 147). He can teach others also how to play the lyre (xii. 394). He is god, too, of the healing art (x. 315), and father of the physician Paeon (vii. 769). As sun-god (iv. 119, xi. 913) he is called *Sōl* (i. 568, vii. 11), and *Tītān* (iv. 119), since according to one account the sun-god was son of Hyperion, one of the Titans (§ 273).

**Diana.** — Diana, the goddess of hunting and sister of Apollo 222



*Diana as  
Huntress.*

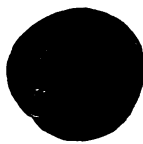
(cf. i. 329), is called *Lātōnia* (xi. 534), as being the daughter of Latona (cf. i. 502). Her attendants are the Thracian forest nymphs, the *Orēades* (i. 500). As Apollo was the sun-god, so Diana was the moon-goddess; in ix. 405 she is called *astrōrum*

*decus*, 'brightest glory of the star-land.' She is identified also with Hecate (iv. 511), a goddess especially of the underworld and of witchcraft, but regarded also as a moon-goddess; see x. 537. Hecate was the goddess also of crossroads and so called *Trivia* (vi. 13, etc.). She is called also *tergemina* (iv. 511), 'triple-formed,' and is represented in works of art frequently by three statues standing back to back.



*Diana as  
Moon-goddess.*

**Mars.** — Mars is the god of war (*armipotēns* ix. 717), who 283



*Mars.*

decides the issue of all battles (xii. 179), and goes forth to war with giant strides (*Grādīvus pater* iii. 35). The Cyclopes, or workmen of Vulcanus, build for him the war-chariot with which 'he rouses men, yea, whole cities to martial fury' (viii. 433, 434). His favorite haunt is Thrace (iii. 13).

**Vulcanus.** — Vulcanus, the husband of Venus (viii. 372), was the lord of fire and so called *īgnipotēns* (viii. 414). He was brought up on the island of Lemnos and so was called *Lemnius* (viii. 454). His skill in the working of metals is described in viii. 425 ff



*Vulcanus.*

In particular he fashions, with the aid of the Cyclopes (Brontes, Steropes, and Arges), the thunderbolts of Iuppiter, and the shield of Aeneas (§ 60). His workshop was situated on Lipara, an island off the north coast of Sicily (viii. 417 ff.).

- 285 Neptunus.** — Neptunus, brother of Iuppiter and Iuno (i. 130), was lord of the deep (i. 138; cf. § 274); he calms the sea (i. 142), and rides over its waves at will in his chariot (i. 147, 155). He has a palace in the waters of the Aegean sea, and so is called *Aegaeus* (iii. 74). The symbol of his sovereignty was the trident (i. 138, 145).



*Neptunus.*

- 286 Mercurius.** — Mercurius, son of Iuppiter (iv. 223) and Maia, daughter of Atlas (i. 297), was born on Cyllene, the highest mountain in the Peloponnesus, and hence is called *Cyllēnius* (iv. 252; viii. 139). He is the messenger of the gods, conveying and interpreting their will to men (i. 297 ff., iv. 238 ff., etc.). To aid him in his duties as messenger he has wings (i. 300, 301), and wears the *tālāria*, winged sandals (iv. 238 ff.). It is his function, also, to conduct the souls of the dead to their final resting-place; he carries a wand which enables him to do as he will with such spirits. He can also, by means of this wand, give sleep or take it away (iv. 242 ff.). His appearance is described in iv. 558 ff. See Shelley's delightful translation of the 'Homeric Hymn to Mercury.'



*Mercurius.*

- 287 Bacchus.** — Bacchus, the god of the vine and its product, was born on Nysa, a mountain of unknown location, identified by classical writers with various places in Europe, Asia, and Africa (vi. 805). He was especially fond of Naxos (iii. 125) and Cithaeron, a mountain in Boeotia, near Thebes (iv. 300-303). His worship was conducted in wild and orgiastic fashion, in the woods or on mountain slopes, especially by

women, called *Bacchantes* or *Maenades* (cf. iii. 125, vii. 385-405). As the god that makes men unbend and frees them from care he is called *pater Lyaeus* (iv. 58).

**Ceres.** — Ceres was the goddess of agriculture; hence her name is used both for *frumentum* and for *pānis* (§ 203). A temple in her honor at Troy is mentioned in ii. 713. Ceres was worshiped, too, as a giver of laws to men: cf. the epithet *lēgīfera* applied to her, iv. 58.



Ceres.

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### III. OTHER DEITIES

**Minor Water Deities.** — Ancient writers represent the waters 289 of the sea, of rivers, and of fountains, the fields and the forests, as all alike peopled with numerous gods and goddesses. Attendants of Neptunus are Glaucus, Palaemon the god of harbors (v. 241, 823), Nereus and his daughters (the Nereides), and Phorcus, brother of Nereus (v. 240, 822 ff.). Of the Nereides Thetis, Doto, Galatea, and others are mentioned (v. 825, ix. 102); their mother Doris is referred to in iii. 74. Cymothoe, too, and Triton appear in Neptunus's train (i. 144), and help him in his work; Triton is famed for the skill with which he blows his snail-shaped horn (x. 209). Portunus (v. 241) is identical with Palaemon, being in fact the Roman counterpart of the latter deity. The deities of certain streams are also mentioned, e.g. of the Tiber (viii. 31 ff., 64), and of the Criniseus in Sicily (v. 38).

**The Nymphae.** — The deities dwelling in springs and foun- 290 tains were called *nymphae* (i. 167, 168). Of these Iuturna, mother of Turnus (xii. 138 ff., especially 146) and Albunea, the nymph resident in one of the sources of the Tiber, are especially mentioned (vii. 83 ff.). In the grove about the spring of Albunea was a famous dream-oracle. The deities of the waters are conceived of as completely personal.

- 291 Deities of Forest and Field.** — Not only the waters but the forests also were peopled with deities; in fact, every place had its own peculiar god or goddess. *Nympha* is the general name for such deities, as well as for the fountain goddesses (§ 290). In iii. 34 Aeneas worships the *nymphae agrestes*, in consequence of the strange happenings attendant upon his attempt to gather the shafts of cornel and of myrtle. On reaching the island of Ortygia, near Syracuse in Sicily, the Trojans worship the *nūmina magna loci* (iii. 697). A significant passage is vii. 136 ff. The Trojans are come at last to Italy; an incident, trifling in itself but important as fulfilling in innocent fashion a prediction which had sadly disturbed them, has made their hearts beat high with hope. Gratefully, therefore, they invoke the gods in prayer; among others the *nymphae* and the *genius loci*, i.e. the god under whose
- 292** special care and patronage this place was. The *genius loci* was regarded as concealed under divers forms. For example, in v. 77 ff. we have a description of a sacrifice of milk and blood to the spirit of Anchises. A great snake glides out from the foot of the funeral mound on which the offering was laid and consumes the milk and the blood. The Trojans scarce know whether to consider the serpent the *genius loci* or some special spirit attendant upon Anchises. Nymphs mentioned by name are Ida, mother of the Trojan warrior Nisus (ix. 177), Egeria, a nymph in the grove of Diana by Aricia (vii. 763), Feronia, at Anxur (vii. 800), Carmentis, a nymph of prophetic powers (*vātēs fātīdica* viii. 336 ff.), mother of Evander, the Arcadian hero who founded the city of Pallanteum (§ 57), and Marica, a nymph at Laurentum, wife of the woodland god Faunus and mother of Latinus (vii. 47).
- 293 Saturnus; Faunus.** — Deities of forest and field, of more importance than those named in the preceding paragraph, were Saturnus and Faunus. Saturnus, as has been said above (§ 275), was identified by Vergil with Cronos. Faunus, grandson of Saturnus (vii. 48 ff.), is described as a god that

loved the woods (*silvicola* x. 551). In xii. 766 ff. he appears as the national god of the Italians. He is called *fātīdicus genitor* and his oracle is described at length in vii. 81 ff.

**Ianus.** — Ianus was an Italian god of beginnings and of gateways. In the latter capacity he is *bifrōns*, 'two-headed' (vii. 180), since gates face two ways, and is especially the guardian of the gates of the temple of war (§ 16); see vii. 607 ff. He is mentioned, too, as founder of a city called *Iāniculum*, on the hill of that name (viii. 357, 358).



Ianus.

**Vesta; The Penates; the Lar.** — Vesta was the goddess of the fireside and of the fire burning there. As one of the oldest of Roman deities she is called *cāna*, literally 'hoar,' 'hoar-headed' (i. 292, v. 744). Vergil represents Aeneas as bringing her statue and her worship from Troy (ii. 296); her temple in Troy is mentioned in ii. 567 ff. Important deities in the Aeneid are the Penates, properly friendly house-spirits who secured to the family its daily bread. The name seems to be connected with *penus*, 'food,' 'daily bread'; *penus* is itself connected with *penitus*, *penetrō*, *penetrālia*. The Penates are thus the gods of the inner and more sacred portions of the house. Closely associated with the Penates was the Lar or *Lār Familiāris*. The Lar, with the two Penates, presided over all the fortunes of the house, standing in the most intimate relation to all its experiences, its joys and sorrows, its good fortune and its misfortune, and all events of importance to the family circle, births, deaths, marriages, departures on journeys and returns therefrom. Since the hearth was the centre of the family life it was especially sacred to the Lar and the Penates (as well as to Vesta); here their images were set up and here sacrifice of food and drink was made to them at each meal.

The Romans always conceived of their state as a great family, a large household; hence the state, like the individual

home, had its *Vesta*, its *Lar*, and its *Penates*. In the *Ātrium Vestae* at Rome a fire was kept always burning by the Vestal Virgins. In Vergil's time the belief was current that the *Penates* of the Roman state had been brought by Aeneas from Troy to Lavinium. Representations of the *Penates* similar to these were sacredly kept in a special shrine in the *Ātrium Vestae*. At the very outset of the *Aeneid* (i. 5) Aeneas's purpose is described as twofold, to build a city and to bring his gods into Italy. In ii. 296 the spirit of Hector brings to Aeneas 'Vesta and Vesta's never-dying fire.' Aeneas (iii. 11), speaking of his departure from the land of Troy, says 'I move out upon the deep, an exile with my comrades, my son, the *Penates*, and the mighty gods.'

- 299 In this connection it is worth while to dwell a moment on a point of importance to a right understanding of the ancient conceptions concerning the gods. The ancients found it extremely difficult, in fact, impossible to separate the statue of a deity from the deity itself. Where the statue of the god was, there was the god. Language is used, therefore, naturally enough, of the statue which, strictly speaking, is appropriate only to the god (ii. 172 ff). The loss or destruction of the statue meant the loss of the favor of the deity which it represented. From this brief statement we can understand at once why Aeneas sought to carry the statues of *Vesta*, the *Penates*, and the other gods with him in his flight from Troy. The permanence of Trojan destinies was thought to depend on the preservation of these statues. The transference of the statues to the new home of the Trojan race was the one sure means of securing the favor of the gods they represented for the career which the race was to enjoy in the promised land.

- 300 **The Gods of the Underworld.** — The underworld is variously called *Orcus* (ii. 398), *Acherōn* (vii. 312), *Erebus* (vi. 247), and *Avernus* (vi. 126). Its ruler is called *Plūtōn* (vii. 327), or *Dīs* (iv. 702), the brother of Iuppiter: he is called Iuppiter's *Stygius frāter* (ix. 104, x. 113). In iv. 638 he is

*Iuppiter Stygius.* His palace was built by the forges of the Cyclopes (vi. 630). His wife is Proserpina (vi. 142). Ordinarily she cuts from the heads of the dying a lock of hair as a kind of offering to the powers of the underworld. The fundamental thought here is that the dying are victims offered up to death and the other world; it was customary to begin a sacrifice of an ox, sheep, or similar victim, by cutting some hairs from its forehead. In iv. 698 ff., however, Iris is sent by Iuno to cut a lock from the head of the dying Dido; see notes there.



Proserpina.

Certain other superhuman personages find residence in the **301** underworld. To these Iuno alludes when she cries: 'If I can not prevail on the powers of heaven, I will move those of Acheron' (vii. 312); cf. too, iii. 211 ff., especially 214. To be mentioned especially are the three Furies, Allecto (vii. 324 ff.), Tisiphone (vi. 555), and Megaera (xii. 846). They are called collectively *Furiae* (vi. 605) or *Eumeiides* (iv. 469, vi. 250, 280). These Furies are subject to the will of the gods of Olympus; Allecto, for instance, aids Iuno in her plan of involving the Trojans in war with the Latins (vii. 341 ff.). Their presence within Olympus (§ 273), however, was not countenanced by Iuppiter (vii. 557).

**The Fates.**—Only three deities exercise an important influ- **302** ence upon the course of the events described in the Aeneid. These are Venus, Iuno, and Iuppiter. Venus is the mother of Aeneas and her interest in events is therefore natural. Iuno was of old the arch-enemy of Troy (§ 53). She opposes Aeneas now in consequence of her love for Carthage (see notes on i. 12 ff., i. 24). Above these two goddesses stands Iuppiter, father of gods and men, charged with the government of the world and all its affairs. Above these three gods there is still a fourth power, Fate, which is sometimes identified with the gods, sometimes distinguished from them.



**303** This mysterious power is characterized by various names. A common term is *Fāta* (i. 32, 205, iii. 375, etc.). Others are *Fortūna* (x. 49), *Fortūna omnipotēns et inēluctābile Fātum* (viii. 334), *Parcae* (i. 22, iii. 379). In the sense of 'it is fated' we find such expressions as *fās est* (ii. 779), *postquam vīsum superīs* (iii. 1, 2), and *dīs aliter vīsum* (ii. 428).

**304** In seeking to determine Vergil's conception of the Fates, we note at once that no definite inferences can be drawn from the terms in which the human actors in the Aeneid speak of them. On the other hand these mortals constantly pray to the gods as the givers of all good things, with the thought, apparently, that their own destinies rested entirely in the hands of the deities whom they address. From the terms, however, in which the gods themselves speak of Fate, it is clear that all the deities, even Iuppiter, are subject to this mysterious power. We get a hint of this at the very outset. Iuno designs to make Carthage a world power, *sī quā Fāta sinant* (i. 18), 'if in any wise the Fates permit.' Iuppiter is the personal representative of the Fates, charged with executing their will. It is this fact which makes it possible for the poet to call Iuppiter *omnipotēns* (i. 60), and to speak of him as 'swaying the affairs of gods and men with never-ending might' (i. 229). The inconsistency is apparent rather than real; since Iuppiter was the viceroy of the Fates, the executive power by which their will was carried out, it was easy and natural for the poet to speak of him as all-powerful, and to represent him at times as a power coördinate with the Fates or even superior to them.

**305** We may note finally that though the gods could not set at nought the will of the Fates they might delay, even for a long time, its accomplishment. This appears very clearly from the words of Iuno herself (vii. 313 ff.): 'Granted that I shall not be able to keep Aeneas from the throne of Latium . . . I can at least retard events so momentous and add delays thereto.' Cf., too, viii. 398, 399.

## IV. THE RELATIONS OF THE GODS TO MEN

**General Statement.** — Vergil follows Homer in representing 306 the gods as coming in various ways into close contact with mortals. He makes Evander (§ 57) say that his subjects believe that they have repeatedly seen Iuppiter himself, shaking his *aegis* (§ 279) and setting the storm in motion (viii. 352). The gods have favorite haunts on earth which they love to visit; thus Iuno loves Carthage (i. 15 ff.), Venus Paphos (i. 415 ff.). To certain favored mortals the gods reveal themselves and their will by (1) personal intercourse, (2) signs, such as oracles, omens, and dreams.

**Personal Intercourse of the Gods with Men.** — In ii. 589 ff. 307 we read that Venus appears to Aeneas ‘more clearly than e’er she had revealed herself heretofore, in the guise and in the greatness which are hers among the dwellers in heaven.’ She takes away the mist from before his eyes and enables him to see divers gods — Neptunus, Iuno, Pallas, and Iuppiter himself — actively engaged in the work of destroying Troy. Later, Venus appears to Aeneas as he goes forth to explore the land of Carthage (§ 54); this time she is disguised as a huntress, yet her divine nature is not wholly concealed. Her son, however, does not recognize her till she turns to leave him (i. 402 ff.). Later still Venus brings in person to Aeneas the arms which Vulcan had fashioned for him (viii. 608). No other instance of her appearance to Aeneas is recorded, but her care for his interests does not cease. When he is wounded, she speedily cures the hurt; she puts into his mind the plan which brings his struggle with Turnus to a triumphant close. Apollo comes down from heaven to congratulate Ascanius on his first warlike achievement; he assumes the form of Butes, once armor-bearer to Anchises, but the Trojan chiefs recognize the god (ix. 644–660). In other cases the gods deal with mortals through messengers, Mercurius (§ 286) being the messenger of Iuppiter, Iris (§ 278) of Iuno.

**308 Omens and Portents.** — The second way in which the gods conduct their dealings with mortals is through omens and portents. The terms employed to denote these manifestations of the divine will are *portentum*, *mōnstrum*, *ōmen*, *augurium*. The practice of attaching importance to various phenomena, especially unusual phenomena, receives endorsement from the words put into the mouth of Venus (i. 390–400), when she makes predictions to Aeneas concerning the welfare of his fleet from the actions of a flock of swans, declaring that she can assure him of the safety of his ships, ‘unless her foolish parents have taught her augury to no purpose.’ Of the many omens and signs mentioned in the Aeneid only a few need be noted here. Dido and her followers, on reaching the site of Carthage, dig up there the head of a spirited charger and know at once, from something Iuno had told them, that this was the place where they were to build their city (i. 441 ff.). The snakes which destroy Laocoön and his sons, after Laocoön has darted a spear into the side of the wooden horse, are regarded as a *mōnstrum*, as proof of the anger of the gods at the act of Laocoön (ii. 199–231). When Anchises is firmly set in his purpose not to flee from Troy, a *mōnstrum* makes him waver; bright flames play about the head of his grandson Ascanius, without, however, harming the boy (ii. 680–686).

**309** We may note in connection with the last named *mōnstrum* that it is not regarded as constituting in itself a sufficient indication of the divine will. Anchises, though favorably impressed, yet hesitates, and cries to Iuppiter,

Dā deinde auxilium, pater, atque haec ōmina firmā.

So, at the grave of Polydorus, Aeneas, troubled by the sight of the blood that trickles forth from the myrtle shafts, begs Mars and the woodland nymphs to ‘give a favorable turn to the sight and to lighten the omen’ (iii. 34–36). Often, however, the omen is at once intelligible, having been anticipated by some utterance or prophecy of the gods or their human spokesmen.

**Prophecies and Oracles.** — Originally the knowledge of 310 future events was possessed only by Iuppiter. He bestowed it, however, upon other gods, and they in turn upon their offspring or upon favored mortals. All this is set forth by the Harpy Celaeno, who declares (iii. 251) that she reveals the secrets which Iuppiter had unfolded to Apollo and Apollo in turn had communicated to her. The terms for prophet are *augur* (iv. 376, ix. 327) and, more frequently, *vātēs* (e. g. ii. 122). The seers mentioned are Calchas, prophet of the Greeks before Troy (ii. 122 ff.), Cassandra, prophetess of the Trojans, inspired by Apollo, but by him condemned to have her utterances disregarded by her countrymen (ii. 246 ff., iii. 182 ff.), Nautes, inspired by Minerva (v. 704 ff.), and the nymph Carmentis (viii. 336 ff.; §. 292).

The seers possessed their gift of prophecy only in limited 311 measure, many things being concealed from them. So Helenus says to Aeneas (iii. 377), *pauca tibi ē multīs . . . expediam dictīs, prohibent nam cētera Parcae scīre Helenam fārīque vetat Sātūrnīa Iūnō*. The gift of prophecy was possessed also by all mortals to whom immortality was vouchsafed or who became divine beings after their removal from earth, and by the spirits of the dead, the *Mānēs*. So Aeneas's wife Creusa, who does not die but becomes an immortal attendant of the *māgna deum genetrīx* (Cybele, § 275), gives Aeneas, immediately after her translation from earth, a brief outline of his destiny (ii. 780 ff.). From the spirit of his father Anchises, Aeneas learns in detail the glorious history of his descendants (vi. 756–886).

**Oracles.** — As seats of oracles mention is made of Delphi, 312 described simply as *ōrācula Phoebī* (ii. 114), of Delos (iii. 79 ff., especially 88, 89), and Cumae (vi. 9 ff.). On arriving at Delos Aeneas goes at once to the temple of Apollo, and questions the god about the further course of his voyage. Cumae is the seat of the Sibyl, the priestess of Apollo. The utterances of the oracles were proverbially dark and myste-

rious, often misunderstood by those to whom they were delivered; an instance is found in Book III, where Anchises misinterprets the answer to Aeneas's prayer. The god's answer was: *antiquam exquirite matrem*, 'Seek your ancient mother,' i. e. Seek the cradle of your race; see iii. 96. The god had Italy in mind, Anchises thought of Crete (cf. iii. 103 ff. with iii. 180 ff.).

- 313 Dreams.** — Another means whereby mortals learned the will of the gods was formed by dreams and visions. Vergil mentions two gates, one of horn, the other of ivory, by which dreams make their way from the underworld to this (vi. 893–896). By the former gate real spirits issue, to appear to mortals in sleep, by the other misleading apparitions come forth. Here Vergil is following Homer. When the Greeks have forced an entrance into Troy through the stratagem of the wooden horse, Hector appears in a vision to Aeneas and bids him flee, at the same time commending to him his country's gods (ii. 270 ff.). When the Trojans, misunderstanding the oracle delivered to them at Delos (§ 312), settle in Crete, they suffer grievously in consequence of their mistake. Presently, the Penates (§§ 296–298) appear to Aeneas as he lies in sleep, and tell him that Italy, not Crete, was the land meant by Apollo (iii. 147 ff.). After Aeneas had at last resolved to quit Carthage, a figure, like in all respects to Mercurius, appears to him in his sleep, to urge him to instant departure (iv. 556 ff.). A dream-oracle is described at length in vii. 81 ff. Here the priest makes a sacrifice of sheep and lays him down to sleep on the skins of the victims; as he slumbers 'he sees strange sights and hears various voices and enjoys converse with the gods.'

#### F. THE MANUSCRIPTS OF VERGIL

- 314** For the text of Vergil, as for that of all other Greek and Latin authors, we are compelled to rely ultimately on copies of the poet's works written by hand on papyrus or parchment;

such copies are called manuscripts. Vergil's poems, especially the Aeneid, became text-books in the Roman schools almost immediately after his death (§ 80); hence the text of his works was repeatedly copied, and as a result it exists to-day in more copies (i. e. in more manuscripts), perhaps, than does that of any other Latin author. Further, the manuscripts of Vergil are not only very numerous, but some of them, at least, are very good, by reason of the fact that they go back to very early times. Manuscripts dating back of the tenth century of our era form the exception rather than the rule; yet three at least of the Vergilian manuscripts antedate 500 A. D. These are (1) the *Cōdex Medicēus*, preserved at Florence, and belonging to the fifth century; (2) the *Cōdex Palātīnus*; and (3) the *Cōdex Rōmānus*. The last two are in the library of the Vatican at Rome, and were written in the fourth or the fifth century. None of these manuscripts is complete. There are several important fragments of good and early manuscripts. Of these one is specially interesting, known as the *Schedae* (leaves) *Vaticānae*. Though only seven leaves of it are preserved, four at the Vatican, three at Berlin, it is a very important manuscript, being one of the very earliest Latin manuscripts extant. All these manuscripts were written in capital letters. There is also a host of manuscripts written in what are called minuscule characters, i. e. in small letters. These are all late, and are descendants of a common original.

#### G. A BRIEF BIBLIOGRAPHY

In this section is given a very brief list of books of **315** importance and interest to the average student of Vergil. Books in foreign languages have for the most part, for obvious reasons, been excluded. No American editions of the Aeneid are here named, because during his work on this book the author has scrupulously refrained from examining such editions. He has therefore no familiarity with their

contents, and is not prepared to speak of their respective merits.

**316 General Criticism of Vergil.**

F. W. H. Myers. *Essays Classical*, pp. 106-176. (The Macmillan Co., New York, 1897.) This is probably on the whole the most instructive and suggestive discussion of Vergil's poetry.

W. Y. Sellar. *The Roman Poets of the Augustan Age: Virgil*. (The Clarendon Press, Oxford, third edition, 1883.) A very elaborate and valuable work (423 pages).

W. Y. Sellar. The article *Virgil* in the *Encyclopedia Britannica*, vol. xxiv, pp. 248-255.

H. Nettleship. *Suggestions Introductory to a Study of the Aeneid*, in his *Lectures and Essays* (first series), pp. 97-142. (The Clarendon Press, Oxford, 1885.)

H. Nettleship. *Ancient Lives of Vergil*. (The Clarendon Press, Oxford, 1879.) The pamphlet contains also an *Essay on the Poetry of Vergil in Connection with His Life and Times*.

H. Nettleship. *Vergil*. (D. Appleton & Co., New York, 1880.)

John Conington. *The Works of Virgil*, edited in three volumes. (George Bell & Sons, London.) Fourth edition, revised by H. Nettleship, 1881-1884. See Introduction to vol. ii, pp. xix-lxviii; also vol. i, pp. xvii-cxv.

A. Sidgwick. *P. Vergili Maronis Opera*, edited in two volumes. (The Macmillan Co., 1890-1894.) See the Introduction to vol. i, pp. 3-76.

R. Y. Tyrrell. *Latin Poetry*, chap. 5, pp. 126-163. (Houghton, Mifflin & Co., Boston, 1895.)

J. W. Mackail. *Latin Literature*, pp. 91-105. (Scribners, New York, 1895.)

Domenico Comparetti. *Vergil in the Middle Ages*, translated from Italian into English by E. F. M. Benecke. (The Macmillan Co., 1895.) This is a very elaborate study, espe-

cially of the legends which in the Middle Ages gathered about the name of Vergil.

J. S. Tunison. *Master Virgil*. (Robert Clarke & Co., Cincinnati, 1890.) This book is similar in subject and contents to the work by Comparetti, but is much less elaborate and exhaustive.

**Editions.**— Beside the editions by Conington and Sidgwick 317 named above, the following may be noted:

B. H. Kennedy. (Longmans, Green & Co., London and New York, 1895.) The notes are rather meager, but often very good. The Appendix gives valuable collections of material, though the references are untrustworthy.

T. E. Page. (The Macmillan Co.: Books I-VI, 1894, Books VII-XII, 1900.) On the whole a useful book; the notes are often very suggestive.

Of the German editions, the most helpful, at least for ordinary students, are the following:

Oskar Brosin. (F. A. Perthes, Gotha, 1890.) The Appendix contains much useful matter on Vergil's language and style.

Th. Ladewig. Eleventh edition revised by Paul Deuticke. (Weidmann, Berlin, 1891.)

Karl Kappes. Fifth edition. (B. G. Teubner, Leipzig, 1893.)

**Mythology.**— On the general subject of classical mythology 218 the following English works will be of service:

*The Classic Myths in English Literature*, by C. M. Gayley. (Ginn & Co., Boston, 1894.)

*Myths of Greece and Rome*, by H. A. Guerber. (American Book Co., 1893.)

*An Outline of Greek and Roman Mythology*, by Francis W. Kelsey. (Allyn & Bacon, Boston, 1893.)

*Greek and Roman Mythology*, by K. P. Harrington and H. C. Tolman. (B. H. Sanborn & Co., Boston, 1897.)



*Murray's Manual of Mythology*, revised by W. H. Klapp. (Altemus, Philadelphia, 1898.)

Smith's Classical Dictionaries are invaluable. A very useful book is

*Harper's Handbook of Classical Literature and Antiquities*, edited by H. T. Peck. (American Book Co., New York, 1897.)

**P. VERGILI MARONIS**  
**AENEIDOS**

## LIST OF ABBREVIATIONS USED IN THE NOTES AND VOCABULARY

In the grammatical references A. = Allen and Greenough; B. = Bennett;  
G. = Gildersleeve-Lodge; H. = Harkness. (In each case the latest revision has been  
followed.)

abl. = ablative.	indic. = indicative.
abs. = absolute, absolutely.	infin. = infinitive.
acc. = accusative.	instr. = instrumental.
act. = active, actively.	interrog. = interrogative.
adj. = adjective, adjective.y.	'ntrans. = 'ntransitive.
adv. = adverb, adverbial, adverbially.	lit. = literally.
advers. = adversative.	masc. = masculine.
allit. = alliteration.	metr. = metrical, metrically.
antec. = antecedent.	n. = note.
apod. = apodosis.	neg. = negative.
appos. = apposition, appositive.	neut. = neuter.
asynd. = asyndeton.	nom. = nominative.
Caes. = Caesar.	obj. = objective.
cf. = Latin <i>cōfer</i> , i.e. compare.	O. O. = <i>ōrūtīō obliqua</i> , indirect discourse.
char. = characteristic.	O. R. = <i>ōrūtīō rēcta</i> , direct discourse.
Cic. = Cicero.	p., pp. = page, pages.
cl. = clause.	pass. = passive, passively.
coll. = collective.	pers. = person, personal, personally.
comp. = comparative.	pf. = perfect.
cond. = condition, conditional.	pl. = plural.
conj. = conjunction.	plpf. = pluperfect.
constr. = construction.	poss. = possessive.
dat. = dative.	pred. = predicate.
delib. = deliberative.	prep. = preposition.
dem. = demonstrative.	pres. = present.
dep. = deponent.	pron. = pronoun.
dim. = diminutive.	prot. = protasis.
e.g. = for example.	ptcpl. = participle, participial.
Eng. = English.	ref. = reference.
esp. = especial, especially.	rel. = relative, relatively.
excl. = exclamation, exclamatory.	rhetor. = rhetorical.
f., ff. = following (after numbers).	sc. = Latin <i>scilicet</i> , i.e. supply.
fem. = feminine.	sing. = singular.
fig. = figurative, figuratively.	spec. = specification.
freq. = frequentative.	subj. = subjunctive.
fut. = future.	sup. = superlative.
gen. = genitive.	temp. = temporal.
Gk. = Greek.	trans. = transitive, transitively
hist. = historical.	V. = Vergil.
imp. = imperative.	voc. = vocative.
impers. = impersonal, impersonally.	Vocab. = vocabulary.
imperf. = imperfect.	vs., vss. = verse, verses.
indef. = indefinite.	

# P. VERGILI MARONIS

## AENEIDOS

### LIBER I

Arma virumque canō, Trōiae quī primus ab ōris  
 Italiam fātō profugus Lāvīniaque vēnit  
 lītora, multum ille et terrīs iactātus et altō  
 vī superum saevae memorem Iūnōnis ob iram,  
 multa quoque et bellō passus, dum conderet urbem

1-7. The theme of the poem is the making of Rome.

1. **Arma . . . canō**: the character and contents of the poem are at once clearly indicated: *arma* points to a story of wars, an epic poem (§69), *virum* to a story dealing chiefly with a single hero. 3-7 show that we shall learn also of this hero's wanderings and sorrows till he accomplished his divinely appointed mission of founding the city whence Rome ultimately sprang. His wanderings occupy Books I-VI, his wars Books VII-XII. The hero's name is not given till 92; the story of Aeneas had long been familiar to the Romans. **Trōiae**: §51. **ōris**: in poetry *ōra* often suggests distance; render, 'from Troy's far-distant shores.'

2. **Italiam . . . lītora**: for case see §127. *Lāvīnia . . . lītora* defines and restricts the general name *Italiam*; cf. §198. V. of necessity often refers to places by names not given to them until long after Aeneas's time. For scansion of *Lāvīnia* see §240. **fātō**: causal abl., = *fātōrum dēorātō*, with both *vēnit* and

*profugus*. Fate (§§302-305) willed not merely that he should lose one home but also that he should gain another.

3. **multum**: for case see §134. **ille** emphatically repeats the subject *quī*, 1, a use not uncommon in poetry. Render, 'much tossed he.' **terrīs . . . et altō** = the common *terrā marique*; poets avoid stereotyped expressions of prose. For case see §§141, 142.

4. **superum**: the gods of heaven, as opposed to those of the underworld; §§273, 300. For form see §89. **memorem**: transferred epithet, §194; it was Jūno that never forgot. **Iūnōnis**: §278.

5. Join *quoque* with *multa passus*, et, 'also,' 'even,' with *bellō*. The climax of Aeneas's woes was the war he had to wage on reaching the promised land; §57. **dum . . . inferret**: A. 553; B. 293, III., 2; G. 572; H. 603, II., 2. The cl. gives the purpose of the *īates*; see on *fātō*, 2. **urbem**: Lavinium.

6. **deōs**, 'his gods,' the gods of his country, the Penates; for these see §§295-299, esp. §299.

inferretque deōs Latīō, genus unde Latinum  
Albānīque patrēs atque altae moenia Rōmae.

Mūsa, mihī causās memorā, quō nūmine laesō  
quidve dolēns rēgīna deum tot volvere cāsūs  
10 insignem pietāte virum, tot adīre labōrēs  
impulerit. Tantaene animīs caelestibus irāe?

Urbs antiqua fuit (Tyrīi tenuēre colōnī),  
Carthāgō, Itāliam contrā Tiberīnaque longē  
ōstia, dīves opum studiisque asperrima bellī,  
15 quam Iūnō fertur terris magis omnibus ūnam  
posthabītā coluisse Samō; hīc illius arma,

6, 7. *Latīō*: for case see §122. *unde*: sc. *fuit*, 'sprang.' The antec. is to be found in the acts expressed by 3-6; the establishment of the Latin race, etc., was the result of all Aeneas's experiences. *genus . . . Rōmae*: after the death of Turnus (§57) Aeneas married Lavinia, founded a town (cf. *urbem*, 5), and called it Lavinium in her honor. Having succeeded Latinus as king of both Latins and Trojans, he bound the two peoples together by giving them a common name, *Latini*. Thus arose the *genus Latinum*. Ascanius, son of Aeneas, led a colony from Lavinium to Alba Longa, whence later Romulus and Remus founded Rome. *patrēs*, 'senators.' *altae*: a standing epithet of cities, probably as built on high ground. A Roman reader would think of Rome's many hills.

8-11. Vergil begs the Muse to relate the causes of Aeneas's sufferings.

8. *Mūsa*: Gk. and Latin poets often profess to be merely the mouthpieces of the Muses. *quō . . . laesō*: lit., 'what heavenly will (of hers) having been outraged,' i.e. 'in what respect her godhead was outraged.'

9, 10. *quid*, 'on what account'; for case see on *multum*, 3. The interrogs. really belong only with the participles, but are made to introduce the whole cl. ending with *impulerit*. More correct but

less vigorous would be *quod nūmen laesum sit quidve doluerit ut . . . impulerit*. *rēgīna deum* = Juno; cf. 4. For form of *deum* cf. *superum*, 4. *volvare* . . . *adire*: for mood see §168. *volvare*=*evolvere* (§201), 'undergo'; lit., 'unroll,' like a book or scroll. *pietāte*: see §62.

11. *impulerit*: subj. in dependent question; see on *quid*, 9. *animīs*: sc. *sunt*. *irāe*: for pl. see §176. *tanta* . . . *irāe* is really an exclamation, 'Strange that,' etc.

12-33. The answer to 8-10 is now given, to *quō* . . . *laesō* in 12-23, to *quidve dolēns* in 23-33. The causes are Juno's love for Carthage and her hatred of the Trojans.

12. *antiqua*, 'in days of old'; §193. *tenuēre*: sc. *eam*; §214. For the form see §104.

13. *contrā*, 'facing,' governs both *Itāliam* and *ōstia*; §210. *longē*: an adv. standing between an adj. and a noun, or associated in thought with an adj. and a noun, has adj. force; *longē* here—*longinqua*, 'distant.' Carthage lay almost due south of the mouth of the Tiber, distant about two days' sail. *Tiberīna* . . . *ōstia* defines *Itāliam*; cf. n. on *Itāliam* . . . *titora*, 2.

14. *ōstia*: for pl. see §177. *opum*: gen. with *dīves*, which = *plenus*; §116. *studiis* . . . *belli*, 'devoted to the stern pursuits of war.' *asperrima* is a transferred epithet; see on *memorem*, 4.

15, 16. *fertur* = *dicitur*. *omnibus*

hic currus fuit; hoc regnum dea gentibus esse,  
 si quā Fāta sinant, iam tum tenditque fovetque.  
 Prōgeniem sed enim Trōiānō ā sanguine dūcī  
 audierat, Tyriās ōlim quāe verteret arcēs; 20  
 hinc populum lātē rēgem bellōque superbum  
 ventūrum excidiō Libyae; sic volvere Parcās.  
 Id metuēns veterisque memor Sātūrnīa bellī,  
 prīma quod ad Trōiam prō cārīs gesserat Argīs  
 (necdum etiam causae irārū saevīque dolōrēs 25  
 exciderant animō; manet altā mente repostum  
 iūdicium Paridis sprētaeque iniūria fōrmāe  
 et genus invīsum et raptī Ganymēdis honōrēs)

here = *ceteris*. Note juxtaposition of contrasts in *omnibus unam*; § 212. *post-habitā Samō*: freely, 'yea, more even than Samos.' For the hiatus at *Samō hic* see § 257. *a.l.ma*: some ancient statues show Juno armed with a spear.

17. *hic* refers to *urbs*, 12, but is attracted into the gender of the pred. noun *regnum*, the normal usage. A. 206, s.; B. 246, 5; G. 211, R. 5; H. 396, 2. *esse* gives the purpose of *tenditque fovetque*, 18; §§ 150, n., 164.

18. *quā*: sc. *viā, ratione*. *sinant*: O. O., representing *hic regnum gentibus erit, si quā Fāta sinant*. Even the gods are subject to the Fates; § 304.

19. *prōgeniem* = *genus Latinum*, 6. *sed enim*, 'but of a truth,' i.e. 'however': *enim* is often thus affirmative rather than causal. This is its earlier use. *dūcī*, 'was (at that very moment) springing.' The very exile and wanderings of Aeneas were contributing to the birth of this new race; see on *fātō*, 2, and *unde*, 6.

20. *Tyriās*: 12 shows how this word came to be 'Carthaginian.' *quāe verteret*, like *dum . . . inferret*, 5, expresses the purpose of the Fates, 18. 19, 20 foreshadow the great conflict between Rome and Carthage.

21, 22. *hinc*=*hūc ex prōgeniē*. *lātē* qualifies *rēgem*, which suggests the

verbs *regō* and *rēgnō*, and virtually=*rēgnantem*. *excidiō Libyae*: A. 382, 1; B. 191, 2; G. 356; H. 433. *volvere*: as in 9. *Parcās*: the third ref. to the Fates in 23 vs. 21, 22 repeat the thought of 19, 20; see § 222.

23. *id* sums up 19-22. *metuēns* = a causal cl. with *arcēbat*, 21; so too *memor* and *accēnsa*, 29. *veteris* here=*antīquī, priōris*; strictly, it = 'longstanding.' *Sātūrnīa*: Juno; § 278.

24. *prīma*, 'first and foremost'; for position see § 209. *Argīs*: from *Argē*. Even in prose the name of a people is found for that of a city or country. Juno's love for Argos played the same part in the war against Troy as her regard for Carthage is to play in the Aeneid.

25. *etiam*, 'besides'; *necdum . . . exciderant* is really affirmative in sense, 'the causes were still lingering.' *irārū*: cf. *irae*, 11. *dolōrēs*, 'affronts'; § 186.

26. *altā mente*, 'in the depths of her soul'; for case see § 143. *repositum* = *repositum*; § 107.

27. *sprētae . . . fōrmāe*: for case and meaning see § 111. The phrase repeats and defines *iūdictum Paridis*; § 222. For the matters referred to see § 53, and Tennyson's 'Oenone.'

28. *genus invīsum*: the Trojans

- his accēnsa super iactātōs aequore tōtō  
 30 Trōās, reliquiās Danaum atque immītis Achillī,  
 arcēbat longē Latiō, multōsque per annōs  
 errābant actī Fātis maria omnia circum.  
 Tantaē mōlis erat Rōmānam condere gentem.  
 Vix ē cōspectū Siculae tellūris in altum  
 35 vēla dabant laetī et spūmās salis aere ruēbant,  
 cum Iūnō aeternum servāns sub pectore vulnus  
 haec sēcum: 'Mēne inceptō dēsistere victam  
 nec posse Italiā Teucrōrum āvertere rēgem?  
 Quippe vetor Fātis. Pallasne exūrere classem  
 40 Argīvum atque ipsōs potuit submergere pontō

were sprung from Dardanus, son of Jupiter by Electra, daughter of Atlas. Juno hated them therefore because they reminded her of Jupiter's unfaithfulness. *Ganymēdis*: for case see §119. Juno hated the Trojans on three accounts: (1) their origin; (2) the act of Paris; (3) because a Trojan, Ganymede, was preferred to her own daughter Hebe.

29. *his*, the matters of 25-28. *accēnsa*: see on *metuēns*. 23. *super*, 'besides,' i.e. in addition to the causes noted in 12-22; but for this word *his* could be referred to all the matters in 12-28. *aequore tōtō*: for case see §144.

30. *Trōās*: for form see §96. *rēliquiās* . . . *Achillī*, 'the miserable remnant left unslain by,' etc. The gens. are subjective. For scansion of *rēliquiās* see §245. With *Danaum* cf. *superum*, 4, *deum*, 9. For the form *Achillī* see §97.

31. *Latiō*: for case see §140. *multōsque*: for *-que* see §199.

32. *actī Fātis*: the Fates forbade them to rest till they reached Italy. *circum*: for position see §210.

33. *tantaē mōlis*: pred. gen. see A. 343, b. c; B. 198, 3; C. 306; H. 430. The vs. sums up all that has preceded. Two elements of the Aeneid have been prominent thus far: (1) the national, 5-7, 12-22, 33; (2) the religious, esp. in the frequent refs. to the Fates; §§59-63, 66, 67.

34-49. Juno reproaches herself for having failed to destroy the Trojans.

34, 35. *vix* . . . *Siculae*: for the situation see §53. *altum*: often used, like Eng. 'deep,' of the sea. *laetī*: they fancied their wanderings at an end. *aere*, 'their brazen prow'; §187. *ruēbant* = *eruant*; see on *volvere*, 9.

36. *aeternum* is illustrated by 25-28 *sub pectore* = *allūnante*, 26. *sub*, 'under cover of,' is often used where we say 'in' or 'within.'

37, 38. *haec*: sc. *ait* or *dicit*; §216. *sēcum*: Latin regularly says *sēcum* or *cum aliis dicere* (loquī). *dēsistere* . . . *posse*: for mood see §158. *inceptō* is explained by 31 and 38. *nec* = *et nōn*, as often. Often, too, the *nōn* belongs to one word of the cl., as here to *posse*. *Italiā*: for case and meaning cf. *Latiō*, 31.

39. *Quippe* . . . *Fātis* gives a sarcastic explanation of her failure. In her rage and disgust Juno talks as if the decrees of the Fates were of little moment. For case of *Fātis* see §121. *Pallas*: §279. *exūrere*: in compounds *ex* often suggests success; here it = 'utterly.'

40. *ipsōs*: i.e. the crews as distinct from the ships. *pontō*: for case see §142, end.



JUNO





ūnius ob noxam et furiās Āiācis Oīlei?  
 Ipsa Iovis rapidum iaculāta ē nūbibus ignem  
 disiēcitque ratēs ēvertitque aequora ventis,  
 illum expirantem trānsfixō pectore flammās  
 turbine corripuit scopulōque infixit acūtō;  
 ast ego, quae dīvūm incēdō rēgīna Iovisque  
 et soror et coniūnx, ūnā cum gente tot annōs  
 bella gerō. Et quīsq̄uam nūmen Iūnōnis adorāt  
 praetereā aut supplex ārīs inpōnit honōrem?

Tālia flammātō sēcum dea corde volūtāns  
 nimbōrum in patriam, loca fēta furentibus Austris,

41. **ūnius**: sharply contrasted with *ipsa*, 40, and *gente*, 47. There was but one sinner (see *Āiāx* in Vocab.), yet all perished. The whole Trojan race, not merely one man, had sinned against Juno, yet she is powerless. **et . . . Oīlei** explains *ūnius ob noxam*; § 222. **furiās**, 'mad deeds'; see on *irae*, 11. **Āiācis Oīlei**: lit., 'Oileus's Ajax,' i.e. Ajax, son of Oileus. For the form *Oīlei* see §§ 99, 247. *Pallāne* . . . *Oīlei*, 39-41, is highly rhetorical. Smarting under defeat Juno speaks as if she can hardly credit her recollection of these familiar facts. 39-47 thus = 'Can it be that, though Pallas avenged herself, I have failed so ignominiously?'

42. **ipsa**: she not only caused but wrought the ruin. Jupiter suffered no deity save Pallas to wield his thunderbolts; this was a sore trial to his jealous spouse. **ignem**: the lightnings; see § 277.

43. **-que . . . -que**: often in poetry (cf. 18) instead of *et . . . et*, or a simple *et*; only once in Cic. **ratēs**: often in poetry for *nūvēs*; see on *terris* . . . *et altō*, 3.

45. **scopulō**: dat. after *infixit*; § 126. Cic. has *in* and *abl.* after *infigere*. *ipsa* . . . *acūtō*, 42-45, breaks into two equal parts, between which there is advers. asynd. (lack of connecting conj.). This is relieved by the contrast implied between *illum* and *ratēs*; asynd. is common in enumerations and contrasts.

46. **ast**: § 109. **ego**: contrasted with *ipsa*, 42. **incēdō**: a picturesque substitute for *sum*. The verb denotes slow, stately movement, as of a deity of an army.

47. **ūnā**: emphatic by contrast with *tot annōs*; the queen of heaven might reasonably have expected to destroy a single race at once. **tot . . . gerō**, 'have been . . . waging and still am waging.' Cf. the force of a pres. with *iam diū*, etc.

48. **Iūnōnis**: an emphatic substitute for *meum*; the name has associations and suggests thoughts beyond the power of any pronominal word to express. The usage is common in Gk., Latin, and Eng.

49. **praetereā**, 'thereafter,' i.e. after this feebleness, these seven years of fruitless efforts against the Trojans; a very rare sense. The expected answer to the question is neg. **ārīs**: dat., for the prose *in ārīs*; see on *scopulō*, 45. **honōrem**: here that which confers honor, 'an offering'; see on *dolōrēs*, 25.

50-50. Juno enlists Aeolus, king of the winds, against the Trojans.

50. **tālia** . . . **volūtāns**: for the order see § 205. **flammātō** . . . **corde** may be local abl. or modal abl., 'excitedly.'

51. **patriam**: the poets picture the winds not merely as natural forces but as persons; hence they have a native

Aeoliam venit. ¶ Hic vāstō rēx Aeolus antrō  
luctantis ventōs tempestātēque sonōrās  
imperio premit ac vinclis et carcere frēnat.

55 Illi indignantēs māgnō cum murmure montis  
circum claustra fremunt; celsā sedet Aeolus arce  
scēptra tenēns mollitque animōs et temperat irās;  
nī faciat, maria ac terrās caelumque profundum  
quippe ferant rapidi sēcum verrantque per aurās.

60 Sed pater omnipotēns spēluncis abdīdit ātris  
hōc metuēns mōlemque et montis insuper altōs  
inposuit rēgemque dedit, quī foedere certō  
et premere et laxās sciret dare iussus habēnās.

Ad quem tum Iūnō supplex his vōcibus ūsa est:

65 'Aeole, namque tibi dīvum pater atque hominum rēx

land. *fēta*, as an adj. of fullness, is construed with the abl.; contrast *dives opum*, 14. *Austris* = *ventis*; § 190.

52-54. *antrō* may be either local or instr. abl.; cf. *pontō*, 40. The winds are in the cave, Aeolus outside. *luctantis* continues the personification in *patriam*, 51. *frēnat*: the figure changes; the winds are now high spirited steeds.

55. *māgnō* . . . *montis*: freely, while the great mountain echoes loudly'; see § 147.

56. *claustra*: the doors of the *carcer*.  
54. *fremunt*: this verb is used of confused noises of all sorts, esp. of expressions of rage. *arce*: distinct from the mountain of the winds; see on *antrō*, 52.

58. *nī faciat*, 'should he fail to do this.' See A. 516, b; B. 303; G. 596, 1; H. 576. *nī* denotes an exception rather than a cond.; the meaning is, 'under all conceivable conditions save the present, the winds would,' etc. *maria* . . . *profundum* = 'the universe.' Like *altus*, *profundus* = both 'high' and 'deep.'

59. *quippe*: as in 39, but without the sarcastic force.

60. *pater omnipotēns*: Jupiter;  
3276. *spēluncis*: for case see on *antrō*, 52.

61. *hōc* sums up 58. 59; cf. the use of

*id*, 23. *mōlem* is explained by the rest of the vs. *montis*: metrical pl.; § 174. In 55 we had the sing. of the same barrier.

62. *quī* . . . *sciret*: a purpose cl. *foedere certō*, 'in accordance with a fixed compact'; there was to be no room for misunderstandings. B. calls this abl. the abl. of accordance; it is a species of modal abl.

63. *et* . . . *et* emphasize the infinitives. Aeolus was to be as skilful in loosing the winds at the right time as in restraining them at others. For the infin. after *sciret* see §§ 160, 166. *iussus*: an important word here; sc. *ā Iove*. For the figure in *laxās habēnās* see on *frēnat*, 54. Sc. *eōs* with *premere*, *eīs* with *dare*; § 214.

64. *quem*: Latin loves to tie its sentences closely together, and often uses the rel. pron. where the Eng. is content with a dem. or a pers. pron.

65. The *namque* cl. does not give the cause of anything expressed in the sentence, but rather tells why Juno comes to Aeolus. Render, 'Aeolus (to thee I come), for.' Such ellipsis is common with *namque*. *dīvum* . . . *rēx* = *pater omnipotēns*, 60. For the monosyllabic ending of the vs. see § 261.

et mulcēre dedit fluctūs et tollere ventō,  
gēns inimīca mihi Tyrrhēnum nāvigat aequor  
Ilīum in Itāliam portāns victōsque Penātis;  
incute vim ventis submersāsque obrue puppīs  
aut age diversōs et disice corpora pontō.

70

Sunt mihi bis septem praestantī corpore nymphae,  
quārum quae fōrmā pulcherrima Dēiopēa,  
cōnubiō iungam stabili propriamque dicābō,  
omnis ut tēcum meritīs prō tālibus annōs  
exigat et pulchrā faciat tē prōle parentem.'

75

✓ Aeolus haec contrā: 'Tuus, ō rēgīna, quid optēs,  
explōrāre labor; mihi iussa capessere fās est.  
Tū mihi quodcumque hōc rēgnī, tū scēptra Iovemque  
conciliās, tū dās epulis accumbere divum  
nimbōrumque facis tempestātumque potentem.'

80

66. *mulcēre* . . . *tollere*: objects of *dedit*; § 166. n. *ventō*: join with *mulcēre* as with *tollere*. The winds soothe the waves by ceasing to blow.

67, 68. *gēns inimīca*: cf. *genus in-vitum*, 28. *Penātis*: see §§ 295-298. Cf. n. on *deōs*, 6.

69. *submersās* . . . *obruere*: we should say, 'o'erwhelm and sink'; Latin more logically subordinates one verb to the other. Coördination of verbs is avoided by means of (1) a pf. pass. prtēpl., as here and in *inactātōs*, 29; (2) an abl. abs.; (3) a cum cl.; (4) a pf. prtēpl. of a dep. verb.

70. *diversōs* gives the result of *age* (sc. *ēss*); see § 193. *disice*: by reason of its etymology (*dis*+*iactō*) the first syllable of this word counts as heavy (§ 228).

71. *praestantī corpore*, 'preeminently lovely.' See A. 415; B. 224; G. 400; H. 473, 2. Such an abl. or gen. of char. usually = a compound adj., or an adj. modified by an adv. *nymphae*: §§ 290, 291.

72. *quārum* . . . *Dēiopēa*: this vs. would naturally run, *quārum (illam) quae fōrmā pulcherrima (est), Dēiopēam*, but *Dēiopēa* has been incorporated within the rel. cl., and so attracted into the

case of *quae*. *quārum* is partitive gen. with *quae*.

73. *iungam*: sc. *tibi*. Juno was goddess of marriage. *propriam* is very effective, since it denotes something which only one person can have; *suus* denotes what only one person at a given moment happens to own. In different contexts *proprius* is used of all three persons.

74. *omnis* . . . *annōs*, 'forever'; the nymphs were immortal. For the order see § 206.

75. *pulchrā* . . . *prōle*: freely, 'by bearing thee a lovely offspring'; instr. abl.

76, 77. *haec*: as in 37. *tuus* . . . *mihi*: strongly contrasted; 'You command, I obey.' *quid optēs* = *optilla tua*. Why the subj.? Cf. *quō* . . . *impulerit*, 8-11. *explōrāre*: i.e. as to its rightness or wrongness. *mihi*: note final *i* in *mihi* before initial *i*-consonant. This is the regular usage. *fās est*: a strong phrase. Aeolus, in accepting the bribe, speaks humbly, as if he were but a mortal. He throws all responsibility on Juno.

78-80 give the reasons for *mihi* . . .

- Haec ubi dicta, cavum conversâ cuspide montem  
impulit in latus, ac ventî velut agmine factô,  
quâ data porta, ruunt et terrâs turbine perfiant.  
Incubere mari, tötumque â sêdibus imis  
85 ûnâ Eurusque Notusque ruunt crêberque procellis  
Âfricus et vâstôs volvunt ad litora fluctûs;  
insequitur clâmorque virum stridorque rudentum.  
Èripiunt subitô nûbês caelumque diemque  
Teucrôrum ex oculis; pontô nox incubat âtra.  
90 Intonnere poli, et crêbris micat ignibus aethër,  
praesentemque viris intentant omnia mortem.  
Exemplô Aenêae solvuntur frigore membra;

*est*, i.e. they = a *nam* cl. or a causal *cum* cl. *tû mihi*: Latin likes to emphasize contrasted prons. by putting them together at the head of a sentence. For the repeated *tû* (anaphora) see A. 598, f; B. 350, 11, b; G. 682; H. 666, 1. *quodcumque . . . rêgni*, 'every atom of sovereignty I possess.' *hîc* here, as often, = 'this of mine.' *meum*. *rêgni* is partitive gen. with *quodcumque*. *scêptra*: for the pl. see § 175. For the *â* see on *mihi*, 77. *Iovem* = *grâtiam Iovis*. *accumbere*: object of *dûs*; see on *mulcere*, 66. Sc. *mihi* with *dûs*, *mê* with *facis*; cf. the ellipses in 63. For the gen. with *potentem* see § 115.

81-123. Aeolus causes a great gale, which scatters the Trojan ships. One sinks.

81, 82. *conversâ cuspide*: the direction in which Aeolus turns his spear is indicated by the position of the abl. abs. between *cavum* and *montem*, and by *in latus*; *in* = 'against.' Render, 'turning his spear toward the mountain he struck it full upon its side.' He pushes the *claustra*, 56, inward. *ac*, 'and forthwith'; § 200. *velut . . . factô*, 'like a marshalled host.' How lit.? *velut* apologizes for the fig. language, which represents the winds as soldiers falling into line. *quasi* is similarly used.

83. *quâ* (sc. *parte*) = *ubi*. *data*: sc.

*est*. *ruunt* = *prôruunt*; § 201. *turbine*: modal abl.; § 145.

84. *incubere*, 'instantly they swoop down on.' For the tenses in 83-94 see §§ 149, 150. With *incubere* (from *incumbô*) sc. *sê*, and see § 139.

85. *ruunt* = *êruunt*. 'upheave'; cf. *ruebant*, 35, and contrast *ruunt*, 88. Latin writers often repeat words, even with changed meaning. *crêber . . . procellis*, 'gusty'; *procellis* is abl. with *crêber* treated as an adj. of fullness. Cf. *fêla . . . Austris*, 51. Poets, ancient and modern, often make all four winds blow at once; they are poets, not scientists.

87. *insequitur . . . rudentum*: read this vs. aloud, and then see § 224. *insequitur* is sing., agreeing with the nearer subject, instead of with both together; so regularly in prose. *virum* = *virôrum*; in prose this form occurs only in compounds like *triumvir*.

89, 90. *âtra*: a fine epithet, since it denotes a dull, lustreless black. Not a gleam of light relieves the darkness. *intonnere*: instantaneous pf.; cf. *incubere*, 84. *Ignibus*, 'lightning flashes,' cf. *rapidum . . . ignem*, 42.

92. *Aenêae*: the *vir* of 1; see n. there. *solvuntur*: the Greeks and the Romans thought of the limbs as normally in a state of tension, like a bowstring ready for action. *frigore*, 'chilling fear'; § 186.

ingemit et duplicis tendens ad sidera palmās  
 tālia vōce refert: 'Ō terque quaterque beāti,  
 quīs ante ōra patrum Trōiae sub moenibus altis  
 contigit oppetere! ō Danaum fortissime gentis  
 Tydidē! mēne Īliacis occumbere campis  
 nōn potuisse tuāque animam hanc effundere dextrā,  
 saevus ubi Aeacidāe tēlō iacet Hector, ubi ingēns  
 Sarpēdōn, ubi tot Simois correpta sub undīs  
 scūta virum galeāsque et fortia corpora volvit?'  
 Tālia iactantī stridēns Aquilōne procella  
 vēlum adversa ferit fluctūsque ad sidera tollit;  
 franguntur rēmi; tum prōra āvertit et undīs  
 dat latus; insequitur cumulō praeruptus aquae mōns.

93. *duplicis* merely = *ivo*, a common poetic usage. *palmās*: in praying, the Greeks and the Romans stretched their hands, palms upwards, to heaven.

94. *tālia*, 'the following words'; contrast *talia*, 50, and cf. *haec*, 37, 76. *terque quaterque*: i.e. 'many times,' 'greatly.'

95, 96. *quīs*... *contigit*, 'whose happy lot it was.' For *quīs* = *quibus* see § 92. *contingō* is commonly used of good fortune, *accidō* of bad. *ante ōra*... *oppetere*: sc. *mortem*; by itself *oppetere* simply = 'to meet.' The old heroes did not fear death in itself; what they dreaded was a death without glory or burial.

97, 98. *Tydidē*: for form see § 94. *mēne*... *effundere*: for mood see § 158. *tuā*... *dextrā*: Diomedes wounded Aeneas in a fight before Troy, and would have killed him had not Venus rescued him. *hanc* = *meam*; see on *quodcumque*... *rēgnī*, 78.

99. *saevus* pictures the feelings with which Hector was regarded by his Gk. foes, not those of his countryman Aeneas; it is thus a compliment. Contrast *saevae*, 4. *tēlō*: instr. abl. with *iacet*, which = *percussus* or *prostrātus* est. Latin writers often picture the re-

sult of an action rather than the action itself. *ingēns*: the Homeric heroes were regarded as of larger stature than the men of later times.

100, 101. *ubi*: for the repetition see on the triple *tū*, 78, 79; here it gives a pathetic effect. *correpta* belongs with all the nouns in 101, but gets its gender from the nearest. The pf. pass. prtcl. often = a rel. cl.; so *correpta* = *quae corripuit*. *volvit*: in his emotion Aeneas speaks as if the river were still buffeting the bodies of those slain seven years before; cf. *iacet*, 99. He forgets the intervening years; a fine touch.

102. *iactantī* (sc. *ei*), 'as he was wildly uttering'; for case see A. 376, and N.; B. 188, 1; G. 350, 2; H. 425, 2, 4. *stridēns*... *procella*, 'a howling blast from the north.' *stridēns* is onomatopoeic; see on 87. *Aquilōne* is instr. abl.

103. *adversa*: adv. in sense, 'full in front.' The sails of ancient ships were square, setting across the mast.

104. *āvertit*, 'swings round'; for the intrans. use see § 139, comparing *incurvare*, 84.

105. *dat latus*: the blast stops all headway; the ship will not answer the helm, and so falls into the trough of the

Hi summō in fluctū pendent, his unda dehiscēns  
 terram inter fluctūs aperit; furit aestus harēnis.  
 Tris Notus abreptās in saxa latentia torquet  
 (saxa vocant Itali mediis quae in fluctibus Arās,  
 110 dorsum immāne mari summō), tris Euris ab altō  
 in brevia et syrtis urget (miserābile vīsū)  
 inliditque vadīs atque aggere cingit harēnae.  
 Ūnam, quae Lyciōs fidumque vehēbat Orontēn,  
 ipsius ante oculōs ingēns ā vertice pontus  
 115 in puppim ferit; excutitur prōnusque magister  
 volvit in caput; ast illam ter fluctus ibidem  
 torquet agēns circum et rapidus vorat aequore vertex;  
 ✓ appārent rārī nantēs in gurgite vāstō,  
 arma virum tabulaeque et Trōia gaza per undās.

sea. *cumulō*: for case see on *turbine*, 88. *mōns*: a huge wave, due to the blast of 102, comes down on Aeneas's ship. For the monosyllabic ending of the vs. cf. 65.

106, 107. *unda*: here simply 'the water'; contrast *undis*, 104. *furit* . . . *harēnis*, 'the seething waters struggle madly with the sands,' i.e. with those at the bottom of the deep. The phrase explains *his* . . . *aperit*. For the case of *harēnis* see § 124.

108. *tris*: sc. *nāvis*. *abreptās* . . . *torquet*: see on *submersūs* . . . *obruē*, 69. The prefix in *abreptās* = 'out of their true course.'

109. This vs. is in appos. with *saxa latentia*, 'rocks which, (lying) in the midst . . . the Italians call.' For the involved order of words see § 209. Join *mediis in fluctibus* closely with *quae*; a prose writer would say *quae sita in*. The double *saxa* has pathetic effect; see on *ubi*, 100.

110. *dorsum immāne* describes the normal appearance of these rocks, and so emphasizes the greatness of the storm which now hides them from view.

111, 112. *brevia*: here a noun; see § 190. 2. *miserābile vīsū*: gram. in

appos. with *tris* . . . *urget*, but in thought an independent excl., 'O piteous sight.' V. is fond of such pathetic phrases. For *vīsū* see A. 510, N. 1; B. 340, 2; G. 430. NN. 1, 2; H. 635, and 1. *vadīs*: dat.; § 126.

113. *Orontēn*: for form see § 94.

114. *ipsius*: Aeneas. *ipse* is often thus used of the chief person or leader of a group. To realize the pathos here think of the *pietūs* of Aeneas, 10. *ā vertice* = an adjective, 'overhanging,' 'combing.' With *ūnam* . . . *in puppim ferit* cf. *montem* . . . *latus*, 81.

115, 116. *excutitur*: sc. *ex nāve*. *prōnus* . . . *in caput*: a circumlocution for *praeceps*. -*que* properly belongs with *volvitur*, but is joined to *prōnus* to emphasize that word. The *magister* is thrown overboard, and the ship is left helpless. *illam*: the ship, as distinct from the helmsman.

117. *circum*: join with both *torquet* and *agēns*. The billow makes the ship spin round like a top.

118. *appārent rārī*, 'here and there men are seen.' *rūrus*, when used of single things, emphasizes the distances between them.

119. Sc. *appārent* and participles cor

Iam validam Ilionei nāvem, iam fortis Achātae,  
et quā vectus Abās, et quā grandaevus Alētēs,  
vicit hiems; laxis laterum compāgibus omnēs  
accipiunt inimicum imbrem rīmisque fatiscunt. 120

Intereā māgnō miscērī murmure pontum  
ēmissamque hiemem sēnsit Neptūnus et imīs 125  
stāgna refūsa vadīs graviter commōtus et altō  
prōspiciēns summā placidum caput extulit undā.

Disiectam Aenēae tōtō videt aequore classem,  
fluctibus oppressōs Trōas caelique ruīnā;  
nec latuērē doīī frātre m Iūnōnis et irāe. 130

Eurum ad sē Zephyrumque vocat, dehinc tālia fātur:  
'Tantane vōs generis tenuit fidūcia vestri?

Iam caelum terramque meō sine nūmine, ventī,  
miscēre et tantās audētis tollere mōlēs?

responding to *nanīa*. *arma*: wicker shields, leather helmets.

120, 121. *Ilionei*: for form see §§ 99 and 247. *Achātae*: for form see § 94. *quā* . . . *Abās*: *vehī* with or without *equō* or *nāvi* = 'sail,' 'ride.' Note the pathetic *iam* . . . *tām*, *quā* . . . *quā*; cf. n. on the triple *ubi*, 99, 100.

122. *laxis* . . . *compāgibus*: instr. abl., 'through the starting timbers of their frames.'

123. *imbrem*: properly, 'rain-water,' but here = *aquam* or *undam*; *inimicum* personifies *imbrem*. *rīmīs*: modal abl.

124-126. Neptune ends the storm and rescues the ships.

124. *māgnō* . . . *murmure*, 'was confounded and in grievous uproar'; for the abl. see § 147. *miscērī* is in itself indefinite, but is defined by 125, 126.

125. *Neptūnus*: § 285. *imīs*: *imus* is often best rendered by an intensifying adj. or adv., 'even,' 'very.'

126. *stāgna* (cf. *stō*, *stūre*): properly quiet, standing waters, here the waters at the bottom, which are commonly unmoved by the winds that sweep the surface. The word thus pictures the

terrible character of the present storm; cf. 106, 107. *refūsa*, 'upheaved.' *altō* = *in altum*; see on *Latiō*, 6.

127. *placidum*: the god is outwardly calm, though *graviter commōtus*. There is a fine contrast between his serenity and the fury of the elements.

129. *caeli ruīnā*, 'heaven's downfall,' a strong phrase. The Trojans are between two dangers; the seas run high, and the sky threatens to crush them.

130. *latuērē*: cf. *tenuērē*, 12. With a non-personal subject *lateō* is often trans. in poetry, in sense of, 'to be hidden from,' 'to be unknown to.' Neptune takes in the situation and, knowing his sister's feelings towards the Trojans, at once attributes it to her. See § 225.

131, 132. *dehinc*: for scansion see §§ 247, 249. *generis* . . . *fidūcia*, 'confidence in your lineage'; a contemptuous phrase, the winds being inferior deities. For the obj. gen. see A. 347, 348; B. 200; G. 363, 2; H. 440, 2.

133, 134. *iam* . . . *audētis*, 'has it come to this, that ye dare?' *iam* emphasizes the closing moment of a series



- 135 quōs ego—! sed mōtōs praestat compōnere fluctūs.  
 Post mihi nōn simili poenā commissa luētis.  
 Mātūrāte fugam rēgīque haec dicite vestrō:  
 nōn illi imperium pēlagi saevumque tridentem,  
 sed mihi sorte datum. Tenet ille immānia saxa,  
 140 vestrās, Eure, domōs; illā sē iactet in aulā  
 Aeolus et clausō ventōrum carcere rēgnet.  
 Sic ait et dictō citius tumida aequora plācat  
 collēctāsque fugat nūbēs sōlemque redūcit.  
 Cymothoē simul et Tritōn adnīxus acūtō  
 145 dētrūdunt nāvis scopulō; levat ipse tridentī.  
 et vāstās aperit syrtis et temperat aequor  
 atque rotis summās levibus perlābitur undās.

(like 'already,' 'by this time'); *nunc* gives a single moment absolutely coincident with the time of writing or speaking. *meō . . . nūmine*, i.e. though you have no orders from me. *mōlēs*: either 'disturbance' or 'massive waves.'

135. *quōs ego*: the rest Neptune leaves to the imagination of the winds. So parents sometimes seek to frighten disobedient children by the very vagueness of their threats. The antec. of *quōs* is *vōs*, 132, implied also in 133, 134. *mōtōs . . . fluctūs*, 'the turmoil of the deep.' The main thought lies in the prtcl.; cf. *annō urbis conditae*, etc. Latin was strong in verbs, but weak in abstract nouns like 'movement,' 'founding,' *compōnere*: often used of settling wars, and so very appropriate here.

136. *nōn simili* = *longē dissimili*. By a usage called litotes, i.e. (studied) plainness or simplicity of speech, writers often, instead of affirming a given thought, deny its opposite; so we call a good thing 'not bad.'

137-139. *fugam*: for case see § 131. *rēgi*: Aeolus; cf. 62. *saevum*, 'awful,' as the symbol of Neptune's power, dis-

played below, 145. *sorte datum* (*cast*), 'was allotted'; see § 274, end.

140. *vestrās*: since neither *vōs* nor *vester* is ever used of a single person, *vestrās* . . . *domōs* must = 'your home, Eurys, and that of your fellows.' *domōs* is pl. because all the winds are addressed; note the pl. throughout 133-137. *sē iactet*, 'give himself airs'; cf. Cic. Cat. 1. 1, *Quem ad finem sese . . . iactābit audācia*.

141. *clausō . . . rēgnet* is contemptuous. Aeolus's sovereignty would amount to little if he were never at liberty to loose the winds. Jupiter had not so willed it; see 61-63, and notes. *carcere*: as in 54.

142, 143. *dictō citius*, 'ere his speech was done.' Even as he spoke he was calming the waves; he undoes instantly the work of the storm. With 143 contrast 88.

144. Join *simul* with *adnīxus*; it = *unā*, 85. The prtcl. belongs with both subjects; see on *correpta*, 100. For Cymothoē and Triton see § 289.

145. *nāvis*: the three of 108. *ipae*: Neptune; see on *ipsius*, 114.

146. *aperit*, 'makes a way through.' *syrtis*: see 111, 112.



NEPTUNE



Ac velutī māgnō in populō cum saepe coorta est  
 sēditio saevitque animis ignōbile vulgus,  
 iamque facēs et saxa volant—furor arma ministrat—, 150  
 tum pietāte gravem ac meritīs sī forte virum quem  
 cōspexēre, silent arrēctisque auribus adstant,  
 —ille regit dictīs animōs et pēctora mulcet—  
 sic cūctus pelagī cecidit fragor, aequora postquam  
 prōspiciēs genitor caelōque invectus apertō 155  
 flectit equōs currūque volāns dat lōra secundō.

Dēfessi Aeneadae, quae proxima litora, cursū  
 contendunt petere et Libyae vertuntur ad ōrās.  
 Est in sēcessū longō locus: insula portum  
 efficit obiectū laterum, quibus omnis ab altō 160

148. *ac* joins the whole simile, 148-150, to what precedes; *velutī* is balanced by *sic*, 154. *māgnō*: an important word; the greater the throng, the greater the achievement of the man who checks the riot. *cum . . . est*: we should say, 'when, as often happens.' We might have had *cum, ut saepe fit, coorta est*, but the condensed formula of the text is very common.

149. *animis*: local abl., = 'inwardly'; §143. At first the rioters keep their passions concealed.

150. *iam*, 'presently'; the second stage, open violence. *furor . . . ministrat*: see §§ 218, 219. *arma* properly = defensive armor, but here = *tēla*, 'missiles,' the *facēs et saxa*.

151. *tum*, 'in such a crisis'; join with the *sic* cl. *pietāte . . . meritīs*: i.e. whose devotion to duty and noble deeds lend weight to what he says.

152. *cōspexēre*: for form cf. *latuēre*, 130, *tenuēre*, 12. *silent . . . mulcet* is the conclusion to *velutī . . . cōspexēre*. *arrēctis*, 'straining'; lit., 'pricked up.' The word is properly applicable only to beasts, but Latin writers freely compare men with beasts.

153. In thought this vs. = a causal cl. with *silent . . . adstant*.

154, 155. *sic . . . fragor* balances *silent . . . adstant*, 152. In this simile the winds and the rioters correspond, as do Neptune and the *vir pietāte . . . meritīs*. *aequora . . . prōspiciēs*: the acc. with *prōspiciō* denotes the object looked at, the dat. (cf. *altō*, 126) the goal or mark towards which one looks. *genitor*: like *pater*, a complimentary title of gods. *caelō . . . apertō*: for case see §146. *apertō* gives the result of 143. For the force of *invectus* see §171.

156. *currū*, 'team.' For form see §91. *dat lōra*: cf. *laxās . . . dare . . . habēnās*, 63. *secundō*, 'swiftly gliding'; lit., 'following,' i.e. opposing no bar to progress.

157-179. The Trojans reach land, light a fire, and begin to prepare a meal.

157, 158. *dēfessi*: the prefix, as often, gives the idea of thoroughness. cf. n. on *exūrere*, 39. *Aeneadae* = *Trōiāni*; see §181. *quae . . . litora*: sc. *sunt*. *vertuntur* = *vertunt sē*; see §§152, 153. Contrast the normal prose form, *scindit sēsē*, 161.

159. *sēcessū*, 'estuary.' See Vocab. *longō* pictures the estuary as it appears to one entering it.

160. *obiectū laterum*: the island

frangitur inque sinūs scindit sēsē unda reductōs.  
 Hinc atque hinc vāstae rūpēs gēminique minantur  
 in caelum scopūli quōrum sub vertice latē  
 aequora tūta silent; tum silvis scaena coruscis  
 165 dēsuper horrentique ātrum nemus imminet umbrā.  
 Fronte sub adversā scopulis pendentibus antrum,  
 intus aquae dulcēs vivōque sedilia saxō,  
 nymphārum domus. Hic fessās nōn vincula nāvīs  
 ūlla tenent, uncō nōn alligat ancora morsū.

lies across the estuary and so serves as a breakwater. For the form of this passage see § 220. *omnis ab altō . . . unda* belong closely together, 'every wave that rolls in,' etc. For the prep. phrase with adj. force cf. n. on *ū vertice*, 114.

161. *inque . . . reductōs*: *sinus*, properly, any curve or bend, was the technical term for a gulf or bay; *reductōs* = 'retired,' or, as we should say, 'retreating.' The whole thus = 'parts (and) flows on into the retreating curves of the shore.' *scindit sēsē* suggests motion and = *scindit sēsē ut influat in*. The wave, broken by the sides of the island, flows by harmlessly on either side, till it works its way into every curve of the shore.

162, 163. *hinc . . . hinc*: i.e. on either hand as one entered the harbor. Prose says *hinc atque illinc*. *rūpēs* = the continuous cliffs encircling the harbor. *scopuli* = peaks, standing like watch towers, one on either side, at the seaward end of the cliffs.

164. *tum*, 'besides,' introduces a fresh series of particulars. *silvis . . . coruscis*, 'a bright-wooded background.' *coruscis* suggests the gleam of the sunlight on the waving trees. For the abl. see on *praestanti corpore*, 71. In the Roman theater the stage was bounded at the back by a permanent wall of masonry, the top of which was on a level with the highest seat in the auditorium. In front of this wall the simple scenery was arranged. The wall, which was thus in a double

sense a background and completely cut off the view of the spectators, was called *scaena*. V., thinking of this, neatly calls the woods that shut off the view of any one entering this harbor a *scaena*.

165. *dēsuper*: i.e. on the *rūpēs*. *horrenti . . . umbrā*: V. seems to have evergreen trees in mind. *horrenti* well describes the rough, shaggy appearance of such trees when untrimmed, and thus has much the same force as *vivō*, 167; the trees are in their natural state, a fact that would appeal to a nature-lover like V. *ātrum* well describes the dark hue of evergreen trees. *umbrā*, 'shade-trees.' With *imminet* sc. *portū* (dat.; cf. *currū*, 156). For the sing. see on *insequitur*, 87.

166. *fronte*: sc. *rūpium*. We still talk of the 'brow' of a hill. *adversā*, 'facing (the entrance of the harbor)'; the point of view is the same as that in *longō*, 159. *pendentibus*: the Romans poetically applied this word to the sky, the roofs of houses or of caves, to bridges, etc. They regarded such things as suspended between heaven and earth. The abl. here and in *vivō* . . . *saxō*, 167, is either one of quality, or one of material without *ex*, a poetic use chiefly.

167. *aquae dulcēs*: sure to be welcome after wanderings by sea. *vivō*: i.e. natural; cf. n. on *horrenti*, 165.

168. *hic* = *hōc in portū*. *hic . . . morsū* well pictures the absolute security of the harbor; cf. *lūcē* . . . *silent*, 163.

169. *ancora*: in Trojan times ships

Hūc septem Aenēās collēctīs nāvibus omni  
 ex numerō subit, ac māgnō tellūris amōre  
 ēgressī optātā potiuntur Trōes harēnā  
 et sale tābentīs artūs in litore pōnunt.  
 Ac primum silicī scintillam excūdīt Achātēs  
 suscēpitque ignem foliis atque ārida circum  
 nūtrimenta dedit rapuitque in fōmite flammam.  
 Tum Cererem corruptam undīs Cereāliaque arma  
 expediunt, fessī rērum, frūgēsque receptās  
 et torrēre parant flammīs et frangere saxō.  
 Aenēās scopulum intereā cōnscendit et omnem

170

175

180

were moored with the help of large stones. This importation of the customs of an age later than that which he is describing, called anachronism, is common in V. *morsū*: properly 'bite,' but here of the thing that bites, the fluke or tooth of the anchor; *uncō* is therefore appropriate. In 159-160 V. has no actual harbor in mind; he is drawing upon his imagination.

170. *hūc*=*hunc in portum*.

171. *numerō*: this is given later as twenty.

172. *optātā* = *quam tam vehementer optārant*; see on *correpta*, 100. The word repeats the idea of *māgnō tellūris amōre*. *harēnā*: why abl.?

173. *tābentīs*, 'dripping'; strictly, the word is far stronger, suggesting decomposition.

174. *silicī*: for the dat. of pers. interest counting practically as one of separation see A. 381; B. 188, 2, d; G. 345, R. 1; H. 428, 2.

175. *suscēpit*... *foliis* has been finely rendered, 'received the fire as it dropped in a cradle of leaves,' since *suscēpit* suggests the Roman custom whereby a father, raising a new-born child from the ground, acknowledged it as his own, and pledged himself to its support. The figure is continued in *nūtrimenta*, 176; Achates feeds the fire as one feeds a child.

176. *rapuit in*: literally, 'snatched (quickly caught) on,' i.e. made the flame quickly find lodgment in. *rapitō* denotes quick, energetic (often unceremonious) action. *fōmite*: materials more substantial than the *folia* and the *nūtrimenta*. Note the double climax: *scintillam, ignem, flammam* (a vigorous blaze), and *foliis, nūtrimenta, fōmite*.

177. *Cererem* = *frūmentum*; see §§184, 180. *corruptam*, 'damaged,' not 'spoiled'; they use it. *Cereālia arma*: i.e. the implements needed to prepare the grain for use, the mill, the sieve, and the kneading-trough. For the expression see §203.

178. *rērum*, 'troubles.' For the gen. see §116. *frūgēs* = *Cererem*, 177. *receptās*, 'rescued'; sc. *ab undīs*.

179. *et... et*: to be taken only with the two infinitives. *torrēre*: grain was roasted before grinding to make it less tough and more easily reducible to meal. Here the parching was esp. needed, since the grain was wet. *saxō*: a stone mill; §187.

180-222. Aeneas seeks in vain traces of the missing ships. He sees, however, a herd of deer, and kills seven, one for each ship. His comrades enjoy a feast.

180. While the others are preparing a meal, Aeneas, the chief, is busied with weightier cares. *scopulum*: cf. 165

- prōspectum lātē pelagō petit, Anthea sī quem  
 iactātum ventō videat Phrygiāsque birēmīs,  
 aut Capyn aut celsis in puppibus arma Caicī.  
 Nāvem in cōspēctū nūllam, trīs litore cervōs  
 185 prōspicit errantis; hōs tōta armenta secuntur  
 ā tergō, et longum per vallīs pāscitur agmen.  
 Cōstitit hic arcumque manū celerisque sagittīs  
 corripuit, fidus quae tēla gerēbat Achātēs,  
 ductōresque ipsōs primum capita alta ferentis  
 190 cornibus arboreis sternit, tum vulgus, et omnem  
 miscet agēns tēlis nemora inter frondea turbam

**omnem:** 'in every direction': see on *antiqua*, 12.

**181. pelagō** = *in pelagus*, the dat. being used with *prōspectum*, as with *prōspiciēs*, 126. **Anthea sī... videat**, 'if, haply, he may see Antheus anywhere,' i.e. in the hope that he may see, etc. In this common idiom the *sī* cl. virtually expresses purpose; the subj. is used because we have a person's thought quoted in O. O. With *Anthea quem*, lit. 'any Antheus,' cf. *omnem prōspectum*, 180. For the form *Anthea* see § 99.

**182. Phrygiās** = *Trōiānās*; see Vocab. **birēmīs**: an anachronism (see on *ancora*, 169). Ships with more than one bank of oars were not known in the Trojan times.

**183. Capyn**: for form see § 98. **puppibus**: of a single ship; contrast *pupim*, 115. The stern was higher than the main body of the vessel; besides, the stern of a ship with several tiers of oars would sit well out of the water; hence *celsis*. **arma**: shields were hung on the poops of the vessels, partly for defence or for show, partly, as here, to indicate, by the device they bore, what warrior was on the ship.

**184. nūllam, trīs**: adverb. asynd. (see on *scopulō*, 45), and juxtaposition (§ 212) of contrasted words.

**185. secuntur**: the common spelling

*sequuntur* is wrong, since *qu* seems not to have been written by the Romans.

**186. ā tergō**: cf. *ā fronte*, 'in front.' So Caes. *B. G. i. 2* says that the Helvetians are hemmed in *inā ex parte flūmine Rhēnō*, etc. **vallis**: the poetic pl. suggests the two sides or slopes of the vale. The vale evidently ran down to the shore. The opportune appearance of the deer was both a present comfort and an omen of future good fortune.

**187. cōstitit**, 'he halted.' V. is telling us indirectly (§ 225) that Aeneas has been moving about to get every possible view (180) of the sea.

**188. Achātēs**: though his presence is now first noted, he has doubtless been with Aeneas from the start; so no direct mention is made of their descent from the rock. See § 225. For the epithet *fidus* see § 192. Like the Homeric heroes, Aeneas has an armor-bearer.

**189. ductōrēs**: the *trīs cervōs* of 184. **ferentis**: we often similarly use 'carry,' e.g. 'he carries his head proudly.'

**190. sternit**: this verb is often used of the overthrow of armies or warriors. *agmen*, 188, and *victor*, 192, show the same figure. **vulgus**: seldom of beasts, but here fittingly used of the rank and file, so to speak, of the deer.

**191. turbam**: join with both *miscet* and *agēns*. The word commonly = 'a dis-

nec prius absistit, quam septem ingentia victor  
 corpora fundat humi et numerum cum nāvibus aequet.  
 Hinc portum petit et sociōs partitur in omnīs.  
 Vina bonus quae deinde cadis pnerarat Acestēs 195  
 litore Trinacriō dederatque abeuntibus hērōs  
 dividit et dictis maerentia pectora mulcet:  
 'O socii (neque enim ignāri sumus ante malōrum),  
 o passi graviōra, dabit deus his quoque finem.  
 Vōs et Scyllaeam rabiem penitusque sonantis 200  
 accestis scopulōs, vōs et Cyclōpia saxa  
 experti; revocāte animōs maestumque timōrem

orderly throng'; it makes a fine contrast with *agmen*, 'an orderly line,' 186, 82.

192, 193. *prius . . . quam . . . fundat*: the parts of *postquam*, *antequam*, and *priusquam* are often thus separated, both in prose and verse. For the subj. see B. 292, b; G. 577; H. 605, I. *humi*: loc.; cf. the common *domi*, *rūri*. *cum nāvibus*: we should say, 'with the number of the ships,' or 'with that of the ships.' But Latin has no word corresponding to our 'that' in such cases, and so must either use the short form of the text, or say *cum nāvium numero*, and the like.

194. *hinc*: correlative to *primum*, 189, *tum*, 190. *partitur*: sc. *cervōs*. Nothing is said of the removal of the carcasses to the camping ground; see § 225.

195. *deinde* introduces *dividit*, 197, and so ought to stand first in the sentence (but see § 200); it marks Aeneas's fourth act since leaving the rock. For scansion of *deinde* see § 249. *cadis*: dat. with *onerarat* which here = *dederat*. See also § 203.

196. *abeuntibus*: sc. *eis* = *Trōiānis*. They had just parted from him; cf. 84. *hērōs*: emphatically placed at the end of the vs. and of its cl.; see § 207. Render, 'with a true hero's generosity.'

197. *dictis* . . . *mulcet*: cf. 153.

198. *neque enim*: elliptical, like

*namque*, 65. See n. there. The thought is: 'and (such I call you), because together,' etc. *neque* = *et nōn*, the *nōn* belonging with *ignāri sumus*; cf. n. on *nec*, 88. *ante*: join with *ignāri sumus*, which really = 'we have had knowledge of.' V. has again given us the result rather than the process; see on *tēō*, 99. *malōrum*: with *ignāri*; § 115.

199. *passi* = *qui passi estis*, 'ye (sturdy heroes) who have suffered.' The ptcp. here = an antec. and a rel. cl.; cf. n. on *correpta*, 100.

200. *vōs . . . experti* illustrates *neque . . . malōrum* and *dabit . . . finem*; 'you have suffered before, yet each time a way of escape was provided.' The repeated *vōs* is encouraging; 'it is you (you, who are now cast down), no others, who escaped Scylla,' etc. Contrast the pathetic effect of repetitions in 99, 100, 120, 121. *Scyllaeam* = *Scyllae*; see § 191. *penitus . . . sonantis . . . scopulōs* explains *Scyllaeam rabiem*; for the parallelism cf. 41. *penitus . . . sonantis . . . scopulōs* = 'echoing throughout their cavernous depths' (literally, 'deep within', i.e. to their centers) with the cries of Scylla's dogs.

201. *accestis*: i. e. approached unharmed; for form see § 105. *Cyclōpia saxa*: the cave of the Cyclopes.

202. *experti*: sc. *estis*; §§ 213, 215. *maestum*: a transferred epithet; § 194.



- mittite; forsan et haec olim meminisse iuvabit.  
 Per variōs cāsūs, per tot *discrimina* rerum  
 205 tendimus in Latium, sēdēs ubi Fāta quietās  
 ostendunt; illic fās rēgna resurgere Trōiae.  
 Dūrāte et vōsmet rēbus servāte secundis.  
 Tālia vōce refert cūrisque ingentibus aeger  
 spem vultū simulat, premit altum corde dolōrem.  
 210 Illi sē praedae accingunt dapibusque futūrīs;  
 tergora dēripiunt costīs et viscera nūdant,  
 pars in frūsta secant veribusque trementia figunt,  
 litore aēna locant aliī flammāsque ministrant.  
 Tum victū revocant virīs fūsique per herbam  
 215 implentur veteris Bacchī pinguisque ferīnae.  
 Postquam exēpta famēs epulīs mēnsaeque remōtae,  
 āmissōs longō sociōs sermōne requirunt

203. *mittite* = *dimittite*; §201. *et*, 'even.' A much quoted line.

204. *tot* really = 'so many as we have in fact endured,' but may best be rendered by 'many,' or the like. So in 100. *discrimina rerum*, 'crises'

205. *tendimus*: through constant ellipsis of *iter*, *viāq*, *cursum*, *tendere* came to = 'go,' 'proceed.' *sēdēs*: properly as here, of settled, lasting abodes.

206. *ostendunt*: sc. *nōbia*. *fās* (sc. *est*), 'heaven wills.' *rēgna*: for pl. see §§173, 175. The sing. would have been unmetrical.

207. *vōsmet*: strong form of *vōs*; cf. *egomet*, *tūtemet*, *sibimet*. *rēbus* . . . *secundis*, 'brighter days'; contrast *rēs adversae*.

208. *tālia* . . . *refert*: cf. 94. *aeger*, 'though heartsick.' An adj., or prtcl., or even a noun, often does duty for a whole cl., temp., causal, advers., or cond.

209. *vultū*, instr. abl., and *corde*, local abl., are contrasted virtually as 'openly,' 'inwardly.' *altum* may be 'intense,' 'all-absorbing,' or it may

= an adverb, 'deep,' 'far down.' In the latter case cf., for the thought, *altū mente*, 26, with n.

210. *sē* . . . *accingunt*: i.e. they get themselves ready by laying aside superfluous garments, etc.

211. *viscera* belongs also with the verbs in 212.

212, 213. *pars* . . . *alii* = *alii* . . . *alii*; *pars*, as a coll. noun, often takes a pl. verb. *trementia*, 'quivering,' as fresh raw meat always does when handled. *aēna* (sc. *vāsa*): brazen caldrons. Some roast portions of the meat, others boil pieces. The ref. to boiled meat involves an anachronism; cf. n. on *ancora*, 169, on *birēmis*, 182. *ministrant*, 'furnish'; sc. *aēnis*.

214, 215. *fusi*, 'stretched'; the word suggests ease and comfort. *implentur* = *implent* *se*; see on *vertuntur*, 158. *Bacchi* = *vīni*; see on *Cererem*, 177. For the gen. see §118. *ferīnae*: prop. an adj.; sc. *carnis*, 'flesh.' So *agnina* and *porcina* = 'lamb,' 'pork.'

216. *remōtae*: sc. *sunt*; *mēnsae* *removere* or *auferre* is a standing phrase, 'to end a feast. Here, of course, there

spemque metumque inter dubiū, seu vivere crēdant  
sive extrēma pati nec iam exaudire vocātōs.

Præcipuē pius Aenēas nunc ācris Orontī, 220

nunc Amyci cāsum gemit et crudēlia sēcum

fāta Lyci fortemque Gyan fortemque Cloanthum.

Et iam finis erat, cum Iuppiter aethere summō

dēspiciēns mare vēlivolum terrāsque iacentis

litoraue et lātōs populōs, sic vertice caeli 225

cōstitit et Libyae dēfixit lūmina rēgnis.

Atque illum tālis iactantem pectore cūrās

tristior et lacrimis oculōs suffūsa nitētis /

adloquitur Venus: 'Ō quī rēs hominumque deumque

aeternis regis imperiis et fulmine terrēs, 230

quid meus Aenēas in tē committere tantum,

were no tables. *mēnsae* might be taken as 'dishes.'

218, 219. *inter*: for position see on *contrā*, 13, *circum*, 32. *seu* . . . *sive*: often in poetry instead of *utrum* or *-ne* . . . *an*. *vivere*: as subject sc. *eūs* = *sociōs*; see § 214, b. This ellipsis is rare in the best prose. *crēdant*: in the O. R. we should have had a delib. subj.: see A. 444, 575, b; B. 277, 315, 3; G. 265, 651, R. 2; H. 550, 4, 642, 3. *sive*: sc. *crēdant*. *extrēma* . . . *vocātōs*: parallelism; both phrases simply = *mortuōs esse*. *extrēma* denotes the last thing man can suffer, death.

220. *pius*: see on *pietūte*, 10, and § 192. *Orontī*: for his fate cf. 113; for the form cf. *Achilli*, 30.

221. *sēcum* repeats the thought of *corde*, 209; he does not talk of his grief as the others do, 217.

222. *fortemque* . . . *fortemque*: for the repetition see § 265.

223-253. Venus points out to Jupiter the contrast between the present plight of the Trojans and the high destiny he had promised them.

223. *finis*: sc. to their mourning.

224. *dēspiciēns* is trans., like *prōspiciēns*, 155, 185, in its literal physical

sense; a rare use. *vēlivolum*: see § 194. *iacentis*, 'outspread.'

225. *sic*, 'in this attitude,' gathers up the description *aethere* . . . *populōs*.

226. *rēgnis*: dat., = *in rēgna*; § 122.

227. *atque*: see § 200. *tālis* . . . *cūrās*: the thoughts suggested by what he saw in Libya, esp. the plight of the Trojans. *iactantem*, 'pondering deeply'; cf. *tālia* . . . *volūtāna*, 50.

228. *tristior*, 'in dire distress'; lit., 'sadder (than common).' Beside its true force, the comp. has at times intensive, at times dim. meaning. Our 'rather,' with proper intonation, then makes a good translation. *lacrimis* . . . *nitētis*, 'her bright eyes bedewed with tears.' For case of *oculōs* see § 136. For Venus, see § 230, esp. at the end.

229. *rēs* . . . *deumque*: i.e. the whole universe. Venus treats Jupiter as the world's supreme power; see § 304.

231. *quid* . . . *tantum*, 'what grievous crime,' etc. With *Aenēas* sc. *potuit*. For *committere* used of wrongdoing cf. *commissa*, 136. For *tantum*, 'grievous,' cf. n. on *tot*, 204.

quid Trōes potuēre, quibus tot fūnera passis  
 cūctus ob Italiā terrarū clauditur orbis?  
 Certē hīnc Rōmānōs ōlim volventibus annis,  
 235 hīnc fore ductōrēs, revocatō ā sanguīne Teucrī,  
 quī mare, quī terrās omni dīcīōne tenērent,  
 pollicitus—quae tē, genitor, sententia vertit?  
 Hōc equidem occāsum Trōiae trīstisque ruīnās  
 solābar, fātis contrāria fāta rependēns;  
 240 nunc eadem fortūna virōs tot cāsibus āctōs  
 īnsequitur. Quem dās finem, rēx māgne, labōrum?  
 Antēnor potuit mediis elāpsus Achivīs  
 Illyricōs penetrāre sinūs atque intima tūtus  
 rēgna Liburnōrum et fontem superāre Timāvi,

232. quibus: dat. of interest. fūnera, 'deaths,' an exaggeration for cāsūs or pericula.

233. cūctus . . . orbis: exaggeration again. Sicily at least was open to them; cf. 195, 196. The poet's own statement in 31, arcēbat . . . Latīō, is more temperate. For the order cūctus . . . orbis cf. that of omnis . . . annōs, 74. ob Italiā: i.e. just because they are seeking to reach Italy; cf. 205.

234, 235. hīnc: i.e. from the Trōes of 232 (cf. 21). It is defined here by revocatō . . . Teucrī, 235. In the Romans the Trojans were to live again; cf. 19-22. Note the rhetor. effect of the double hīnc; see other examples in 99, 120, 121, 200, 201, 222. Rōmānōs: i.e. a new race, with a new name, and a new and more glorious destiny.

236. omni dīcīōne, 'with absolute sway'; lit., 'with every (kind of) sway.' Cf. omnem prōspectum, 180.

237. pollicitus: sc. es; § 215. quae . . . vertit: an energetic way of saying, 'Why art thou not keeping that promise?' The abrupt language pictures the speaker's emotion. genitor: as in 155.

238. hōc: i.e. by this promise; instr. abl. occāsum Trōiae: note the figure,

'the setting of Troy's sun.' trīstis: here act., 'sorrow-causing'; § 194.

239. fātis . . . rependēns: 'off-setting adverse fates by (other) fates,' i.e. by fates of a more auspicious kind. fātis = Jupiter's promise, fāta contrāria = the fall of Troy. fātis needs no adj.; their character has been clearly indicated in 234-237. rependēns is fig., suggesting a balance, in the opposite plates of which Venus was wont to put the present sufferings and the promised glories of the Trojans.

240, 241. nunc: advers. asynd.; the contrast is with the past as represented by solābar. āctōs īnsequitur: both words suggest relentless pursuit; the Trojans are hunted like wild beasts.

242. Antēnor potuit: when V. wrote primus in 1, he seems either to have disregarded this story or to have meant the emphasis there to fall on Italiā . . . Lāvīniāque . . . ūtōra, 2. Gallia Cisalpina was not all later a part of Italy; § 35.

243. tūtus: contrasted with virōs . . . āctōs, 240. It gains force by juxtaposition (§ 212) with intima, which suggests distance. Latin writers often describe the navigation of the Adriatic as dangerous.

unde per ōra novem vāstō cum murmure montis 245  
 it mare prōruptum et pelagō premit arva sonantī.  
 Hic tamen ille urbem Patavī sēdēsque locāvit  
 Teucrōrum et gentī nōmen dedit armaque fixit  
 Trōia, nunc placidē compostus pāce quiēscit;  
 nōs, tua prōgeniēs, cēlī quibus adnuis arcem, 250  
 nāvibus (infandum!) āmissis ūnius ob iram  
 prōdimur atque Italīs longē disiungimur ōrīs.  
 Hic pietātis honōs? sic nōs in scēptra repōnis?

245. unde = *ex quō*. This substitution of *unde* for a prep. and a rel. pron. is common, except when the antec. represents a person. vāstō . . . montis: cf. māgnō . . . montis, 55, with n.

246. it = *exit*; §201. The subject is *Timāvus*; mare prōruptum, 'a rushing sea,' is a pred. nom. prōruptum lit. = 'bursting'; the ptcp. has middle force: §152. The river of which Timāvus is a part becomes subterranean sixteen miles from its source. Eighteen miles further on it emerges from the mountain through numerous springs, V.'s *novem ōra*. The *fōns Timāvi* is only a mile from the sea. pelagō . . . sonantī pictures the force with which the river bursts forth; it is th's force which makes the mountain reverberate.

247. tamen: i.e. spite of all the difficulties of 242-246. Patavī: for case see §112. sēdēs: as in 205.

248. gentī . . . dedit contains two statements; (1) he established a nation, and (2) he gave it a name. He thus secured the very blessings promised to Aeneas, 234, 235. fixit: sc. on some temple wall. The Romans dedicated to the gods implements, etc., for which they had no further use. fixit is thus a picturesque way of saying, 'he laid aside,' as no longer necessary. His wars and dangers were over; Aeneas's were yet present and to come.

249. placidā . . . quiēscit: the words bring out the contrast with the scenes of toll and danger in 242-248. compostus: for form see on *repositum*, 26.

250. nōs: advers. asynd. Venus naturally identifies herself with the Trojans. tua prōgeniēs: Venus was daughter of Jupiter and mother of Aeneas. Her point, then, is the hard lot of Aeneas, an immediate descendant of Jupiter, as contrasted with that of Antenor, a mere man, or at most but remotely related to the gods through Dardanus (see on *genus inaeivum*, 28). caeli . . . arcem: exaggeration; cf. notes on *fūnera* and *cunctus . . . orbis*, 232, 233. Venus declares that Jupiter had promised to make Aeneas a god; Roman tradition said that Aeneas, like Romulus, was translated living to heaven.

251. infandum, 'o woe unspeakable.' The word is really in appos. with *nāvibus . . . āmissis*. The case is acc.; see G. 324. ūnius: Juno; cf. *saevae . . . Iūnōis*, 4.

252. prōdimur: sc. *ā tē*, 'you are false to your promises to us.'

253. hic: for gender see on *hōc*, 17. scēptra: as in 78. The framework of 242-253 really = 'Antenor could do thus and so: why can not we?'; cf. the structure of 39-47. Venus's speech is diplomatic. She everywhere reminds Jupiter of his power (cf. 229, *genitor*, 237, *rex māgne*, 241), then of his promise, thus hinting that if he only will he can.

- Olli subridēns hominum sator atque deōrum  
 255 vultū, quō caelum tempestātēsque serēnat,  
 ōscula libāvit nātāe, dehinc tālia fātur:  
 'Parcē mētū, Cytherēa; manent immōta tuōrum  
 fāta tibi; cernēs urbem et prōmissa Lavīnī  
 moenia sublimemque ferēs ad sidera caeli  
 260 māgnanimum Aenēān; neque mē sententia vertit.  
 Hic tibi (fābor enim, quandō haec tē cūra remordet,  
 longius et volvēns Fātōrum arcāna movēbō)  
 bellum ingēns geret Italiā populōsque ferōcis  
 contundet mōrēsque virīs et moeniā pōnet,  
 265 tertia dum Latiō rēgnantem viderit aestās  
 ternaque trānsierint Rutulis hiberna subāctīs.  
 At puer Ascanius, cui nunc cognōmen Iūlō

254-296. Jupiter renews past promises and makes still more inspiring predictions of the glories of the Trojan race.

254. *olli* = *illi*; § 92. From a still older form comes *ōlim*, lit., 'at that time,' i.e. in days gone by, but often used of any time except the pres. We had it of the fut. in 20, 203, 234.

256. *libāvit*, 'kissed lightly.' *libō*, properly, to take a little of anything, e.g. to taste food, sip wine, or pour out a small offering of wine to the gods; *libāvit* thus expresses Jupiter's affectionate gentleness. *dehinc . . . fātur*: cf. 131. *fātur*, as hist. pres., may rightly be coupled with *libāvit*.

257. *metū*: for form cf. *currū*, 156.

258. *Lavīnī*, like *prōmissa*, belongs with both accs. See on *urbem*, 5, and *genus . . . Rōmae*, 6. For scansion of *Lavīnī* see § 251.

259. *sublimem . . . caeli*: for the thought cf. *caeli . . . arcem*, 250, with n.

260. *neque . . . vertit* answers *quae . . . vertit*, 237.

261. *tibi*: freely, 'I promise you'; Jat. of interest (see on *iactantī*, 102) with the verbs in 263, 264.

262. *et*: for position see § 209. *volvēns*: as in 9. *movēbō*: the idea is that of disturbing the secrets of the future or routing them out from the place where they now rest and where they should continue to rest until the fullness of time is come. For Jupiter's relation to the fates see § 304.

264. *mōrēs* suggests political institutions, the whole social system. *virīs*, 'his own warriors.' The nations he conquers must, of course, conform to the laws he lays down for his own *virī*. For the character ascribed here to Aeneas see §§ 62, 63. He is to be both conqueror and law-giver. *moenia*: in V. often 'a city,' 'a walled town.'

266. *terna . . . hiberna* (sc. *castra*), 'three winters spent in camp'; these precede the founding of Lavinium. We have *terna*, not *tria*; because with nouns found only in the pl. the distributive numerals, not the cardinal, are used. *Rutulis subāctīs*: either abl. abs. or dat. of interest, like *tibi*, 261. For the Rutuli see § 57.

267. *at*, always strongly advers., introduces the second stage of Trojan history in Italy. *Ascanius*: Aeneas's son. *Iūlō* is attracted into the case of

additur (Ilus erat, dum rēs stetit Ilia rēgno),  
 trīgintā māgnōs volvendīs mēnsibus orbīs  
 imperiō explēbit rēgnumque ab sēde Lavīnī 270  
 trānsferet et longam multā vī mūniet Albam.  
 Hic iam ter centū tōtōs rēgnābitur annōs  
 gente sub Hectoreā, dōnec rēgīna sacerdōs  
 Marte gravis geminam partū dabit Ilia prōlem.  
 Inde lupae fulvō nūtrīcis tegmīne laetus 275  
 Rōmulus excipiet gentem et Māvortia condet  
 moenia Rōmānōsque suō dē nōmine dicet.  
 Hīs ego nec mētās rērum nec tempora pōnō;  
 imperium sine finē dedī. Quīn aspera Iūnō,  
 quae mare nunc terrāsque metū caelumque fatīgat, 280  
 cōnsilia in melius referet mēcūmque fovēbit  
 Rōmānōs, rērum dominōs, gentemque togātā.

*cul*; A. 231, b; B. 190, 1; G. 349, R. 5; H. 430, 1.

268. *rēs*=*rēs pública*, as often. *stetit* . . . *rēgnō*, 'was secure in its sovereignty.' *rēgnō* is abl. of spec. The purpose of 267, 268, is to connect the Julian *gēns*, esp. Augustus, with Troy (§ 64). A *gēns* was believed to derive its name from that of its founder.

269. *orbis*, in itself indefinite, like 'cycles,' is defined by the abl. of char. *volvendis mēnsibus*, 'made up of circling months.' Cf. *volventibus annis*, 234. *volvendus* is one of a few gerundives occasionally used like pres. pticiples. act.

270. *sēde Lavīnī* is to be construed like *urbem Patavī*, 247. V. is telling us indirectly (§ 225) that Ascanius is to rule in the city, not in the camp.

272. *iam*, 'in turn,' marks the third stage. *tōtōs*, like *māgnōs*, 269, emphasizes the idea of the length of time. V. gives but 333 years between the coming of Aeneas and the founding of Rome; the ordinary account gave over 400.

273. *Hectoreā* = *Hectoris*; see on *Scyllaeam*, 200. *rēgīna* = an adj., 'of royal blood.'

274. *Marte gravis*, 'pregnant by

Mars.' *geminam* . . . *prōlem*: Romulus and Remus. *partū dabit* = *pariet* or *edat*.

275. *inde*: the fourth stage. *laetus*, 'proudly wearing.'

276, 277. *excipiet*, 'will take under his care,' as a host greets his guests. *Māvortia* . . . *moenia*: Rome, city of Mars, father of Romulus and Remus. *dicet*: sc. *eos*, suggested by *gentem* and *moenia*; a town implies townspeople. *Rōmānōs* . . . *dicet* answers 234-237. V. evidently connected *Rōma*, *Rōmānus* with *Rōmulus*; cf. n. on *stetit* . . . *rēgnō*, 268. Modern scholars reject this etymology, but offer nothing certain in its stead.

278. *ego*: emphatic; the speaker was *pater omnipotēns*, 60. *rērum*, 'destinies'; with both accs.

279. *imperium* . . . *dedī*: note the climax; first three years, 265, 266, then thirty, 269, then three hundred, 272, then a reign without end. *quīn*, 'nay more'; in this sense *quīn etiam* is more common.

280. *metū*: i.e. in her fears for Carthage; see 12-23.

281, 282. *in* . . . *referet*: i.e. will

Sic placitum. Veniet lūstris lābentibus aetās,  
 cum domus Assaracī Phthiam clārāsque Mycēnās  
 285 servitiō premet ac victis dominābitur Argis.  
 Nāscētur pulchrā Trōiānus origine Caesar,  
 imperium Ōceanō, fāmam quī terminet astris,  
 Iūlius, ā māgnō dēmissum nōmen Iūlō.  
 Hunc tū ōlim caelō spoliis Orientis onustum  
 290 accipiēs sēcūra; vocābitur hic quoque vōtis.  
 Aspera tum positīs mitēscēt saecula bellis;  
 cāna Fidēs et Vesta, Remō cum frātre Quirīnus  
 iūra dabunt; dīrae ferrō et compāgibus artīs

change for the better. *rērum*, 'the world.' Note the different sense in 278, and see on *ruunt*, 85. *togātam*: the toga marked the Romans as clearly as the plaid and the tartan mark the Scottish Highlander. There is parallelism here; § 222.

283. *placitum*: sc. *dis*; cf. *senātui placuit*, 'the Senate decreed.' *lūstris lābentibus* = *volventibus annis*, 234. *lābor* is often used of the easy, noiseless passage of time.

284. *domus Assaracī*: the Trojan race. So *Phthiam* . . . *Mycēnās* . . . *Argis* stand for all Greece; *Phthia* and *Mycenae* were the homes respectively of Achilles and Agamemnon, leaders of the Greeks before Troy.

285. *servitiō premet*: cf. *imperio premit*, 54. This prophecy was fulfilled by the capture of Corinth in the year 146.

286. *Trōiānus* . . . *Caesar*: cf. n. on *stetit* . . . *rēgnō*, 268, and § 59.

287. *imperium*: with *terminet*; for position see § 209. *Ōceanō*: the river that flows round the whole earth. The power of Augustus is to be world-wide. The rel. cl. gives the purpose of the Fates that preside over the birth of Augustus; see on *dum conderet*, 5.

288. *Iūlius*: emphatic both by its separation from *Caesar*, 286, and its place in the vs.; § 206. *ā māgnō* . . .

*Iūlō*: for the condensed comparison see on *cum nāvibus*, 193; for the thought cf. 267, 268. *dēmissum*, 'derived.'

289. *ōlim*: as in 203; see on *olim*, 254. *caelō*: either dat. = *in caelum*, § 122, or instr. abl.; a host might be said to welcome a guest with his house. *spoliis* . . . *onustum*: there is a ref. to Augustus's victory at Actium and his conquest of Egypt, Syria, and Asia Minor; possibly also to his recovery of the standards captured by the Parthians from Crassus in 53.

290. *sēcūra*: i.e. with your present anxieties (257, 261) all gone. *vocābitur* . . . *vōtis*: i.e. he, too, like Aeneas, 259, 260, will be deified. Divine honors were indeed paid to Augustus, even before his death.

291 contains two statements: (1) *tum bella pōnentur* and (2) *tum aspera saecula mitēscēt*. *positis* = *dēpositis*; cf. *pōnunt* = *dēpōnunt*, 173.

292. *cāna*: 'hoar-headed'; i.e. time-honored. *Vesta*: typical of family life and the domestic virtues; § 295. *Remō* . . . *Quirīnus*: tradition said that Romulus slew Remus in a quarrel, but V. pictures them as working together for Rome's good, thus implying that in the time of Augustus fraternal and civil strife is to cease.

293. *iūra dabunt*: i.e. will be supreme; cf. 264. V. usually repre

claudentur belli portae; Furor impius intus  
 saeva sedēns super arma et centum vinctus aēnis  
 post tergum nodis fremet horridus ore cruentō.

—Haec ait et Māia genitum dēmittit ab altō,  
 ut terrae utque novae pateant Carthāginis arcēs  
 hospitio Teucrīs, nē fātī nescia Didō  
 finibus arcēret. Volat ille per aera māgnum  
 rēmigiō alārū ac Libyae citus adstitit orīs,  
 et iam iussa facit, pōnuntque ferōcia Poenī  
 corda volente deō; in primis rēgina quīetum  
 accipit in Teucrōs animum mentemque benignam.

At pius Aenēās per noctem plūrima volvēns,

sents the lawmaking power as a royal right. **ferō**... **artīs**, 'with closely-welded bars of iron,' belongs closely with *claudentur*; the gates are awful, to be sure, but are to be securely fastened. With *compūgibus artis* contrast *laxis*... *compūgibus*, 122.

294. **Furor** is *impius*, as causing civil strife. **intus**: emphatic; he is no longer free to roam abroad.

295. **saeva**... **arma**: he has no more use for his weapons. **sedē** often suggests inactivity, feebleness. **vinctus**, 'his hands bound.' **aēnis**: i.e. enduring. **aes** is often a type of indestructibility.

296. **fremet**... **cruentō**: Furor is helpless to do aught save vent his rage in dread cries. 291-296, when finally interpreted, mean: In the time of Augustus there will be a return of integrity, the domestic virtues, brotherly love, and peace. **dīrae**... **cruentō** refers to the closing of the temple of Janus; § 16. V. may have had in mind here some work of art.

297-304. Jupiter sends Mercury to Carthage to prepare its people to welcome the Trojans.

297. **Māia genitum**: Mercury. For case of *Māia* see A. 403, a; B. 215; G. 395, and N. 1; H. 499, 2. **altō**, 'sky.'

298. **novae**: gen. sing. V. prob. had

in mind the etymology of *Carthāgō*, which = *nova civitas*. **pateant**: the agency of heaven is needed to effect this result, for, as we learn below, the founders of Carthage were treating all strangers as foes.

299. **hospitiō Teucrīs**: for constr. see on *excitō Libyae*, 22.

300. **arcērat**, 'might try to bar.' The hist. pres. (*dēmittit*, 297) may take either primary or secondary sequence; hence *pateant*, 298, but *arcēret* here. The pres. and impf. often denote attempted action, and are then called conative pres., etc. **aera**: for form see § 90.

301. **rēmigiō alārū**: i.e. propelled by his wings, adstitit, 'alights'; for tense see on *incubūere*, 84. The pres. *volat*. 300, pictures a lasting act. See § 151.

302. **iussa**: for the prtēpl. as noun cf. *commissa*, 136. **pōnuntque**: for *-que* see § 200. *pōnunt* = *dēpōnunt* cf. 173.

303. **rēgina**: Didō.

305-401. Aeneas reconnoiters. Venus, disguised as a huntress, meets him, tells him of the missing ships, and directs him how to proceed.

305. **volvēns**: sc. *animō*; cf. *cordē volūtāns*, 50. *volvēns* violates the rule that the pres. prtēpl. denotes only time coincident with that of the main verb; *plūrima volvēns* = the prose *cum plūrima volūtasset*.



- ut primum lūx alma data est, exire locōsque  
explorāre novōs, quās ventō accesserit ōrās,  
quī teneant (nam inculta vidēt), hominēsne feraene,  
quaerere cōstituit sociisq̄ue exācta referre.
- 310 Classe in convexō nemorum sub rūpe cavātā  
arboribus clausam circum atque horrentibus umbris  
occult; ipse ūnō graditur comitātus Achātē  
bīna manū lātō crispāns hastilia ferrō.  
Cui māter mediā sēsē tulit obvia silvā
- 315 virginis ōs habitumque gerēns et virginis arma,  
Spartānae vel quālis equōs Thrēissa fatigat  
Harpalcē volucrumque fugā praevertitur Hebrum,

306. ut . . . est = a simple *ortū luce*, with *cōstituit*, 309.

307. quās . . . teneant depends on *quaerere*, 309. *ventō*: instr. abl. with *accesserit*, which = *appulsus sit*; see on *tēto*, 99.

308. *inculta*, 'wilderness'; for the adj. as noun see § 196, 2. *vidēt*: for scanston see § 242. *hominēsne feraene*: *-ne* . . . *-ne* for *utrum* or *-ne* . . . *an* is almost entirely confined to poetry.

309. *exācta*: lit., 'the things gathered,' i.e. the information secured.

310. *convexō nemorum*: i.e. under overarching woods; cf. 165. *cavātā*: i.e. by the action of the sea. *sub* . . . *carūtū* throws light on *scopulis pendentibus*, 168.

311. *clausam* gives the result of *occult*; cf. n. on *diversōs*, 70. *horrentibus umbris*: cf. *horrenti* . . . *umbrā*, 165, with n.

312. *Achātē*: even in prose *comitārī* is often used with an abl. denoting a person which is sometimes instr., sometimes one of accompaniment. Here *comitātus* is virtually a strengthened cum. Note, too, that it is a pf. prcpl. of a dep. verb in full pass. sense, a use found also in prose.

313. *lātō* . . . *ferrō*: abl. of char.

with *hastilia*; only the heads were of iron. *crispāns*: i.e. swinging as he walked. In 188 Achaes carries the weapons; here Aeneas probably carries a second set, this expedition being fraught with greater chance of danger.

314. *cui*: with *obvia*, 'across his path.' Adjs. compounded with a prep. are often construed with the dat. *sēsē tulit*: *ferō* with a pron., pers. or reflexive, as object, often = 'go,' 'proceed.' On *sēsē tulit obvia* see also § 208.

315. *gerēns*: *gerō* and *ferō*, used with words denoting parts of the body as their objects, often = 'have' or simply 'with.' Cf. *capita* . . . *arborēis*, 189, and n.

316. *vel* is connected with *volō*, and so often, as here, = 'or if you like,' i.e. it is used when the difference between things is of slight consequence. *quālis*; as antec. sc. *tūlis virginis*, 'such a maiden as Thracian Harpalyce (is whom she) tires.' In similes introduced by *quālis* there is usually great condensation of language. *Spartānae* . . . *Harpalcē* = *vel Spartānae vel Thrēssae*.

317. *volucrum* . . . *Hebrum*; in Gk. and Latin literature rivers are a common type for swiftness. *fugā*, 'by her fleetness,' goes with *fatigat* also.



DIANA



namque umeris dē mōre <sup>habilem</sup> suspenderat arcum  
 vērātrix dederatque comam diffundere ventis,  
 nūda genū <sup>nōdō</sup>que sinūs collēcta fluentis. 330  
 Ac prior 'Heus,' inquit, 'iuvenēs, mōnstrāte, meārum  
 vīdistis sī quam hīc errantem forte sorōrum  
 succīnctam pharetrā et maculōsae tegmine lyncis  
 aut spūmantis aprī cursum clāmōre prementem.'

Sic Venus, et Veneris contrā sic filius ōrsus: 332  
 'Nulla tuārum audīta mihī neque vīsa sorōrum,  
 ō—quam tē memorem, virgō? namque haud tibi vultus  
 mortālis, nec vōx hominem sonat; ō dea certē!  
 an Phoebī soror? an nymphārum sanguinis ūna?  
 Sīs fēlix nostrumque levēs, quaecumque, labōrem 330  
 et, quō sub caelō tandem, quibus ōrbis in ōris  
 iactēmur, doceās; ignārī hominumque locōrumque  
 errāmus ventō hūc vāstis et fluctibus ācti;

318, 319. umeris: for case see §140, n. vērātrix, 'in true huntress fashion'; emphatic by position. See §206. diffundere: for mood see §159.

320. genū: for case see §135. sinūs . . . collēcta: for the constr. see on oculōs suffūsa, 228. The garments were gathered up to permit easy and rapid motion.

321. prior, 'taking the lead.' mōnstrāte: sc. eam (=sorōrem meam), to be gathered from the sī cl.

323. maculōsae . . . lyncis: cf. lupae . . . laetus, 275.

324. aut, unlike vel, 316, points to an important contrast, here to that between aimless wandering and eager pursuit of definite game.

325. Veneris . . . filius: pathetic; Venus's own son talks to her, yet knows her not. ōrsus: from ōrdior.

326. mihī: for case see §121.

327. memorem: delib. subj.; see on credant, 218. The ancients believed that the gods took offence if addressed by wrong titles. Aeneas looks on the stranger as more than human; hence

his care as to her identity and name. For personal intercourse of the gods with men see §§306, 307. namque: as in 65; 'I ask you this question, for,' etc.

328. hominem: for case see §128. The gods try as they might, could not wholly conceal their supernatural character.

329. an . . . an: properly 'or . . . or,' but best left untranslated. They mark Aeneas's second and third attempts to find the right title for the stranger; the first is represented by virgō. Phoebī soror: Diana or Artemis, an ardent huntress; §282. Aeneas naturally thinks of identifying with her this strange huntress, of whose supernatural character he is convinced. For the ellipsis of es in these questions see §215.

330. fēlix, 'propitious.' The subj. here express a wish or prayer. quaecumque: sc. deūrum es.

331. tandem in questions gives an emphasis, usually of impatience or astonishment; cf. Cic., Cat. i. 1, Quoūsq̄ue tandem, etc. ōris: cf. n. on this word, i.

332, 333. ignārī . . . ācti: gram. in-

- multa tibi ante arās nostrā cadet hostia dextrā.' 335 ✓ Tum Venus: 'Haud equidem tāli mē dignor honōre; virginibus Tyriīs mōs est gestāre pharetram purpureōque altē sūrās vincire cothurnō. Pūnica rēgna vidēs, Tyriōs et Agēnoris urbem, sed finēs Libycī, genus intrāctābile bellō. 340 Imperium Didō Tyriā regit urbe profecta germānum fugiēns. Longa est iniūria, longae ambāgēs, sed summa sequar fastigia rērum. Huic coniūnx Sychaeus erat, dītissimus agri Phoenicum et māgnō miserae dīlētus amōre, 345 cui pater intāctam dederat primisque iugārat ōminibus. Sed rēgna Tyri germānus habēbat Pygmaliōn, scelere ante aliōs immānior omnis.

dependent, but really the reason for the appeal in *doceās*. *locōrumque*: for scansion see § 256.

334. *multa . . . dextrā*: join closely with 330-332; the whole = 'Help us . . . for if thou doest that, many a victim,' etc. Classical writers often represent the worshiper as bargaining with the gods. Cf. esp. the word *vōtum*, which denotes a gift promised to the gods on condition that they grant the worshiper's prayer. Modern parallels to this attitude are not wanting. *dextrā* is instr. abl. with *cadet*, which = *sternitur* or *occiditur*; see on *accesserit*, 307.

335. *honōre*: why abl.?

336, 337. *virginibus . . . cothurnō*: Venus means, 'No goddess am I, only a simple Tyrian maid.'

338. *Pūnica*: the name is thought of as familiar to Aeneas; so also *Libycī*, 339.

339. With *finēs* sc. *sunt*. *genus . . . bellō* is in appos. with *Libycī*. A more accurate expression would be *sed finēs Libycōrum, generis intrāctābīlis bellō*. 338, 339 answer the question of 331.

340. 340-368 explain how it is that Tyrii are dwelling in domains belonging to the Libyans. *Tyriā . . . urbe*:

Tyre itself. *regit*, 'wields'; lit., 'directs.'

341. *iniūria*, '(the story of) her wrongs.'

342. *summa . . . fastigia rērum*: i.e. the main points of the story. *fastigium* properly = 'a gable end,' but is used fig. as we use 'pinnacle.' V. thinks of some points of the story as standing out as roof tops stand above the ground.

343. *huic . . . erat*: pathetic, 'she once had.' *dītissimus agri*: cf. *divos opum*, 14, with n.

344. *miserae*, 'by his hapless wife'; for case see § 121.

345, 346. *intāctam*, 'in her maiden bloom.' *primis . . . ōminibus*: freely, 'for the first time in wedlock.' Since the Romans regularly consulted the omens in connection with marriage, as on all other important occasions, *prima ōmina*, reinforced by the context, may stand for 'a first marriage.' The abl. is instr. Note the parallelism. *Tyri* justifies the n. on *Tyriā urbe*, 340.

347. *ante . . . omnis*: a strong expression, due to a combination of *ante omnis aliōs immānis* and *aliis omnis immānior*.

Quōs inter mediū vēnit furor; ille Sychaeum  
 impius ante ārās atque aurī caecus amōre  
 clam ferrō incautum superat sēcūrus amōrum 350  
 germānae factumque diū cēlāvit et aegram  
 multa malus simulāns vānā spē lūsit amantem.  
 Ipsa sed in somnīs inhumātī vēnit imāgō  
 coniugis ōra modis attollēns pallida mirīs;  
 crudēlis ārās trāiectaque pectora ferrō 355  
 nūdāvit caecumque domūs scelus omne retēxit;  
 tum celerāre fugam patriāque excēdere suādet  
 auxiliumque viae veterēs tellūre recludit  
 thesaurōs, ignōtum argenti pondus et aurī.  
 His commōta fugam Dīdō sociōsque parābat. 360  
 Conveniunt, quibus aut odiū crudēle tyrannī

348. quōs: i.e. Dido, Sychaeus, and Pygmalion. A pl. word referring thus to persons of different sexes is regularly masc. For position of *inter* see §210. *medius*=an adv.; after *inter* it is really pleonastic. For *Sychaeum* after *Sychaeus*, 843, see §251.

349. *ante ārās* stands far from its verb, and next to *impius* for the sake of effect. The place of the crime, an altar, a place of sanctuary, adds to its wickedness in Gk. and Roman feeling. For the pl. *ārās* see §175.

350. *amōrum*: obj. gen. with *sēcūrus*, which=*immemor*.

352. *multa . . . simulāns* gives the means of *lūsit*. Pygmalion invented many stories to account for the absence of Sychaeus. In *malus simulāns* note the juxtaposition of cause and effect; §212.

353. *ipsa . . . imāgō*, 'nothing less than the very semblance.' The words are emphasized by their separation; §205. *sed*, like *et*, is often postpositive in poetry; §209. *inhumātī*: an important word. The spirits of the unburied dead, it was thought, were not admitted to the underworld. They were forced

to wander about the Styx, the boundary line of that world, for 100 years, or until the body was duly buried. The spirits of those who died by violence hovered about the scene of the crime until due burial was given to the body. Pygmalion's failure to bury Sychaeus thus aggravated his crime.

354. *modis . . . mirīs*, 'strangely'; join with *pallida*.

355. *crudēlis*: a fine epithet; the altar is called cruel because it did not prevent the crime.

356. *caecum*, 'hidden'; the word often thus='unseen' rather than 'unseeing.' *domūs* locates the *ārās* of 349.

357. *celerāre* and *excēdere* depend on *suādet*, which practically = *tubet*; see §167. Sc. *eam* = *Didōnem* as subject, and see on *vivere*, 218. With *celerāre fugam* cf. *mātūrāte fugam*, 137.

360. *parābat*: note the tense, 'set about preparing.'

361. *odiu crudēle*, 'relentless hatred,' the sort of hatred which would have led them to work his ruin had they been able. *crudēle* is emphasized by its position next to *tyrannī*. The

- aut metus ācer erat; nāvis, quae forte parātae,  
 corripiunt onerantque aurō; portantur avāri  
 Pygmaliōnis opēs pelagō; dux fēmina factī.  
 365 Dēvēnēre locōs, ubi nunc ingentia cernēs  
 moenia surgentemque novae Carthāginis arcem,  
 mercātique solum, factī dē nōmine Byrsam,  
 taurinō quantum possent circumdare tergō.  
 Sed vōs quī tandem quibus aut vēnistis ab ōris  
 370 quōve tenētis iter? Quarentī tālibus ille  
 suspirāns imōque trahēns ā pectore vōcem:  
 16 'O dea, si primā repetēns ab origine pergam  
 et vacet annālīs nostrōrum audire labōrum,  
 ante diem clausō compōnet Vesper Olympō.  
 375 Nōs Trōiā antiquā, si vestrās forte per aurīs

conduct of a *tyrannus* is usually such as to inspire *crūdēle odiū*.

362. ācer, 'harrowing.'

363. avāri carries us back to *auri* ... *amōre*, 349. The thought is: he committed murder in his greed, and yet his greed was balked, and by a woman, too.

364. Pygmaliōnis is sarcastic, 'that Pygmalion fondly thought his own.' opēs = *aurō*, 363. peiagō: abl. of the route; § 146. dux ... factī: a famous phrase.

365. locōs: for case see § 127.

366. novae ... Carthāginis justifies the n. on *novae*, 298.

367. factī: from *factum* (§ 196, 1); it is explained by the next vs. Byrsam, '(called) Byrsa.' The Carthaginians called their citadel *Bostra*. This the Greeks made into *Byrsa*, a name identical with the common noun *byrsa*, 'a hide.' Out of the confusion of these words arose the story of the text.

368. quantum possent: O. O. The Tyrians said to the Libyans: *solum* (ground) *mercābimur quantum possumus*, etc. The story was that they cut the hide into thin strips out of which they

made a rope long enough to enclose a large district.

369, 370. vōs: emphatic. The thought is: 'but leaving now these matters and coming to you yourselves.' vōs includes Achates; cf. n. on *vestrās*, 140. With *quī* sc. *estis*; cf. the ellipsis of *es* in 329. aut ... -ve: the Romans usually separated questions by *aut*, -ve, or *vel*. tālibus (sc. *verbis*): join with *quarentī*, and with that word sc. *ait* or *respondet*.

372. dea: he still believes her divine in spite of 335-337.

373. vacet: sc. *tibi*, 'you should have leisure'; the verb is impers.

374. ante, 'ere my tale is done.' clausō ... Olympō, 'will close the gates of Olympus and lay the day to rest.' To Gk. and Roman poets the sky is a palace; out of its gates the day issues in the morning, to return within them at night. *compōnere* is often used of preparing a body for burial, then of the actual burial; note then the figure here. The indic. *compōnet* expresses the certainty of the result under the assumed circumstances, *sī* ... *vacet*.

375. nōs balances vōs, 369; join with it *veclūs*, 376. vestrās (cf. 140) must

Trōiae nōmen iit, diversa per aequora vectōs  
 forte suā Libycīs tempestās appulit ōris.  
 Sum pius Aenēās, raptōs quī ex hoste Penātīs  
 classe vehō mēcum, fāmā super aethera nōtus;  
 Italiā quaerō patriam et genus ab Iove summō. 387  
 Bis dēnis Phrygium cōnscendī nāvibus aequor,  
 mātē deā mōnstrante viam, data fāta secūtus;  
 vix septem convulsae undīs Eurōque supersunt;  
 ipse ignōtus, egēns Libyae dēserta peragrō,  
 Eurōpā atque Asiā pulsus. Nec plūra querentem 388  
 passa Venus mediō sic interfāta dolōre est:  
 'Quisquis es, haud, crēdō, invīsus caelestibus aurās  
 vītālīs carpis, Tyriam quī advēneris urbem;  
 perge modo atque hinc tē rēgīnae ad limina perfer.

mean 'yours and those of your fellow-citizens.' *per auris* . . . *iit* = the more common but less picturesque *vēnit ad auris*. The *si* cl. is the prot., not to *appulit* but to some thought to be supplied. Like *Trōiam dicō*, 'I mention Troy, as a means of identifying myself, on the chance that,' etc.

377. *forte suā*: freely, 'by the merest accident.' Aeneas wants to emphasize the fact that he has no designs on the people of Libya. *ōris*: case?

378, 379. *sum* . . . *nōtus*: V. is here making Aeneas imitate the frankness of speech that marks the Homeric heroes; Achilles calls himself 'the bravest of the Greeks.' *Penātīs* . . . *vehō*: see on *deōs*, 6. *fāmā* . . . *nōtus*: stronger than *fāmam quī terminet astris*, 287. For the form *aethera* cf. n. on *āera*, 300.

380. *patriam*: i.e. where my fathers used to dwell. According to tradition, Dardanus, the founder of Troy, came from Italy. *genus* . . . *summō* is explained by the n. on *genus invisum*, 28.

381. *bis dēnis*: in expressions of multiplication the distributive numerals are used, by reason of the idea of repetition involved. *Phrygium* . . . *aequor*

=the sea near Troy. See on *Phrygiās*. 182. *cōnscendī*: the ancients thought of the sea as higher than the land.

382. *mātē deā*: Venus. This scene in which Aeneas unknowingly tells the story of his sorrows to his mother, who knows them all, is finely conceived. Cf. 325, with n. For *deū*=an adj. cf. *rēgīna*, 273. *fāta*: Aeneas speaks of himself as V. spoke of him in 2, *fātō profugus* . . . *vēnit*.

383. *vix*: join with *supersunt*. *Eurō* is used like *Austris*, 51; see n. there.

384. *Libyae* . . . *peragrō*: he had just learned this from Venus, 390. *dēserta*, 'wastes,' is stronger than *inculta*, 308. Cf. also § 196.

385, 386. *nec* . . . *passa* . . . *interfāta* . . . *est*: a prose writer would have said, *nec* . . . *passa est*, *sed interfāta (est)*. For the acc. *plūra* see § 130.

388. *carpis*: freely, 'breathe.' *carpō* is used (1) of plucking flowers, etc., (2) fig. of enjoying kisses, pleasures, etc. In (2) the thought is that of laying hold on quickly ere it is too late; so probably here *carpis* is meant to suggest the quick coming and going of the breath. *advēneris*: subj. in causal rel. cl.

389. *modo*: often used as we use 'just' or 'only' with the imper.



- 390 Namque tibi reducēs sociōs classemque relātāz  
 nūntiō et in tūtum versā Aquilōnibus āctam,  
 nī frūstrā augurium vānī docuēre parentēs.  
 Aspice bis sēnōs laetantīs agmine cynōs,  
 aetheriā quōs lāpsa plagā Iovis āles apertō  
 395 turbābat caelō; nunc terrās ōrdine longō  
 aut capere aut captās iam dēspectāre videntur:  
 ut reducēs illi lūdunt stridentibus ālis  
 et coetū cinxere polum cantūsque dedēre,  
 haud aliter puppēsque tuae pūbēsque tuōrum  
 400 aut portum tenet aut plēnō subit ōstia vēlō.  
 Perge modo et, quā tē dūcit via, dīrige gressum.'

390. *namque*: elliptical again, 'I, speak thus confidently, for.' *reducēs* . . . *relātāz*, 'the return of thy comrades and the escape of thy fleet.' *Sc versā Aquilōnibus*, 391. = 'by a change in the wind.' See on *mōtos* . . . *Avētiūs*, 135. With *relātāz* sc. *ab altō ad terram*.

392. *nī*: the supposition is plainly meant to be regarded as utterly groundless; prose would use *nisi forte*. *vānī* = an adv., 'lyingly,' i.e. with deliberate intent to deceive. With *docuēre* sc. *mē*. *parentēs*: Venus keeps up the fiction of 335-337.

393. *bis sēnōs*: cf. *bis dēnis*, 381, and *n*. The number is that of the missing ships. *laetantīs agmine*: i.e. clustering joyously together. This is the most important touch in the description.

394-396. *Iovis āles*: the eagle, often pictured on coins as holding a thunderbolt. *apertō* . . . *caelō*: as in 155. *nunc* is related to *turbābat*, as *nunc*, 240, is to *sōlābar*, 239. *terrās* . . . *capere*, 'to be alighting,' to be coming safely to earth; hence *captās* . . . *dēspectāre* = 'to be looking down on the swans that have already alighted.' *videntur* is true pass. of *videō*, i.e. it does not = 'seem.' Render, 'one sees that they are alighting,' etc.

397. *reducēs*: i.e. from their flight before the eagle, 364.

398. *et* . . . *dedēre*: freely, 'having swept round the sky together with joyous cries.' Logically, *cantūs dedēre* is subordinate to *cinxere*, being in effect an adv. phrase. Latin poetry, however, often prefers coördination to subordination. Contrast *n*. on *submersūs obrue*, 69. For *cantūs dedēre* see also § 202.

399. *haud aliter* = *sic*; a case of litotes. See on *nōn simīlī*, 136. *pūbēs* . . . *tuōrum*: for case of *tuōrum* see § 111. Since *pūbēs* = 'adults,' esp. *mē*: of fighting age, *pūbēs* . . . *tuōrum* = 'your warrior followers.' *juvenēs* and *juvenitūs* are similarly used.

400. *portum tenet* corresponds to *terrās* . . . *capere*, *subit ōstia* to *captās* . . . *dēspectāre*, 395, 396. 393-400 throw interesting light on Roman augury. The swans correspond to the ships, the eagle to the storm, the *apertum caelum* to the open sea, the *terrae* to the *portus*. Lately the swans were flying before the eagle as the ships were driving before the storm. Since the past experience of the ships and the swans is identical, one may assume, the argument runs, a similar correspondence between their present and their future fates. The swans are now safe; joy has followed fear. So it is with the ships.

Dixit et āvertēns roseā cervicē refulsit,  
ambrosiaequē comae dīvinum vertice odōrem  
spīrāvērē; pedēs vestis dēfluxit ad imōs,  
et vērā incessū patnit dea. Ille ubi mātrem 406  
agnōvit, tālī fugientem est vōce secūtus:  
'Quid nātum totiēns, crūdēlis tū quoque, falsis  
lūdis imāginibus? cur dextrae iungere dextram  
nōn datur ac vērās audire et reddere vōcēs?'  
Tālibus incūsāt gressumque ad moenia tendit. 410  
At Venus obscurō gradientis āere saepit  
et multō nebulae circum dea fūdit amictū,  
cernere nē quis eōs neu quis contingere posset  
mōlīrīve moram aut veniendī poscere causās.  
Ipsa Paphum sublimis abit sēdēsque revīsīt 412  
laeta suās, ubi templum illi centumque Sabaeō  
tūre calēt ārae sertisque recentibus hālant.

402-417. Venus leaves Aeneas, revealing her divine character as she goes. Aeneas moves on to Carthage, Venus making him and Achates invisible.

402. āvertēns: see on *ūvertit*, 104. roseā: *roseus* in poetry often = a strengthened *pulcher*. In prose *cervix* is used chiefly in the pl.

403. dīvinum . . . odōrem: classical poets often associate the idea of fragrance with that of the presence of a deity. For the acc. *odōrem* see § 132.

404. pedēs . . . imōs: contrast 320. Statues regularly show goddesses in long, flowing robes.

405. vērā . . . dea: pred. nom. to *patnit*, which = *ostenta est*, 'was revealed a very goddess.' See on *accesserit*, 307. With *incessū* cf. *incēdō*, 46, and n. *dea*. Ille: for the hiatus see § 257.

407, 408. totiēns, 'time and again'; see on *tot*, 204. There is nothing in the Aeneid itself to justify this reproach. tū quoque: i.e. like the other gods. falsis . . . imāginibus, 'by misleading guises,' i.e. by assuming forms that mislead. *imāgō* = 'a counterfeit pretense' of anything; Venus had

lately played the rôle of a huntress. dextrae . . . dextram: sc. proper forms of *manus*; this omission is common in prose. For dat. *dextrae* see § 124.

409. vērās . . . vōcēs: i.e. to speak and reply without disguise. *vērās* is opposed to *falsis*, 407. Had Aeneas known that he was talking to his mother his words would have been far different.

411. obscurō: properly 'dark,' but here 'obscuring'; the *āer* is described in terms of its own effects; § 194. V. borrowed this device of an enveloping cloud from Homer. gradientis: sc. *eōs*.

412. circum . . . fūdit: tmesis; § 211. dea: in appos. with *Venus*, 411. Its unexpected introduction in this late place gives it a strong rhetor. emphasis; render 'by her goddess power.' Cf. § 207. In 411, 412 we have parallelism.

413. contingere: here in its primitive sense of 'touch,' 'lay hands on.'

415. sublimis = an adv., 'through the air.'

416. laeta: contrast *tristior*, 228. She had received fresh assurances from

Corripuere viam interea, qua semita monstrat.  
 Iamque ascendebant collem, qui plurimus urbi  
 420 imminet adversasque aspectat desuper arcus.  
 Miratur molem Aeneas, magalia quondam,  
 miratur portas strepitumque et strata viarum.  
 Instant ardentem Tyrii, pars ducere muros  
 molirique arcem et manibus subvolvere saxa,  
 425 pars optare locum tectis et concludere sulcis;  
 iura magistratusque legunt sanctumque senatum;  
 hic portus alii effodiunt, hic alta theatri  
 fundamenta locant alii immansisque columnas  
 rupibus excidunt, scaenis decora alta futuris:

Jupiter, 257-296, and had herself declared the safety of Aeneas's fleet, 393-400. **illi** = *Veneri*; sc. *est*. **centum**: often, as here, of an indefinitely large number. **Sabaeo**: i.e. Arabian. To the Romans Arabia was a land of fabulous wealth, rich in gold, silver, ivory, and perfumes. The last are still famous.

418-440. From a high hill Aeneas and Achates gain a view of Carthage and its busy people.

418. **corripuere viam**, 'they pressed quickly forward': see on *rapuit* . . . in *fomite*, 176. **viam** is the way in general, **semita** is the actual path followed.

419. **plurimus**=an adv., 'with huge bulk.'

420. **adversas**: freely, 'that face it'; see on *adversus*, 166.

421. **molem**, 'the mass (of buildings)', i.e. the stately structures. **magalia**, 'mere huts.' The word gives V.'s own thoughts. Note the alliteration in this vs.

422. **miratur**: the repetition pictures the variety of impressions which crowd all at once upon Aeneas. Cf. §265. **strata viarum**, 'the paved streets'; see §197. V. has in mind the conditions of life in Rome. Its noise and bustle are often mentioned by Roman writers; its streets were well paved.

423-425. **pars . . . pars**: in distrib-

utive appos. with *Tyrii*. **ducere muros**: cf. Caes. B. G. 1. 8 *murum . . . fossamque perducit*. For the infin. see §164. **subvolvere**, 'to roll up,' i.e. to their places in the *muri* or the *arx*. Compounds of *sub* often denote motion from a lower to a higher level. **tectis**: dat. of purpose; §123. **sulcis**: the trench for the foundations.

426. **legunt**, to our feeling, fits its two nearer objects, but not the other, *iura*; modern grammarians call this zeugma. A Roman, reading the vs. straight ahead as a whole, would not be sensible of any impropriety. The vs. means that the Tyrians have a complete government. It seems out of place, however, between 425 and 427, which are closely allied in theme.

427. **portus**: Carthage had two harbors, both artificial. **alta**, 'deep' and so strong, solid. **theatri**: V. is describing Carthage in terms of the developed city of his own times, in which a theater was accounted a necessity, second in importance only to the Forum.

429. **scaenis . . . futuris**, 'lofty ornaments of the stage that is to be.' For case of *scaenis* see §120 or §123: for meaning see on *silvis* . . . *coruscis*, 164. The repetition of *alta* after 427 is effective; the foundations go down deep, the columns rise equally high in air.

quālis apēs aestāte novā per flōrea rūra  
 exercet sub sōle labor, cum gentis adultōs  
 ēdūcunt fētūs, aut cum liquētia mella  
 stīpant et dulcī distendunt nectare cellās  
 aut onera accipiunt venientum aut agmine factō  
 ignāvum fūcōs pecus ā praesaepibus arcent;  
 fervet opus, redolentque thymō frāgrantia mella.  
 'Ō fortūnātī, quōrum iam moenia surgunt!'  
 Aenēās ait et fastīgia suspicit urbis.  
 Infert sē saeptus nebulā (mirābile dictū)  
 per mediōs miscetque viris neque cernitur ūllī.  
 Lūcus in urbe fuit mediā, laetissimus umbrae,  
 quō primum iactātī undīs et turbine Poenī  
 effōdēre locō signum, quod rēgia Iūnō  
 mōnstrārat, caput ācris equī; sīc nam fore bellō

430-432. *quālis* . . . *exercet*, 'such labor is theirs as tries to the utmost,' etc. See on *quālis*, 316. *gentis* . . . *fētūs*: some see a ref. to the swarming of the bees, others to the efforts made to teach the young to fly and to gather honey.

434. *venientum*: i.e. of those that come to the hive from time to time. This use of a pres. ptcl. as equivalent to a noun, or an antec. plus a rel. cl. belongs largely to poetry and postclassical prose; it is found chiefly with the pl. *agmine factō*: see on *velut agmine factō*, 82. Here we have actual warfare: hence *velut* would be inappropriate.

436. *redolent* . . . *frāgrantia*: the words go closely together. 'are redolent with the fragrance of.' 430-436 correspond, in whole and in detail, to 423-429. The comparison involves two points: (1) ceaseless activity, (2) multiplicity of tasks. Each half has seven vs.; *quālis* . . . *labor* corresponds to *instant* . . . *Tyrtū*, *cum gentis* . . . *frāgrantia mella* to *pars dūcere* . . . *futūris*.

437. *ō* . . . *surgunt*: as has been well said, 'The want of a city is the keynote of the Aeneid.' Cf. Aeneas's

words, 204-207, Venus's contrast of Aeneas's lot with that of Aeneas, 211-253. Jupiter's assurance, 258, and 4-7, esp. *dum conderet urbem*.

438. *suspicit*, 'looks up at'; cf. n. on *subvolvere*, 424. We infer that Aeneas has left the hill, 419; see § 225.

439. *saeptus nebulā*: cf. *obscūrō* . . . *saeptis*, 411. *mirābile dictū*: cf. *mirābile visū*, 111, with n.

440. *miscet*: sc. *sē* from the preceding vs. *viris*: for case see § 124. *ūllī*: for case see § 121. The constr. is easy here, since *cernitur* practically = *apparet*.

441-493. Aeneas comes to a grove in the heart of the city. Here, in Juno's temple, he sees a series of pictures detailing the course of the Trojan war.

441. *umbrae*: with *laetissimus*, which = *plēnissimus*; see § 116.

442-444. *quō* . . . *locō* = *ubi*. *primum* belongs with *effōdēre*; it implies that they dug fruitlessly in other places. *iactātī* = *postquam iactātī sunt*. *undīs et turbine*: cf. *undīs Eurōque*, 383. *quod* . . . *mōnstrārat*, 'of whose existence Juno had told them.' In some oracular utterance, perhaps. *mōnstrā-*

- 445 *ēgregiam et facilem victū per saecula gentem.*  
*Hic templum Iūnōnī ingēns Sīdōnia Didō*  
*condēbat, dōnīs opulentum et nūmine divae,*  
*aerea cui gradibus surgēbant limina nexaeque*  
*aere trabēs, foribus cardō strīdēbat aēnis.*
- 450 *Hōc primum in lūcō nova rēs oblāta timōrem*  
*lēniit, hic primum Aenēās spērāre salūtem*  
*ausus et adflīctīs melius cōfidere rēbus.*  
*Namque sub ingentī lūstrat dum singula templō*  
*rēginam opperiēns, dum, quae fortūna sit urbī,*

rat must not be taken too lit. For Juno's interest in Carthage see 15-18. *equi*: the head of a horse was common on Carthaginian coins. *ter ecus* often = 'a charger,' 'war horse' *sic*, 'on this condition,' i.e. *sic cap. t. . . effūdissent. fore* depends on *dixerat*, to be supplied out of *mōstrārat. bellō ēgregiam*: cf. *bellō . . . superbum*, 21.

445. *facilem victū*, lit., 'easy in respect of sustenance,' i.e. easily sustained, wealthy. *facili* ('easily-gained') *victū* would be a more natural phrase, but would not so neatly balance *bellō ēgregiam. victū* is the noun, as in 214. For military prowess and wealth as the characteristics of Carthage see 14.

446. *Sīdōnia*: since Tyre and Sidon were the chief cities of the Phoenicians, before Carthage was built, *Sīdōnius* and *Tyrius* often = 'Phoenician.' V. uses them also as = 'Carthaginian'; cf. 12. and n. on *Tyriā*, 20. For the various names for one people (cf. too *Poeni*, 442), see § 181.

447. *dōnīs . . . nūmine divae*: the two ideas were closely associated in Roman thought. The gifts were there either in payment of favors already received from Juno, or as a means of putting the goddess under obligations and so inducing her to grant further blessings. See on *multa . . . dextrā*, 334.

448. *cui*: dat. of interest, § 120, the temple being personified. *cui . . . trabēs* = 'whose rising steps were crowned

by,' etc. *nexae . . . aere* is parallel to *aerea*, 448, and *aēnis*, 449, and so must itself = 'brazen.' Lit. it = 'fastened together (i.e. strongly fashioned) of bronze,' *aere* being abl. of material. The *trabēs* are the jambs, made of brass closely riveted together. For scansion of *-que* see § 256.

449. *foribus . . . aēnis*: i.e. the doors with their grating hinges were of bronze. The pl. *foribus* is natural, since Roman doors were usually in two leaves. *foribus* may be either local abl. or causal abl. *cardō*: see Vocab.; for the sing. see § 172. *strīdēbat* emphasizes the size of the doors, which makes it impossible to open or close them without noise.

450. *oblāta*: sc. *ei* = *Aenēae*, 'greeting his eyes.' *timōrem*: his anxiety as to his reception by the Carthaginians.

452. *adflīctīs . . . rēbus*, 'to put surer trust in his shattered fortunes,' i.e. to feel that, adverse as fortune had hitherto been, he was after all a man destined to better things. For case of *rēbus* see A. 431, and N.; B. 219, 1, and a; G. 401, N. 6; H. 476, 3.

453. *sub . . . templō*: from these words we infer that Aeneas has stepped within the temple; see § 225. *singula*, 'the various sights.'

454. *rēginam opperiēns* seems hardly consistent with 389 (see § 49), nor does V. tell us how Aeneas knew that the queen was to come to the temple. *quae*

artificumque manūs intrā sē operumque labōrem 455  
 mīrātur, videt Īliacās ex ōrdine pūgnās  
 bellaque iam fāmā tōtum vulgāta per orbem,  
 Atridās Priamurque et saevum ambōbus Achillem.  
 Cōstitit et lacrimāns 'Quis iam locus,' inquit, 'Achātē,  
 quae regiō in terrīs nostrī nōn plēna labōris? 460  
 Ēn Priamus! sunt hīc etiam sua praemia laudī,  
 sunt lacrimae rērum et mentem mortālia tangunt.  
 Solve metūs; feret haec aliquam tibi fāma salūtem.'  
 Sīc ait atque animum pīctūrā pāscit inānī  
 multa gemēns largōque ūmectat flūmine vultum. 465  
 Namque vidēbat, utī bellantēs Pergama circum  
 hāc fugerent Grāī, premeret Trōiāna iuventūs,  
 hāc Phryges, instāret currū cristātus Achillēs.

. . . urbi: Aeneas's thoughts turn to the future of Carthage; its present magnificence is an earnest of greater things to come. In 455 his thoughts come back to his surroundings.

455. *manūs*: not the hands themselves, but the product of the hands, 'handiwork,' 'skill.' *intrā sē* = *sēcum* or *tacitus*. *operum*: subjective gen., 'the toil occasioned by the work they had wrought.'

456. *ex ōrdine*: briefly put for *ex ōrdine expressūs*.

458. *saevum* . . . *Achillem*: for his hostility to Troy cf. *rēliquitūs* . . . *Achilli*, 30. In consequence of a quarrel with Agamemnon, the leader of the Grecian host, Achilles refrained from fighting for some days, during which the Greeks suffered grievous losses.

459. *cōstitit*: he had been moving about hitherto. See on this word in 187. *lacrimāns*: the Greeks and the Romans saw nothing unmanly in the free expression of emotion. *Achātē*: for form, see § 94.

461. *ēn*: regularly without influence upon the constr. *sua* apparently violates the rule that the reflexives stand only in the pred., referring back to the

subject. Logically, however, *sunt* . . . *laudī* = *hīc etiam sua praemia habet laus*. Similar clauses are common, even in prose. *laudī*: here, that which begets praise, 'merit'; § 186. So *culpa* often = 'misconduct.'

462. *lacrimae* . . . *tangunt*: sc. *etiam hīc* from 461; 'even here tears are the standing tribute to misfortunes and man's lot touches man's heart.' *rērum* is possessive gen. with *sunt*, the lit. sense being, 'tears belong to,' i.e. are accorded to.

463. *metūs*: cf. *timōrem*, 450, with n. Aeneas is talking as much to cheer himself as to comfort Achaes. *aliquam*, 'some measure of.' Full safety was to be theirs first in Italy.

464. *pīctūrā* . . . *inānī*: instr. abl. Note the juxtaposition of contrasts in *pāscit inānī* (§ 212); food usually consists of things substantial. Paintings belong to an age later than Homer; see on *ancora*, 169.

465. *multa*: for case see § 130.

466. *utī*, 'how.' *circum*: for position see § 210.

467, 468. *hāc* . . . *hāc* = the commoner *hāc (parte)* . . . *illūc*. *premeret*: sc. *eōs* = *Grāiōs*. *iuventūs* = *pūdes* 399.

- Nec procul hinc Rhēsi niveis tentōria vēlis  
 470 agnōscit lacrimāns, primō quae prōdita somnō  
 Tydidēs multā vāstābat caede cruentus,  
 ārdentisque āvertit equōs in castra, priusquam  
 pābula gustāssent Trōiae Xanthumque bibissent.  
 Parte aliā fugiēns āmissis Trōilus armis,  
 475 infēlix puer atque impar congressus Achilli,  
 fertur equis currūque haeret resupinus ināni,  
 lōra tenēns tamen; huic cervīque comaeque trahuntur  
 per terram, et versā pulvis inscribitur hastā.  
 Intereā ad templum nōn aequae Palladis ibant  
 480 crinibus Iliades passis peplumque ferēbant

**Phryges:** note the variety (§181), *Phryges* after *Trōiāna iuventūs*, *Achillēs* after *Grāi*. Achilles, foremost champion of the Greeks, stands for the Greeks in general. **cristātus:** V. is thinking of Homeric passages in which ref. is made to the waving plumes of the warriors' helmets as one source of the terror they inspired in their foes.

**469. niveis . . . vēlis,** 'white-can vassed,' involves another anachronism. For case see on *praestanti corpore*, 71.

**470. primō . . . somnō** may be either temp. or instr. abl.; the attack took place on the very night of his arrival.

**471. vāstābat:** note the tense. In 466-493 the impf. and the hist. pres. picture the scenes actually represented in the paintings. **cruentus:** for position see § 205.

**472, 473. ārdentis:** cf. *ācria*, 444. **āvertit:** the pf. shows that the poet is telling a story independent of the picture, not describing what Aeneas saw. **castra:** sc. *sua*. **priusquam . . . bibissent:** the cl. expresses purpose, 'to keep them from,' etc. Rhesus came from Thrace to help the Trojans. An oracle had declared that Troy could never be taken if his horses tasted the grass and the waters of the Trojan plain: hence the attack by Diomedes. The cl. gives a statement by V. himself

this point could not have been represented in the painting. **Xanthum:** like the Simois, 100, a river of Troy.

**474. parte aliā** throws light on the constr. of *hūc . . . hūc*, 467, 468.

**475. impar = cum** ('although') *impar esset*; cf. n. on *aeger*, 208. The thought in *atque . . . Achilli* is really subordinate to that in *infelix*, being in effect a causal cl.

**476. currū:** perhaps dat. with *haeret*; § 124. Others take it as local abl.

**477. huic:** for case see on *cui*, 448.

**478. versā.** 'trailing.' Troilus was killed as he stood in his chariot, holding the reins in his left hand and his spear poised in his right. In death he still holds the spear so that the butt of it makes lines in the dust as his body is dragged along by the horses. **pulvis:** for scansion see § 242.

**479. intereā:** i.e. while the events of 467-478 were taking place. **nōn aequae** describes Pallas from the point of view of the Trojans.

**480. crinibus . . . passis (pandō):** a standing token of grief among women; at such times men let their hair and beards grow. **peplum:** as offering to the goddess. The Athenians annually adorned the statue of Pallas with a splendid peplos, on which were wrought the great deeds of the goddess.

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**AN AMAZON**

suppliciter tristēs et tūnsae pectora palmīs;  
 dīva solō fixōs oculōs āversa tenēbat.  
 Ter circum Īliacōs raptāverat Hectora mūrōs  
 exanimūque aurō corpus vēndēbat Achillēs.  
 Tum vērō ingentem gemitum dat pectore ab imō, 485  
 ut spolia, ut currūs utque ipsum corpus amīcī  
 tendentemque manūs Priamum cōspexit inermīs.  
 Sē quoque principibus permixtum agnōvit Achivīs  
 Ēōāsque aciēs et nigrī Memnonis arma.  
 Dūcit Amāzonidum lūnātis agmina peltīs 490  
 Penthesilēa furēns mediisque in milibus ārdet,  
 aurea subnectēns exsertae cingula mammae,  
 bellātrix, audetque virīs concurrere virgō.

481. *tūnsae . . . palmīs*: for constr. see §136; for force of *tūnsae* see §171.

482. *dīva*: advers. asynd.; they were doing all they could to propitiate the goddess, but she remained unmoved. This picture of the appeal to Pallas is in place after the three accounts of reverses suffered by the Trojans, 468-478.

483. *raptāverat*: the pluperfect sets forth something which had occurred prior to the past moment seized by the painter, represented by *vēndēbat*, 484; see on *vāstābat*, 471. The body was represented in the picture, no doubt, as sadly mangled.

484. *vēndēbat*: Priam, guided by Mercury, went by night to Achilles to ransom Hector's body.

485. *gemitum dat*: for the phrase see §202.

486. *ut . . . ut . . . ut*: see on the triple *ubi*, 99, 100.

487. *inermīs*: in all ages suppliants have been unarmed.

488, 489. *principibus*: for case see §124. *Ēōās . . . arma*: parallelism; §222. The ref. is to the Ethiopians of India, who, under their chief Memnon, came to Troy.

490. *lūnātis . . . peltīs*, 'the crescent-shielded lines.' The Amazons fought for Troy. The cultured Roman reader would remember that Achilles slew both Memnon and Penthesilea.

491. *furēns*: i.e. full of martial fury. *furō* and *furor* always denote strong feeling, often, too, lack of self-control. The nature of the feeling must be determined from the context.

492. *aurea . . . mammae*, 'a golden girdle bound 'neath her bared breast.' How lit.? *exsertae*: i.e. of the folds of her garments.

493. *bellātrix*: for position see §206, and cf. that of *vēnātrix*, 319. *concurrere*: a military word, 'to meet the shock of.' Note juxtaposition of contrasts in *concurrere virgō*. For case of *virīs* see §124. The allit. *virīs . . . virgō* emphasizes an already strong vs. In 466-493 we have eight pictures, arranged in pairs: (1) a Trojan victory, 467. (2) a Gk. victory, 468; (3) the death of Rhesus, 469-473, (4) the death of Troilus, 474-478; (5) the appeal to Pallas, 479-482, (6) the appeal to Achilles, 484-487; (7) Memnon's fight, 489, (8) Penthesilea's bravery. Only the first picture could stir any feelings other than those of sorrow in a Trojan heart.

Haec dum Dardaniō Aenēae miranda videntur,  
 495 dum stupet obtūtūque haeret dēfixus in ūnō,  
 rēgina ad templum, fōrmā pulcherrima Didō,  
 incessit, māgnā iuvenum stipante catervā.  
 Quālis in Eurōtāe ripis aut per iuga Cynthi  
 exercet Diāna chorōs, quam mille secūtāe  
 500 hinc atque hinc glomerantur Orēades,—illa pharetram  
 fert umerō gradiēnsque deās superēminet omnīs;  
 Lātōnae tacitum pertemptant gaudia pectus,—  
 tālis erat Didō, tālem sē laeta ferēbat  
 per mediōs instāns operi rēgnisque futūrīs.  
 505 Tum foribus divae, mediā testūdine templi,  
 saepta armīs soliōque altē subnīxa resēdit.  
 Iūra dabat lēgēsque virīs operumque labōrem  
 partibus aequābat iūstis aut sorte trahēbat,

494-519. Dido enters the temple, followed soon by a delegation containing members from all the missing ships.

494. *Dardaniō*: a very appropriate epithet for Aeneas now, when his heart is racked by Trojan memories. As a Trojan he has good reason to take a deep interest in the pictures. *Aenēae*: in part with *miranda*, in part with *videntur*, which is a true pass., as in 396.

496. *fōrmā pulcherrima*: cf. 72. V. is fond of sup. adj. with proper names.

497. *incessit*: cf. *incēdō*, 46, with n., *incessū*, 405.

498, 499. *quālis . . . chorōs*: for the form of the comparison cf. 316, 430, with notes. *mille*: used like *centum*, 416.

500, 501. *hinc atque hinc*: cf. 162 *illa . . . umerō*: see on *Phoebī soror*, 329. Cf., too, the description of Venus, 318. *deās*: the *Orēades*. For the Nymphs see §§290, 291. *superēminet*: V. is following a passage in Homer. The Greeks regarded tallness as an essential element of beauty.

502. *Lātōnae*: mother of Diana and Apollo, in classical literature the type of perfect mother love.

504. *per mediōs*: i.e. through those engaged on the works described in 425-429. The point of 498-504 is the preëminent beauty and majesty of Dido.

505. *foribus*: local abl. Dido sits at the entrance to the *cella* or shrine of the goddess; such a *cella* corresponded roughly to the chancel of a modern church. *mediā . . . templi*: local abl. *testūdō*, properly a 'tortoiseshell,' is used of anything rounded or vaulted like such a shell, e.g. of a certain military formation, and here of the vaulted roof of the temple. The phrase, 'vault of the temple,' stands for 'the vaulted temple.' At Rome the Senate not infrequently met in some temple.

505. *armīs* by metonymy, §184, = *armātis militibus*.

507. *iūra . . . lēgēsque*: a common expression for the whole body of law; see *lēx* in Vocab. This vs. is inconsistent with 428, where the people itself performs these actions. There V. seems to have thought of Carthage as a republic, here he views it as a monarchy. *virīs* = *civibus*; cf. 264.

508. The queen assigns the work in equal portions, when that is possi-

cum subitō Aenēās concursū accēdere māgnō  
 Anthea Sergestumque videt fortemque Cloanthum 510  
 Teucrōrumque aliōs, āter quōs aequore turbō  
 dispulerat penitusque aliās āvexerat ōrās.  
 Obstipuit simul ipse, simul percussus Achātēs  
 laetitiāque metūque; avidī coniungere dextrās  
 ārdēbant, sed rēs animōs incognita turbat. 515  
 Dissimulant et nūbe cavā speculantur amictī,  
 quae fortūna virīs, classem quō litore linquant,  
 quid veniant, cūctīs nam lēctī nāvibus ibant  
 ōrantēs veniam et templum clāmōre petēbant.  
 Postquam intrōgressī et cōram data cōpia fandī, 520  
 māximus Ilioneus placidō sic pectore coepit:

ble; when that can not be done, she resorts to the drawing of lots, as the fairest method of distributing these unequal burdens. An appeal to the lots was, in Gk. and Roman feeling, an appeal to heaven itself. *sorte trahēbat*: sc. *operum labōrem* or *labōris partē*. Each *sors* was a bit of wood or the like, having on it marks corresponding to one of the tasks; hence to draw a lot was to draw a *labōris pars*.

510. *Anthea*: cf. 181. *Cloanthum*: see 222.

511. *āter*: transferred epithet (§194), the storm being described in terms of its effects, for which see 88, 89.

512. *penitus*: i.e. far out of their course. *aliās . . . ōrās*: why acc.?

513. *obstipuit*: cf. *stupet*, 495. *simul . . . simul*: a strong but illogical expression, 'himself and Achates, both alike.' One *simul* would suffice.

514. *avidī* goes closely with *ārdēbant*, 'burned with eagerness to.' *coniungere*: for the infin. see §162.

515. *rēs*, 'state,' 'condition.' *incognita* is the main word of this sentence. It was the uncertainty that distressed Aeneas and Achates.

516. *dissimulant*, 'they feign indifference'; lit. they disguise their in-

terest in what is going on before them. They act exactly as they would if they knew nothing of the *obscūrō āere* (411, 439). *simulō* is to pretend that such and such is the case; *dissimulō* is to conceal the truth, 'dissemble.' *cavā*, 'en-shrouding.' *amictī*: from *amictō*; cf. *multō . . . amictū*, 412.

517. *virīs*, 'their comrades'; sc. *sit*. The omission of the subj. is not very common, and usually occurs only when, as here, other subjs. in the same constr. are expressed in the cl. or sentence.

518. *cūctīs*: put first as the important word; every ship has escaped, even as Venus had predicted, 399, 400. *lēctī*, 'delegates.'

519. *clāmōre*: it appears below that Antheus, etc., have been put under arrest. We may imagine them as crying out against the injustice of this act.

520 - 560. Ilioneus explains how they came to Dido's domains, and begs her to permit them to refit their ships that they may sail on to Italy or to Sicily.

520. Sc. *sunt* with *intrōgressī*, *est* with *data*. *cōram*: freely, 'in the queen's presence.'

521. *māximus*: sc. *nātū*, 'the eldest'; cf. the common *māiōrēs* (*nātū*), 'ancestors.' *māximus* = a causal cl. *placidō*:

- ‘Ō rēgina, novam cui condere Iuppiter urbem  
iūstitiāque dedit gentis frēnāre superbās,  
Trōes tē miserī, ventīs maria omnia vectī,  
525 ōrāmus: prohibē infandōs ā nāvibus ignīs,  
parce piō generī et propius rēs aspice nostrās.  
Nōn nōs aut ferrō Libycōs populāre Penātis  
vēnimus, aut raptās ad litora vertere praedās;  
nōn ea vis animō nec tanta superbia victīs.  
530 Est locus (Hesperiam Grāi cognōmine dicunt),  
terra antiq̄ua, potēns armīs atque ūbere glaebae;  
Oenōtrī coluēre virī; nunc fāma minōrēs  
Italiam dīxisse ducis dē nōmine gentem.  
Hic cursus fuit,  
535 cum subitō adsurgēns fluctū nimbōsus Orīōn

his calmness is the calmness that befits the wide experience of age.

522, 523. *novam* . . . *urbem*: cf. Aeneas's cry, 437, *ō fortunātū*, etc. See n. there. *cui* . . . *dedit* gives the reason for *ōrāmus*, 525, 'you have it in your power to help, hence,' etc. *cui* thus = *tibi enim*. For the infin. *condere* and *frēnāre* see § 166, n. *gentis* . . . *superbās*: the Libyans, called *genus intractabile bellō*, 339. *frēnāre*: cf. *carcere frēnat*, 54, and n.

524. *Trōes* . . . *miserī*: note contrast with the good fortune of 522, 523. *maria omnia*: for constr. see § 132, and n.

525, 526. *prohibē* . . . *parce* . . . *aspice*: in ordinary prose we should have *ōrāmus ut prohibeās*, etc. The constr. here is due to the speaker's passionate earnestness, the independent imp. being the strongest possible expression of an appeal. *piō*: i.e. one that has done no wrong. *propius*: lit., 'from a nearer point,' i.e. more closely, more carefully. From 525, 526 we learn indirectly (§ 225) that Ilioneus and his comrades are under arrest and that their guards have threatened to burn their ships, i.e. to treat them as pirates.

527, 528. *populāre* . . . *vertere*: for the infin. see § 159. *Penātis*: properly gods of the home (§§ 296-298), but here 'hearth,' 'home'; see on *Cereres*, 177. *ad litora vertere*: i.e. to carry off in our ships.

529. *animō* . . . *victīs*: possessive 'dat.'; sc. *est*. Sc. also *nostrō* with *animō*, *nōbis* with *victis*. He says in effect, 'We are a duty-doing race, hence violence is not in our line; we are a defeated race, hence we have not the presumption to raid the domain of a strong people like yours.'

530. For the form of this vs. see § 219.

531. *potēns* . . . *glaebae*: the abls. are partly causal, partly abls. of spec.

532, 533. *Oenōtrī* . . . *virī*: it is implied that the land was once called *Oenōtria*. *fāma*: sc. *est*. *minōrēs*, 'a younger generation'; cf. n. on *māximus*, 521. *Italiam* . . . *gentem*: cf. *Rōmānōs* . . . *dicet*, 277. *ducis*: Italus. *gentem*: a poetical variation for *terram*.

534. *hic*: for the gender cf. *hic*, 17, and n. We might have had *huc*. For the incomplete vs. see § 262.

535. *subitō* . . . *fluctū*, 'with sudden swell'; modal abl. with *adsurgēns*.

in vada caeca tulit, penitusque procācibus Austris  
 perque undās superante salō perque invia saxa  
 dispulit; hūc paucī vestris adnāvimus ōris.  
 Quod genus hōc hominum? quāe hunc tam barbara mōrem  
 permittit patria? hospitio prohibēmur harēnae; 540  
 bella cient primāque vetant cōsistere terrā.  
 Sī genus hūmānum et mortālīa temnitis arma,  
 at spērāte deōs memorēs fandī atque nefandī.  
 Rēx erat Aenēās nōbīs, quō iūstior alter  
 nec pietāte fuit nec bellō māior et armīs. 545  
 Quem sī Fāta virum servant, sī vescitur aurā  
 aetheriā neque adhūc crūdēlibus occubat umbris,

*adsurgēns* suggests at once the rising of the star and the rising of the wave. Both the rising and the setting of Orion are described as attended by storms.

536-538. *in vada caeca*: cf. *in saxa latentia*, 108. *penitus* . . . *dispulit* is a double statement, 'drove us far out of our course . . . and scattered us,' etc.; cf. 511, 512. *procācibus Austris*, 'with the help of,' etc; instr. abl. with *dispulit*, 538. *Austris*: localization; §190. *perque* . . . *perque*: for the metrical treatment see §264. *paucī*: pathetic, 'a sorry remnant.' *vestris* . . . *ōris* defines *hūc*. For case see on *Latīō*, 6.

539. *-ve*: see on *aut* . . . *-ve*, 369, 370. *hunc* . . . *mōrem*: said with a gesture toward the guards; see on *propius*, 526. It is explained also by 540, 541.

540. *hospitiō* . . . *harēnae*: Aeneas had fared far better; see 172.

541. *cient*: the subject would be made clear by a gesture; cf. n. on *hunc* . . . *mōrem*, 539. *primā* . . . *terrā*: lit., 'on the first (part of) the dry land,' i.e. even on the land's edge.

542. *temnitis* = *contemnitis*; *temnō* is rare, and is found chiefly in poetry.

543. *at*, like Eng. 'yet,' is often used in the apod. of a cond. sentence. *spē-*

*rāte*: properly 'look forward to,' 'anticipate,' but here, by a not uncommon shift of meaning, 'have an eye to,' 'fear.' *memorēs*: pred. adj. after *spērāte deōs*, 'bethink you of the gods as mindful,' etc., i.e. bear in mind with fear and trembling that the gods are, etc. *fandī* is practically gen. of *fās*, *nefandī* of *nefās*. Why is the gen. used here?

544, 545. *erat*: used much as in 343; see n. there. Ilioneus, of course, does not know whether Aeneas is alive or dead; cf. 218-222. *quō* . . . *fuit*, 'who had not his superior in every good work,' etc. Note *alter*, which = 'the other of two.' We compare or contrast one man with any other man (*alius*), but Latin generally uses *alter*, as here, comparing one definite individual with a second. Join *pietāte* with *iūstior*, which practically = 'more perfect.'

546. *quem*: as in 64; see n. there. *aurā*: abl. with *vescitur*; see A. 410; B. 218, 1; G. 407; H. 477, 1. *aurā aetheriā* is the air of the upper world; cf. *aurās vitālīs*, 387.

547. *umbris* here = 'the place of the shades.' This place is called 'cruel' from its connection with death. *The* abl. is local.

- nōn metus, officiō nec tē certāsse priōrem  
 paeniteat. Sunt et Siculis regiōnibus urbēs  
 550 arvaque, Trōiānōque ā sanguine clārus Acestēs.  
 Quassātā ventīs liceat subducere classem  
 et silvīs aptāre trabēs et stringere rēmōs,  
 sī datur Itāliam sociīs et rēge receptō  
 tendere, ut Itāliam laeti Latiumque petāmus,  
 555 sīn absūmpta salūs et tē, pater optime Tencrum,  
 pontus habet Libyae nec spēs iam restat Iūli,  
 at freta Sicaniae saltem sēdēsque parātās,  
 unde hūc advectī, rēgemque petāmus Acestēn.  
 Tālibus Ilioneus; cūctī simul ōre fremēbant  
 560 Dardanidae.

Tum breviter Dīdō vultum dēmissa profātur:

548-550. nōn metus: sc. *nōbis est*. The poets often omit the pers. pronouns. even when, as here, they are really emphatic. See also §214. officiō . . . paeniteat = *nec tē paeniteat si officiō prior certāris* (pf. subj.), 'nor would you ever regret it should you take the lead in vying with us in courtesy.' The cl. contains a delicate suggestion to Dido. This is reinforced by 549, 550, which = 'we can reward our friends.' sunt . . . Acestēs = *sunt enim*, etc. With *sunt* sc. *nōbis* again. et . . . regiōnibus: i.e. in Sicily, as well as in Italy, mentioned in 530-533. et = 'also,' 'even.' ā sanguine: briefly put for ā sanguine nīlus. Acestēs: cf. 195, 196.

551. liceat: for mood cf. *sīs*, etc., 330-332, and n. subducere: ancient ships were small and were frequently drawn up on land, esp. by voyagers about to make a long stop; so, too, in winter.

552. aptāre = to fit the *trabēs* to the proper places. Render by 'hew,' *trabēs*, 'timbers,' required to repair the breaches in the sides of the vessels; cf. 122, 123. stringere rēmōs: i.e. to fashion oars by stripping boughs of their leaves and twigs. *stringere* here

= 'to make by stripping'; *rēmōs* is acc. of effect (§123).

553, 554. sī . . . tendere: this cl. belongs in thought after *ut*.

555. sīn balances *si*, 553. *si* . . . *sīn* are regularly used to introduce alternative conditions. tē . . . Teucrum: the apostrophe to the missing Aeneas shows Ilioneus's deep emotion.

556. Libyae = *Libycus*. The gen. of a noun often thus = an adj. In fact, the gen. is the adj. case, as distinct from the abl., which is largely adv. Iūli: subjective gen. with *spēs*, 'the hope once engendered in us by Iulus.' Aeneas and Iulus were on the same ship; if one was lost, the other was, too.

557. at: used as in 543; see n. there. sēdēs: as in 205.

558. advecti: sc. *sumus*; §215. petāmus is to be construed here as in 554.

559. fremēbant: see on *fremunt*, 56. Here the ref. is to applause or approval.

561-578. Dido replies, promising all possible help.

561. vultum dēmissa, 'with downcast look.' For constr. see on *oculōs suffusa*, 228.

'Solvite corde metum, Teucrī, sēclūdite cūrās.  
 Rēs dūra et rēgnī novītās mē tālia cōgunt  
 mōlirī et lātē finis cūstōde tuērī.  
 Quis genus Aeneadum, quis Trōiae nesciat urbem  
 virtūtēsque virōsque aut tantī incendia bellī?  
 Nōn obtūnsa adeō gestāmus pectora Poenī,  
 nec tam āversus equōs Tyriā Sōl iungit ab urbe.  
 Seu vōs Hesperiam māgnam Sātūrnique arva  
 sive Erycis finis rēgemque optātis Acestēn,  
 auxiliō tūtōs dīmīttam opibusque iuvābō.  
 Vultis et hīs mēcum parīter cōnsidere rēgnis?  
 urbem quam statuō, vestra est; subducite nāvīs;  
 Trōs Tyriusque mihī nullō discrimine agētur.

562

566

562. *solvite* . . . *metum*: see § 203. Note the parallelism in this vs. reinforced by double allit.

563. *rēs dūra* (sc. *mea*), 'the trying position in which I find myself'; see 339. She may have feared, too, an attack by Pygmalion, 363, 364. *tālia*: sc. *quālia feci*, i.e. the things of which you complain as so unusual; see 539 ff.

564. *mōlirī*: a much stronger word than *facere*, always implying that the thing done is one of magnitude and difficulty, or is in some way out of the common run. *tālia mōlirī* = 'to adopt such stringent measures.' *cūstōde*: coll. sing.; § 172.

565. *genus Aeneadum* = *Aeneadūs* = *Trōiānōs*. *Trōiae* . . . *urbem*: cf. *urbem Patavī*, 247, with n. *nesciat* is cond., a cl. like 'should the question be put to him,' being implied.

566. *virtūtēs*, 'the valiant deeds'; see § 176. All the accs. in this vs. belong with *bellī*. *tantī*, freely, 'that awful'; see on *tot*, 204.

567, 568. *adeō*: join with *oblūnsa*. *nec* . . . *urbe*: this vs. = 'We are not so far out of the world as not to hear of its great events,' just as 567 = 'We are not so unfeeling as not to be moved by what we hear.' The track of the sun

symbolizes the habitable, civilized world.

569-571. *Hesperiam*: see 530. Note the parallelism in this vs. and in 570. *Sātūrnia* . . . *arva*: Italy. See §§ 274, 275. *Erycis finis* = Sicily. *auxiliō*: instr. abl. with *tūtōs*, which is here the full prtepl. of *tueor*. The cl. *auxiliō* . . . *dīmīttam*, short as it is, contains three promises: 'I will help you,' 'I will let you go,' 'I will give you safe conduct.'

572. *vultis* . . . *rēgnis*? The question forms a prot. to *urbem* . . . *est*, 573. We have this idiom in Eng. For *el* we should say 'or.' It joins the new promise of 573 ff. to those of 571. *mēcum pariter*, 'on equal terms with me.'

573. *urbem* . . . *est* = *urbs quam statuō vestra est*. The antec. is here attracted into the case of the rel. This attraction is not uncommon in prose, but there the antec. is set within the rel. cl.; cf. *Diōpēā*, 72. *subducite* answers the request of 551.

574. *nullō discrimine*: model abl. This vs. has become proverbial as a pledge of strict neutrality and impartiality. *agētur*: this pers. pass. constr. of *agō*, 'deal with,' is poetical. In prose we should have *cum Trōiānō Tyriōque nullū discrimine equidem agam*.



575 Atque utinam rēx ipse Notō compulsus eōdem  
adforet Aenēās! equidem per litora certōs  
dīmīttam et Libyae lūstrāre extrēma iubēbō,  
sī quibus ēiectus silvīs aut urbibus errat.'

His animum arrēcti dictis et fortis Achātēs  
580 et pater Aenēās iam dūdum ērumpere nūbem  
ārdēbant. Prior Aenēān compellat Achātēs:  
'Nāte deā, quae nunc animō sententia surgit?  
omnia tūta vidēs, classem sociōsque receptōs.  
Ūnus abest, mediō in fluctū quem vīdimus ipsi  
585 submersum; dictis respondent cētera mātis.'  
Vix ea fātus erat, cum circumfūsa repente  
scindit sē nūbēs et in aethera pūrgat apertum.  
Restitit Aenēās clārāque in lūce refulsit  
ōs umerōsque deō similis; namque ipsa decōram  
590 caesariem nātō genetrīx lūmenque iuventae  
purpureum et laetōs oculis adflārat honōrēs,

575, 576. *utinam . . . adforet*: an example of what is commonly called a wish contrary to fact. A. 442; B. 279, 2; G. 260; H. 558, 1. It is not really a wish at all, but rather the utterance of a vain regret. *Notō . . . eōdem*: sc. *qui vōs ipsōs ad ō-ūs nostrūs appulit*. *Notō* replaces *Austria*. 536. *certōs*, 'trusty messengers.' *certus* is always 'assured,' 'specific,' never 'certain' as in the phrase 'a certain lawyer.' That sense is conveyed by *quidam*.

577. *dīmīttam*: note the force of the prefix, 'hither and thither.' *extrēma*, 'the remotest parts.'

578. *sī . . . errat*: the thought, fully expressed, would be, 'that they may find him it,' etc. *ēiectus*, 'shipwrecked'; sc. *nāvibus* or *litore*.

579-612. The cloud enveloping Aeneas and Achates disappears, and they stand forth to view. Aeneas thanks Dido for the help promised by her.

579. *animum arrēcti*: freely, 'profoundly moved.' For case of *animum* see § 135.

580, 581. *iam dūdum . . . ārdē-*

*bant*, 'had long been eager'; cf. n. on *tot . . . gerō*, 47. For the infin. *ērumpere* cf. *coniungere . . . ūrdēbant*, 514. For the acc. *nūbem* see § 133. *ērumpere* is here a strengthened *relinquere*. *prior*: as in 321.

582. *nāte deā*: cf. *Mūti genitum*, 297, and n.

583. *receptōs*: cf. *receptūs*, 178, and n.

584. *ūnus*: emphatic, 'only one,' i.e. Orontes; see 113-119. *quem*: for the position of this word see § 209.

585. *dictis . . . mātis*: they are given in 399, 400.

586. *circumfūsa*: we should say 'enveloping,' 'encircling'; cf. 412.

587. *sē*: join with both *scindit* and *pūrgat*; *pūrgat sē* = 'clears,' i.e. vanishes, melts. The dense dark cloud (411) becomes thinner and finally vanishes.

588. *restitit* is emphatic by position, giving the result of 586, 587. The vs. = 'And lo, there stood Aeneas, gleaming,' etc. Cf. 402. Note the instantaneous pf.; § 150.

589-591. *ōs umerōsque*: for case cf. *animum*, 579, and n. *ipsa . . . gene-*

quāle manūs addunt eborī decus, aut ubi flāvō  
argentum Pariusve lapis circumdatur aurō.

Tum sic rēginam adloquitur cūctisque repente  
inprōvisus ait: 'Cōram, quem quaeritis, adsum,  
Trōius Aenēās, Libycīs ēreptus ab undīs.

595

✓ Ō sōla infandōs Trōiae miserāta labōrēs,  
quae nōs, rēliquiās Danaum, terraeque marisque  
omnibus exhaustōs iam cāsibus, omnium egēnōs,  
urbe, domō sociās, grātēs persolvēre dignās  
nōn opis est nostrae, Dīdō, nec quidquid ubique est  
gentis Dardaniae, māgnū quae sparsa per orbem.

600

**trix:** cf. *ipsa* . . . *imāgō*, 853, with n. **decōram caesarlem**, 'beauty of locks.' The emphasis is on the adj.; see on *mōtōs* . . . *fluctūs*, 135. **lūmen** . . . **purpureum**, 'the bright radiance (flush) of youth.' In the poets *purpureus* often loses the suggestion of specific color, and merely = 'radiant,' 'lustrous.' Cf. *rosū*, 402, and n. **laetōs** . . . **honōrēs**, 'joyous graces,' i.e. beauty and gladness. Venus was not only the mother of Aeneas, but also the goddess of beauty.

**592, 593. quāle** . . . **decus** is briefly put for *tūle decus Aenēae addidit quāle*, etc. **eborī**: ivory was sometimes merely polished, sometimes set in valuable woods, whose colors would contrast with that of the ivory, sometimes set in gold. **aut:** sc. *quāle manūs addunt*. **flāvō argentum**: mark the contrast of colors. Latin poetry revels in suggestions of color, esp. in contrasts. **Parius** . . . **lapis** = marble. In V.'s day the Romans got marble from all parts of the world; Parian marble was the whitest and the most famous. **circumdatur**, 'is encased.'

**594, 595. cūctis** . . . **inprōvisus**, 'to every one's amazement.' *cūctis* is dat. of agent (§121) with *inprōvisus*, which contains a pf. pass. prtepl. **cōram**: freely, 'in person'; cf. 520.

**597. sōla** . . . **miserāta**: voc.

The vs. = *ō femina quae sōla miserāta est*. Since Acestes had helped the Trojans (195, 196, 567, 558), *sōla* is an exaggeration.

**598-600. quae nōs** . . . **urbe, domō sociās** (sc. *tēcum*), 'who dost make us thine allies by (sharing with us) thy city, yea, thy very home.' **sociās** = *sociōs reddis*. We might say, too, that it = a strengthened *dōnās*, which could take an acc. of the person and an instr. **abl. rēliquiās Danaum**: as in 30. **omnium**: for the case see §116. **urbe, domō**: instr. abl.; *domō* makes a climax. Words of kindred or strongly contrasted meanings are often set together without a conj. (asynd.), esp. in vs. For asynd. between clauses see on *scopulō*, 45. The most important phrases in 598-600 are *rēliquiās Danaum, omnibus* . . . *cāsibus, omnium egēnōs*. The poor, weak remnant of a people can not force a stronger power to respect its needs. Voluntary generosity to such a people, such as Dido has shown, deserves, therefore, heartfelt praise and gratitude.

**601, 602. opis** . . . **nostrae**: pred. gen.; *opis* has its fundamental sense here, 'power,' 'ability.' **quidquid** . . . **Dardaniae**: this cl. really makes a gen. dependent on *opis*, and so = *gentis Dardaniae quidquid eius gentis ubique est* ('survives'). The cl. is thus in constr.

- Dī tibi, si qua piōs respectant nūmina, si quid  
 ūsq̄am iūstitia est et mēns sibi cōnschia rēctī,  
 605 praemia dīgna ferant. Quae tē tam laeta tulērunt  
 saecula? Quī tantī tālem gennēre parentēs?  
 In freta dum fluvīi current, dum montibus umbrae  
 lūstrābunt convexa, polus dum sīdera pāscet,  
 semper honōs nōmenque tuum laudēsque manēbunt,  
 610 quae me cumque vocant terrae.' Sīc fātus amīcum  
 Ilionēa petit dextrā laevāque Serestum,  
 post aliōs, fortemque Gyan fortemque Cloanthum.  
 Obstipuit primō aspectū Sīdōnia Dīdō,  
 cāsū deinde virī tantō, et sic ōre locūta est:  
 615 'Quis tē, nāte deā, per tanta perīcula cāsus  
 īnsequitur? Quae vīs immānibus applicat ōrīs?

parallel to *nostrae*. *māgnum* . . . *orbem*: there were at this time Trojan exiles in Crete, Epirus, and Sicily.

603, 604. *tibi*: with *ferant*, 605. *si quid* . . . *est*, 'if just dealing and conscious rectitude are anything,' i.e. are held in any esteem (sc. by the gods). *sibi*: with *cōnschia*. It need not be represented in the translation. *rēctī* (see § 196) practically = *pietātis*, and is obj. gen. with *cōnschia*. Dido has shown *pietās* by performing fully the duties of hospitality to the Trojans; she has been just in setting free shipwrecked mariners, wrongly arrested by her watchmen (see on 525, 526).

606. *saecula*: for the rhet. pl. see § 175. *tantī*, 'illustrious'; so *tālem* = 'noble,' 'godlike.' Cf. n. on *tot*, 204. As in *tantas* . . . *irae*, 11, we have in *quae tē* . . . *parentēs* exclamations rather than questions, 'Happy the age, glorious the parents that,' etc.

607, 608. *montibus* . . . *convexa*, 'the arches on the mountains,' i.e. the arched slopes of the mountains. *montivus* is local abl. 607, 608 = 'So long as nature endures.' *dum* . . . *pāscet*: some of the ancients believed that the

stars were fed by fiery particles that floated in the aether or upper air. V. may also have had in mind the comparison of the stars to cattle grazing in 'the infinite meadows of heaven.'

610. *quae mē* . . . *terrae*. 'Whatever the land whose call I must obey.' For *quae* . . . *cumque* see § 211.

611, 612. *Ilionēa*: for form see § 99. *petit*, 'greets.' *fortemque* . . . *Cloanthum*: cf. 222. The spirit here, however, is different; the repeated *fortem* helps to bring out the joy with which Aeneas greets each tried and trusted comrade safely restored to him at last.

613-642. Dido, deeply moved, welcomes Aeneas, and prepares to entertain him fitly in her palace.

613. *primō* has adv. force. *Sīdōnia* Dīdō: cf. 446, with n.

614. *cāsū* . . . *tantō*: we should say, more fully, 'the thought of his stupendous woe.' *ōre locūta*: for the epic fullness of expression see § 188.

615, 616. *nāte deā*: cf. 582. *īnsequitur*: see on *āctōs īnsequitur*, 240. *immānibus*: Dido puts herself into the position of the Trojans and voices their feelings; cf. 539 ff.

Tūne ille Aenēās, quem Dardaniō Anchisae  
 alma Venus Phrygiū genuit Simoentis ad undam?  
 Atque equidem Teucrum meminī Sīdōna venīre  
 finibus expulsum patriis, nova rēgna petentem  
 auxiliō Bēlī; genitor tum Bēlus opīmam  
 vāstābat Cyprum et victor diciōne tenēbat.  
 Tempore iam ex illō cāsus mihi cognitus urbis  
 Trōiānae nōmenque tuum rēgēsque Pelasgī.  
 Ipse hostis Teucrōs insignī laude ferēbat  
 sēque ortum antiquā Teucrōrum ab stirpe volēbat.  
 Quārē agite, ō tēctis, iuvenēs, succēdite nostris.  
 Mē quoque per multōs similis fortūna labōrēs  
 iactātā hāc dēmum voluit cōsistere terrā;  
 nōn ignāra malī miseris succurrere discō.  
 Sic memorat; simul Aenēān in rēgia dūcit

617, 618. Dardaniō Anchisae: for the hiatus see §258. alma is connected with *alō*, and so = 'life-giving,' 'quickening.' Cf. *lūx alma*, 306. Venus was the *genetrix Aeneadum*; one Roman poet declares that to her all living creatures owe their being. Simoentis: cf. 100.

619. Teucrum: the ref. (see *Teucer*, 2, in Vocab.) is to the son of Telamon, brother of Ajax (not the Ajax of 41). He was nephew of Priam, but fought against Troy. Sīdōna: for form see §96. venīre: the pres. infin. is the usual constr. after *meminī*, when the one who remembers is an eye-witness of the things remembered or is contemporary with them.

620. expulsum = *cum expulsus esset*. So petentem = *cum peteret*.

621, 622. Bēlī: Dido's father. The name seems purely Phoenician, akin to the familiar Baal. opīmam . . . Cyprum: note the tense of the verb. 'was even then wasting.' The point of the *cl.* lies in the fact that Belus helped Teucer to found the town of Salamis in Cyprus. diciōne tenēbat: cf. *qui . . . diciōne tenērent*, 236.

623. iam, properly 'straightway,' strengthens *tempore . . . ex illō*; the four words = 'from that very moment.' The time referred to was shortly after the fall of Troy, six years or more before Dido's meeting with Aeneas.

625, 626. hostis = *quamquam hostis erat*; cf. n. on *aeger*, 208. ferēbat, 'extolled.' In this sense *ferre* or *efferre laudibus* is commoner. sē . . . stirpe: see on *Teucrum*, 619. volēbat, 'claimed,' 'asserted.' Cf. Eng. 'would have it that.' In this sense *volō* is really a way of saying, and so is construed like *dico*.

627. agite: *age*, *agite* and *agedum*, like Eng. 'come,' often prepare the way for a second imp. tēctis: for the pl. see §177. iuvenēs, 'warriors,' 'heroes'; see on *pūbēs* . . . *tuōrum*, 399.

629. cōsistere, 'to come to rest.' is the foil to *iactātā*; cf. *primū . . . cōsistere terrā*, 541.

630. nōn ignāra malī gives the cause of *discō*; it = *quod nōn ignāra sum malī*. Note the modesty of *discō*, 'I am beginning to learn.' For the infin. after *discō* see §166. This vs. is very famous.

tecta, simul divum templis indicit honorem.

Nec minus interea sociis ad litora mittit

viginti taurös, magnorum horrentia centum

635 terga suum, pinguis centum cum matribus agnos,  
munera laetitiamque dii.

At domus interior regali splendida luxu

instruitur, mediisque parant convivia tectis:

arte laboratae vestes oströque superbö,

640 ingens argentum mensis caelataque in aurö

fortia facta patrum, series longissima rerum

per tot ducta viros antiquae ab origine gentis.

20 Aeneas (neque enim patrius consistere mentem  
passus amor) rapidum ad navis praemittit Achaten,

645 Ascanio ferat haec ipsumque ad moenia ducat;

632. *templis*: local abl. The abl. belongs in thought with *honorem*. The latter word is used as in 49. V. has in mind the Roman *supplicatio*, or thanksgiving to the gods on occasions of good fortune; cf. Caes. *B. G.* II. 35, IV. 38; Cic. *Cat.* III. §§15, 23. Dido's act is a compliment to the Trojans; the good fortune for which she is thanking the gods is their coming.

633. *nec minus*: since *parum* is a weak neg. and *minus* a very strong neg., *minus*, standing between the two, often = a simple *non*. Hence *nec minus* = *nec non*, i.e. 'furthermore,' the two negatives destroying each other.

634, 635. *magnorum . . . suum* = *centum magnos suos horrentibus tergoribus*. The inverted expression (§203) emphasizes a certain characteristic of the swine by making the words that picture it the most important. The examples in §197 are similar. *centum*: as in 416.

636. *munera . . . dii*, 'as gifts wherewith to enjoy the day.' How lit.? *laetitiam . . . dii* gives the purpose of Dido in making such gifts. *dii*: old form of the gen. of *dies*. The gen. is one of possession.

637. *domus interior*, 'the palace

within.' *interior* is to be construed like *prima*, 541. *splendida* is in the pred., and = an adv., 'gorgeously'; §195.

639. *arte*, 'artistically,' 'cunningly.' With *vestes* sc. *sunt*. The *vestes* are the coverlets of the couches on which the guests are to recline. *oströ . . . superbö*: abl. of material with *sunt* to be supplied. It is briefly put for (*ex*) *oströ superbö factae*, and so is adj. in force. It may therefore be joined by *-que* to *arte laboratae*.

640-642. *argentum*, 'silver plate'; a common meaning. See §187. *caelata . . . patrum* of course = 'vessels of gold whereon were chased the gallant deeds,' etc. *ducta*, 'traced.'

643-646. Aeneas sends Achates to the ships to bring Ascanius to Carthage with presents for Dido.

643. *consistere*: as in 639. *mentem*: properly the intellect, but often, as here, the emotions, 'heart.'

644. *rapidum*, 'with all speed.' *praemittit*: the prefix reinforces *rapidum*; one sent in advance is sent usually to make all possible speed. V. may have thought also of this visit as anticipating Aeneas's own return to the ships.

645. *ferat . . . ducat*: in O. O. after *praemittit*, which, beside the idea of

omnis in Ascaniō cārī stat cūra parentis.  
 Mūnera praetereā Iliacīs erepta ruinis  
 ferre iubet, pallam signis aurōque rigentem  
 et circumtextum croceō vĕlāmen acanthō,  
 ōrnātūs Argivae Helenae, quōs illa Mycēnis, 650  
 Pergama cum peterēt inconcessōsque hymenaeōs,  
 extulerat, mātis Lēdae mirābile dōnum;  
 praetereā scēptrum, Iliōnē quod gesserat ōlim,  
 māxima nātārū Priamī, collōque monile  
 bācātum et duplicem gemmīs aurōque corōnam. 655  
 Haec celerāns iter ad nāvis tendēbat Achātēs.  
 At Cytherēa novās artīs, nova pectore versat  
 cōnsilia, ut faciem mūtātus et ōra Cupidō  
 prō dulcī Ascaniō veniat dōnisque furentem  
 incendat rēginam atque ossibūs implicet ignem:  
 quippe domum timet ambigūam Tyriōsque bilinguis:

sending, contains that of 'bidding.' The subj. represent imp. of the O. R. Cf. the subj. without *ut* after *hortor*.

646. in . . . stat, 'is centered in.'

648. ferre: sc. *eum* = *Achātēs*, as subject; §214.2. signis . . . rigentem: i.e. stiff with figures wrought in gold (thread).

649. acanthō: the acanthus was a shape much used in embroidery and in sculpture; it is seen on the capital of the so-called Corinthian column.

650, 651. Mycēnis Pergama: the juxtaposition gives an effect like 'when she was quitting her old home in Greece for her new home in Troy.' *Mycēnis* = *Graeciā*; Helen lived at Sparta (§51). *peterēt*: for scansion see §242. *hymenaeōs*, 'marriage.' In the sing. the word usually is the name of the god of marriage; for the meaning here see §189.

653. scēptrum: contrast the pl. in 78, 253. In each case there is but one sceptre.

654, 655. māxima: cf. *māximus*, 521. collō: dat. of interest; there is personification. monile bācātum: a necklace

of gems in the form of berries (*būcae*), e.g. a necklace of pearls. The Romans prized pearls above all other jewels. *duplicem* . . . *corōnam*: the crown had a circlet of gems above a band of gold, or resting on (i.e. outside) such a band.

656. haec: acc. with *celerāns*; §131.

657-659. Venus plans to substitute her son Cupid for Ascanius, that he may be brought to Carthage and set Dido aflame with love for Aeneas.

657. novās . . . nova: see §264. artīs, 'schemes.' versat, 'is revolving,' i.e. all through the time occupied by 621-656, but esp. while Aeneas is doing the things described in 644-656.

658. faciem . . . ōra: for case cf. n. on *oculōs suffūsa*, 228. *faciem* = 'figure,' *ōra* = 'the features.'

659, 660. furentem . . . rēginam is explained in §193. ossibūs: dat. with *implicit*; §136. The marrow is often spoken of by Latin writers as the seat of feeling. ignem, 'his fire,' i.e. the fire of love.

661. quippe, as often, introduces an explanation, like Eng. 'you see.' am-

662. *ſunt atrōx Iūnō, et ſub noctem cūra recurſat.*  
*Ergo hiſ aligerū dictiſ adſātur Amōrem:*  
 'Nāte, meae virēs, mea māgna potentia ſōluſ,  
 665 nāte, patriſ ſummī, quī tēla Typhōia tenuiſ;  
 ad tē cōfugiō et ſupplex tua nūmina poſco.  
 Frāter ut Aenēāſ pēlagō tuſ omnia circum  
 litōra iactētūr odiſ Iūnōniſ iniquae,  
 nōta tibi, et noſtrō doliſtī ſaepe dōlōre.  
 670 Hunc Phoeniſſa tenet Didō blandiſque morātūr  
 vōcibuſ, et vereor, quō ſē Iūnōnia vertant  
 hoſpitia; haud tantō ceſſabit cārdine rērum.  
 Quōcirca capere ante doliſ et cingere flammā  
 rēginam meditor, nē quō ſē nūmine mūtet,  
 675 ſed māgnō Aenēae mēcum teneātūr amōre.

**biguam**, 'treacherous.' The word is here, as usual, pass. in sense; see Vocab. **bilinguis**: i.e. lying; we call such people 'two-faced.' *Punica fides* is a standing sarcasm for 'treachery.'

**662. ſunt**: sc. *eam* = *Cytherēam*. **atrōx Iūnō**, 'Juno's savagery'; the main thought is in the adj. **sub noctem**, reinforced by the freq. *recurſat*, = 'as night after night comes round.' Night is the season when trouble and care weigh most heavily upon men.

**663. Amōrem** = *Cupidō*, 658. V.'s love of variety appears here; § 181.

**664. meae . . . ſōluſ** = *quī ſōluſ eſ meae virēs, mea māgna potentia*. Since the words thus = a rel. cl., the nom. is natural enough, even after the voc. *nūte*.

**665. tēla Typhōia**: the weapons with which Jupiter slew the giant Typhoeus: §§ 274, 275. The weapons are called after the giant they killed as Roman generals were called after the nations they subdued; cf. Aemilius Macedonicus, Scipio Africanus.

**667. ut, 'how'**; cf. *ut*, 466.

**668 iactētūr**: for scansion see § 243. **odiſ**: for the pl. see § 176. **iniquae**: cf. *variae*, 4. **atrōx**, 662.

**669. nōta**: sc. *sunt*; V. is imitating a familiar Gk. idiom whereby a neut. pl. adj. stands in phrases like 'it is possible.'

**671. et, 'and so'**; § 199. **quō . . . vertant**, 'what will be the outcome of.' The pres. *sunt* often has fut. force. **Iūnōnia**: spoken with great bitterness; cf. 662. Venus sees Juno's hand in everything done at Carthage; to her Dido's hospitality is merely a trick of Juno to harm the Trojans.

**672. haud . . . rērum** gives the cause of *vereor* . . . *hoſpitia*. **ceſſabit** sc. *Iūnō*, to be derived from *Iūnōnia*. **cardine rērum** = the prose *discrimine rērum*; we speak of 'pivotal' moments.

**673. ante**, 'betimes,' i.e. before Juno can work harm to Aeneas. **flammā**: cf. *ignem*, 660. The vs. contains two figures, both borrowed from military strategy.

**674. quō . . . nūmine**: freely, 'through the influence of any power'; causal and instr. abl. Venus has Juno in mind, of course.

**675. mēcum**, 'even as I am myself.' **teneātūr**, 'may be imprisoned.' carries out the figure of 673.



VENUS





Quā facere id possis, nostram nunc accipe mentem.

Rēgius accitū cārī genitōris ad urbem

Sidoniam puer ire parat, mea māxima cūra,  
dōna ferēns pelagō et flammis restantia Trōiae.

Hunc ego sōpitum somnō super alta Cythēra

680.

aut super Īdalium sacrātā sēde recondam,

nē quā scīre dolōs mediusve occurrere possit.

Tū faciem illius noctem nōn amplius ūnam

falle dolō et nōtōs puerī puer indue vultū,

686.

ut, cum tē gremiō accipiet laetissima Didō

rēgālis inter mēnsās laticemque Lyaeum,

cum dabit amplexū atque oscula dulcia figet,

occultum inspirēs ignem fallāsque venēnō.

Pāret Amor dictis cārāe genetricis et ālās

exiit et gressū gaudēns incēdit Iulī.

690.

At Venus Ascaniō placidam per mēbra quiētem

inrigat et totum gremiō dea tollit in altōs

676. quā (sc. viā, ratiōne), 'how.' Cf. the indef. quā, 18.

677. accitū . . . genitōris = accitus (pricpl.) ā genitōre.

679. pelagō . . . flammis: cf. *Ōiacis trepta rūinis*, 647.

680. Cythēra: cf. *Cytherēa*, 657; note the quantity of the second syllable in the two words. See §251.

682. medius is proleptic (§194); lit. 'to happen on them so as to be in the midst of them,' i.e. to interrupt and thwart. With *occurrere* sc. *eis* = *dolīs*.

683. noctem . . . ūnam: after *plūs, minus, longius*, and *amplius*, *quam* is often omitted, even in prose, without influence upon the constr. The whole expression here is one of duration of time.

684. falle, 'imitate deceitfully,' counterfeit, 'an extension of the common meaning, 'cheat,' 'cajole.' nōtōs, 'familiar'; sc. *omnibus*. puerī = 'the boy,' Ascanius. puer = a causal cl.; see on *aeger*, 208, *hostis*, 625. Render, 'with the help of your experience as a boy.'

Venus intimates that the task she is setting before Cupid is easy.

685. laetissima, 'at the full flush of her joy,' i.e. when she is most fully alive to every influence of the banquet.

686. rēgālis . . . Lyaeum, 'at the royal table, while the wine goes round.' *inter* is more strictly applicable to the nearer of its two objects. *inter . . . laticem . . . Lyaeum* = the prose *inter pōcula, inter vīna*. *Lyaeum*: the poets often convert proper names like *Lyaeus*, *Dardanūs*, bodily into adjs.

688. occultum . . . venēnō: two ways of saying (§222) 'that thou mayest inspire in her a fatal passion for Aeneas.' With *ignem* cf. *ignem*, 660; *flammā*, 673.

689. cārāe genetricis is the fem. to *cārī genitōris*, 677. ālās: cf. *āligerum* . . . *Amōrem*, 663.

690. gaudēns pictures Cupid's mischievous pleasure in the rôle he is playing.

691, 692. Ascaniō: for case see §120. placidam . . . inrigat: *inrigō* is

Idaliae lūcōs, ubi mollis amāracus illum  
 flōribus et dulci adspirāns complectitur umbrā.  
 Iamque ibat dictō pārēns et dōna Cupidō  
 rēgia portābat Tyriūs duce laetūs Achātē.  
 Cum venit, aulaeis iam sē rēgīna superbīs  
 aureā composuit spondā mediamque locāvit;  
 iam pater Aenēās et iam Trōiāna iuventūs  
 conveniunt, strātōque super discumbitur ostrō.  
 Dant manibus famulī lymphās Cereremque canistrīs  
 expediunt tōnsisque ferunt mantēlia villis.  
 Quinquāgintā intus famulae, quibus ōrdine longam  
 cūra penum struere et flammīs adolere Penātis;

construed here with acc. of effect (§ 128), 'sheds sleep like gentle dew,' lit., 'bedews gentle sleep.' It commonly takes an acc. of "affect" (§ 128); that which bedews or moistens is usually the subject, not, as here, the object.

694. *dulci adspirāns . . . umbrā* helps to express the means of *amāracus* . . . *complectitur*, and so may be joined by *et* to the instr. abl. *flōribus*; *et* and *-que* often in poetry unite expressions which, though unlike in form, are alike in meaning and function.

695-722. Cupid, in the guise of Ascanius, reaches Carthage, and the banquet proceeds.

695. *dictō*: sc. *Aenēae*, his supposed father; see 644, 645.

696. *laetūs* goes closely with *duce* . . . *Achātē*, 'rejoicing in the leadership of Achates.'

697. *aulaeis . . . superbīs*: *aulaeae* were hangings or curtains for decorative purposes, spread over the dining table, or on columns about the table, or on the walls of the dining room. The phrase, therefore, seems to be a very free, almost slipshod use of the abl. of attendant circumstances (§ 147), 'amid the gorgeous hangings.'

698. *aureā*: dissyllabic; see § 248. *mediam* merely = 'in the midst of the company.'

699. *Trōiāna*: for *ā* final see on *mihi*, 77.

700. *strātō . . . ostrō*: i.e. coverlets of purple; cf. 699. The Tyrian 'purple' was a mixture of red and blue, the crimson: usually predominating. *discumbitur* (sc. *ab eis*): impers. pass., a constr. esp. frequent when the personality of the actors in a given scene is not to be emphasized. The prefix brings out the picture of the guests separating to their appointed places.

701. *Cererem*, 'bread.' In 177 it = 'grain'; see n. there.

702. For *expediunt* cf. 178. *tōnsis . . . villis*: abl. of char. with *mantēlia*, 'short-napped towels,' i.e. fine towels, with the nap cut close and even.

703. *intus*: in the *culina* or kitchen. Sc. *sunt* with *famulae*, *est* with *cūra*, 704. *longam*, 'unstinted.' Strictly, *longam . . . penum* = a store that will last a long time. V. may also have been thinking of the long procession of dishes carried out to the banqueters. His phrases often suggest several ideas at once.

704. *struere* combines here the ideas of providing and arranging, i.e. making them ready to be carried out. Since *quibus . . . cūra (est)* = *qui cūrant*, the in-

centum aliae totidemque parēs aetāte ministri,  
 quī dapibus mēnsās onerent et pōcula pōnant. 705  
 Nec nōn et Tyrii per limina laeta frequentēs  
 convēnere tōris iussī discumbere pictis.  
 Mirantur dōna Aenēae, mirantur Iūlum  
 flagrantisque dēi vultūs simulātaque verba 710  
 pallamque et pictum croceō vēlāmēn acanthō.  
 Praecipuē infēlix, pestī dēvōta futūrae,  
 explēri mentem nequit ardēscitque tuendō  
 Phoenissa et pariter puerō dōnisque movētur.  
 Ille ubi complexū Aenēae collōque pependit 715  
 et māgnū falsi implēvit genitōris amōrem,  
 rēginam petit. Haec oculis, haec pectore tōtō  
 haeret et interdum gremiō fovet, inscia Dīdō,  
 insīdat quantus miserāe deus. At memor ille

fins. in this vs. are natural; see, too, § 170. *flammas* . . . *Penātis*, 'to keep the fire duly alight,' i.e. for cooking purposes. *Penātis*, properly the hearth-gods, stands by metonymy (§ 189) for hearth, fire, and the whole phrase (lit., 'magnify the hearth with flames') is an inverted expression (§ 203) for 'pile high the fire on the hearth.'

705. *aliae*: sc. *famulae*. *parēs aetāte*: etiquette permitted only those of royal rank to have slaves all of one age.

706. *pōnant* = *impōnant* (sc. *mēnsis*, § 126); see § 201. The rel. cl. expresses purpose.

707. *nec nōn et*: this combination is used several times by V.; see on *nec minus*, 633. *frequentēs*, 'in throngs.'

708. *pictis* (*pingō*), 'embroidered.'

709. *mirantur* . . . *mirantur*: see § 264. *Iūlum* is put for variety after *Ascaniō*, 691.

710. *flagrantis*, 'flushed,' even as are the faces of his victims; a transferred epithet (§ 194). Another good explanation reminds us that a radiance not of earth is regularly associated by classical writers with the presence of a deity. Cf. the similar idea mentioned

in the n. on *divinum* . . . *odōrem*, 403. *dēi* comes in well after *Iūlum*; it reminds us that a god is masquerading as Iulus.

711. *pictum*: cf. *pictis*, 708. For the robe and the veil see 648, 649.

712. *futūrae*, 'inevitable.' The fut. ptcl. often pictures something as on the very point of happening and so as certain to occur.

713. *explēri mentem*: for the constr. see §§ 152, 155, n. *tuendō*, 'with gazing'; abl. of gerund to express means, *ardēscit* being really 'she is set ablaze.' See on *tēlō*, 99.

715. *complexū* . . . *collō*: for case see § 140, and n. We should say 'in the embrace and on the neck.'

716. *falsi* may be an adj., 'supposed,' or a true ptcl., 'tricked,' 'cajoled,' in that a god was palmed off on him as his son.

718. *Dīdō* is very effective, helping, with the double *haec*, 717, to fix our thoughts on the queen alone.

719. *insīdat* is probably meant to suggest both the physical idea of 'sitting upon' and the fig. sense of 'assailing'; see on *longam*, 703. *miserāe*: sc. *sibi*.

- 720 māt̄ris Acidaliae paulāt̄im abolēre Sychaëum  
incipit et vivō temptat praevert̄ere amōre  
iam prid̄em residēs animōs d̄esuētaque corda.  
Postquam prīma quiēs epulīs mēnsaeque remōtae,  
crātērās māgnōs statuunt et vīna corōnant.
- 725 Fit strepitus tēctīs, vōcemque per ampla volūt̄ant  
ātria; dēpendent lychnī laqueāribus aureīs  
incēnsī, et noctem flammīs fūnālīa vincunt.  
Hic rēgīna gravem gemmīs aurōque poposcit  
implēvitque merō patēram, quam Bēlus et omnēs
- 730 ā Bēlō solitī; tum facta silentia tēctīs:  
‘Iuppiter, hospitibus nam tē dare iūra locuntur,  
hunc laetum Tyriīsque diem Trōiāque profectīs  
esse velis nostrōsque hūius meminisse minōrēs.

720. *Acidaliae* = *Veneris*; see § 280.  
721. *vivō* . . . *amōre*: i.e. a love for a living person as opposed to her love for the dead Sychaëus, for which see esp. 344, 352. *praevert̄ere*, ‘to o’erwhelm,’ ‘engage.’ The force of the prefix is not clear; it may mean (1) before Dido realizes what is happening or (2) before Juno can interfere to thwart Cupid’s schemes. For the infin. after *temptat* see § 164.

722. *d̄esuēta* (sc. *amōri*), ‘loveless.’ How lit.? *corda*: here pl. doubtless merely to correspond to *animos*.

723-756. The banquet being ended, there is a song by the bard Iopas, then general talk among the guests. Dido asks Aeneas to describe the fall of Troy and his own wanderings.

723. *epulis*: poss. dat. with *est* to be supplied. *mēnsae* . . . *remōtae*: cf. 216, and n.

724. *māgnōs*: in Book IX is mentioned a *crātēra* behind which a warrior seeks to hide from his foe. *statuunt*, ‘set in place,’ indicates effort, and so fits in well with *crātērās māgnōs*. *vīna corōnant*: i.e. by wreathing the *crātērae*.

725. *strepitus* is the noise of conversation; see next cl.

726. *aureis*, ‘gilded,’ or ‘inlaid with

gold.’ The *laqueāria* were often made of expensive woods. For scansion of *aureis* see on *aureā*, 688.

727. *incēnsī*, ‘blazing.’ V. naturally describes this banquet in terms suitable to those with which he was familiar in the elaborate society of Rome.

728. *gravem*: with *pateram*, 729, which is obj. of *poposcit* as well as of *implēvit*. The poets often distribute words which belong together between the parts or clauses of a sentence. For *gravem* . . . *aurō* cf. *duplicem* . . . *aurōque*, 655.

729, 730. *Bēlus*: see 621. *omnēs ā Bēlō*, ‘all of Belus’s line.’ *solitī*: sc. *erant merō implēre*.

731. *hospitibus*, ‘to those bound by ties of hospitality.’ *hospes* = both host and guest. Here the two meanings are combined. *nam*: elliptical, ‘(I address thee), for,’ etc. Cf. the use of *namque*, 65.

732, 733. *hunc* . . . *velis*, ‘may it be thy will that this shall be,’ etc. For the subj. here and in 734 cf. those in 330-332. *profectis*, ‘those who are come.’ The substantival use of the pf. prtcl. is commoner than that of the pres., for which see on *venientum*, 434. *nostrōs* . . . *minōrēs*, ‘our children’s children.’ *hūius*: why gen.?

Adsit laetitiae Bacchus dator et bona Iūnō;  
 et vōs ō coetum, Tyrii, celebrāte faventēs. 735  
 Dixit et in mēnsam laticum libāvit honōrem  
 prīmaque libātō summō tenus attigit ōre;  
 tum Bitiae dedit increpitāns; illē <sup>scilicet</sup> inpiger hausit  
 spūmantem pateram et plēnō sē prōluit aurō; 740  
 post alii procerēs. Citharā crīnitus Iōpās  
 personat aurātā, docuit quem māximus Atlās.  
 Hic canit errantem lūnam sōlisque labōrēs,  
 unde hominum genus et pecudēs, unde imber et ignēs,  
 Arctūrum pluviāsque Hyadas geminōsque Triōnēs,  
 quid tantum Ōceanō properent, sē tinguerē sōlēs 745

734. **bona** is spoken from the Carthaginian point of view. For the Trojan view see 9-11, 251, and cf. *saevae*, 4, *atrōz*, 362, *iniquae*, 668.

735. **celebrāte** bears here its lit. sense, 'throng,' 'attend in numbers.'

736. **mēnsam**: the altar, so to speak, of Jupiter, god of host and guest. 731. **laticum** = *vinū*; cf. *laticem* . . . *Lyaeum*, 686. The gen. is one of definition; § 111.

737. **prīma**: cf. n. on *primō*, 613. It is correlative with *tum*, 738. **libātō** = *postquam libātum est*, 'when the offering had been made.' **libātō** is a pf. pass. ptcp. used impers. in the neut. as abl. abs. The constr. is not uncommon, esp. with *auspicātō*, *augurātō*. **summō tenus** . . . **ōre**, 'with her lips only.' For *summō* . . . **ōre** cf. n. on *primā* . . . *terrā*, 541.

738. **increpitāns**, 'with a challenge,' i.e. to drink deep. This was a Græco-Roman way of drinking a person's health.

739. **prōluit** is a strong contrast to *summō* . . . **ōre**; it is one of the few bits of humor in the Aeneid. **aurō**, 'goblet.'

740. **procerēs**: the drinking, following the prayer of Dido, 731-735, was a pledge to abide by the laws of hospitality. This explains why the cup is

passed to Carthaginians; it was from them that such pledges were most needed, or, at least, most valuable. With *procerēs* sc. *plēnō sē aurō prōluunt*, or simply *bibunt*. **crīnitus**, 'with flowing hair,' like his patron god Apollo (§ 281).

741. **personat** (sc. *tēcta*), 'makes the hall ring.' **Atlās**, identified in late stories with the African mountain, is a fitting teacher for a Carthaginian bard. For the sup. *māximus* see on *fōrmā pulcherrima*, 496.

742. **errantem lūnam**, 'the wanderings (i.e. the revolutions) of the moon'; see on *mōtōs* . . . *fluctūs*, 135. **labōrēs**: a poetical expression for 'courses'; the word corresponds to *errantem*.

743. **unde** . . . **unde**: sc. *sit* or *sint* to fit the several subjects (cf. *properent*, 745); see on *virīs*, 517.

744. **pluviās** reproduces in Latin the meaning of *Hyadas*, which is from a Gk. root meaning 'to rain.' Cf. the n. on *novae*, 298. **Arctūrum**, **Hyadas** and **Triōnēs** stand for the stars in general.

745. This vs. = 'why the winter days are so short.' The ancients often thought of the day as rising, like the sun, out of the ocean in the morning, and descending into it again at night. For a different view see on *clausō* . . . *Olympō*, 374.

- hiberni, vel quae tardis mora noctibus obstet.  
 Ingeminant plausu Tyrii, Trôesque secuntur.  
 Nec non et vario noctem sermone trahēbat  
 infelix Dido longumque bibēbat amorem  
 750 multa super Priamō rogātās, super Hectore multa,  
 nunc, quibus Aurōrae vēnisset filius armis,  
 nunc, quales Diomēdis equi, nunc, quantus Achillēs.  
 'Immō age et ā primā dic, hospes, origine nobis  
 insidiās,' inquit, 'Danaum cāsūsque tuorum  
 755 errōresque tuos, nam tē iam septima portat  
 omnibus errantem terris et fluctibus aestās.'

746. This vs. = 'why the winter nights are so long.' For V.'s interest in natural philosophy see §§ 38, 43.

747. *ingeminant plausu*: variation for *ingeminant plausum*.

748. *nec non et*: as in 707. *vario . . . sermone*: cf. *longo . . . sermone*, 217.

749. *infelix*: cf. *miserae*, 344, 719, said of Dido.

750. *multa super . . . super . . . multa*: for the metr. treatment see § 266. The emphasis is on the repeated *multa*; *super* here = *de*, 'concerning,' as often in verse and later prose.

751. *Aurōrae . . . filius*: Memnon, for whom see 489. *armis*: his armor had been made by Vulcan (§ 284).

752. *Diomēdis equi*: Diomedes had horses famed for swiftness, which he had captured from Aeneas. Many have thought a ref. to these horses by Dido most unhappy, as likely to offend her guest by reminding him of something

he might naturally desire to forget. But Aeneas himself, without a trace of shamefacedness, refers in 97 to his encounter with Diomedes. See notes there. The loss of these horses was one phase of Aeneas's sorrows. *quantus* may refer to stature (see on *ingens*, 99), or to prowess, or to both; see on *longam*, 703.

753. *immō*, 'nay,' regularly corrects or amends. Its force here can only be given by a paraphrase; 'Nay, dwell not on the separate points, but tell the whole story.' *age*: cf. *agite*, 637, with n. *ā primā . . . origine*: cf. 372.

754-756. *tuorum*: as in 399. *tuos*, 'your personal.' *nam . . . aestās* in effect = 'for the story is a long one, and so can best be told if you set it forth systematically.' For Dido's knowledge of the story of Troy see 619 ff. The book is skillfully made to end with the expectation of an interesting tale.

## LIBER II

Conticuere omnes intentique ora tenebant.  
 Inde toro pater Aeneas sic orsus ab alto:  
 Infandum, regina, iubes renovare dolorem,  
 Troianae ut opes et lamentabile regnum  
 eruerint Danae, quaeque ipse miserrima vidi  
 et quorum pars magna fui. Quis talia fando  
 Myrmidonum Dolopumve aut duri miles Ulixi  
 temperet a lacrimis? et iam nox umida caelo  
 praecipitat, suadentque cadentia sidera somnos.  
 Sed si tantus amor casus cognoscere nostros  
 et breviter Troiae supremum audire laborem,  
 quamquam animus meminisse horret luctuque refugit,

1-12. Aeneas begins: 'Painful though the story is, I will tell it.'

1. **conticuere** . . . **tenebant**: the instantaneous pf. pictures the sudden hush, the impf. denotes a lasting state. **ora tenebant**: the direction of their gaze is easily gathered from the context; sc. therefore in *Aeneas converso*.

3. **Infandum**: a strong word (cf. i. 251, l. 525), emphatic also by position. **renovare** = *narrando renovare*, 'to renew by telling'; sc. *me* as subject; § 214, b.

4. **ut**: used as in i. 607. **lamentabile**: proleptic (§ 193), 'in piteous ruin'; it belongs with both accs.

5, 6. **quae** . . . **fui**, 'both the sights that . . . and the deeds of which,' etc. The rel. clauses are in appos. with *dolorem*, 3, which = 'the story of my woe.' -**que** . . . **et**, 'both . . . and'; this usage is unknown to Cic. and Caes. The roughness of the syntax in 3-6 shows Aeneas's emotion; his feelings render smooth utterance impossible. **talia fando** in thought = *si talia narret*. For ease of *fando* see § 147. The adj. usually found with this constr. is replaced here

by *talia*; the phrase = 'during such narration.'

7. **duri**, 'ruthless.' The nature of the general gives a hint of that of his soldiers. With **miles** sc. *qui*, the interrogative adj. **quis** . . . **Ulixi** = 'what man, however hostile to Troy, however unfeeling, if he were to tell,' etc.

8, 9. **nox** . . . **praecipitat**: i.e. midnight is past. Night, like the day (i. 745), rises from the ocean, mounts the heavens, and descends into the ocean again. With *praecipitat* sc. *se* and see § 139. **umida**: night is the time of the dew. 8-9 give two reasons why the story should not be told; it is too sad, and the hour is too late.

10. **si** . . . **amor** (sc. *est tibi*) = *si tanto opere cupis*; for the infin. *cognoscere* see also § 170.

11. **supremum**, 'last.' The day of a person's death was called his *diem supremum*.

12. **horret** = *odit*, and so can be construed with the infin.; § 163. **refugit**: a true pf. The vs. = 'though my soul shudders, as it always has, at the very thought of those pains.'



- hiberni, vel quae tardis mora noctibus obstet.  
 Ingeminant plausu Tyrii, Troesque secuntur.  
 Nec non et vario noctem sermone trahēbat  
 infelix Dido longumque bibēbat amorem  
 750 multa super Priamo rogātās, super Hectore multa,  
 nunc, quibus Aurorae vēnisset filius armis,  
 nunc, quales Diomedis equi, nunc, quantus Achillēs.  
 'Immō age et ā primā dic, hospes, origine nobis  
 insidiās,' inquit, 'Danaum cāsūsque tuorum  
 755 errōresque tuos, nam tē iam septima portat  
 omnibus errantem terris et fluctibus aestās.'

746. This vs. = 'why the winter nights are so long.' For V.'s interest in natural philosophy see §§ 38, 43.

747. *ingeminant plausu*: variation for *ingeminant plausum*.

748. *nec non et*: as in 707. *vario . . . sermone*: cf. *longo . . . sermone*, 217.

749. *infelix*: cf. *miserae*, 344, 719, said of Dido.

750. *multa super . . . super . . . multa*: for the metr. treatment see § 266. The emphasis is on the repeated *multa*; *super* here = *dē*, 'concerning,' as often in verse and later prose.

751. *Aurorae . . . filius*: Memnon, for whom see 489. *armis*: his armor had been made by Vulcan (§ 284).

752. *Diomedis equi*: Diomedes had horses famed for swiftness, which he had captured from Aeneas. Many have thought a ref. to these horses by Dido most unhappy, as likely to offend her guest by reminding him of something

he might naturally desire to forget. But Aeneas himself, without a trace of shamefacedness, refers in 97 to his encounter with Diomedes. See notes there. The loss of these horses was one phase of Aeneas's sorrows. *quantus* may refer to stature (see on *ingens*, 99), or to prowess, or to both; see on *longam*, 703.

753. *immō*, 'nay,' regularly corrects or amends. Its force here can only be given by a paraphrase; 'Nay, dwell not on the separate points, but tell the whole story.' *age*: cf. *agile*, 627, with n. *ā primā . . . origine*: cf. 372.

754-756. *tuorum*: as in 399. *tuos*, 'your personal.' *nam . . . aestās* in effect = 'for the story is a long one, and so can best be told if you set it forth systematically.' For Dido's knowledge of the story of Troy see 619 ff. The book is skillfully made to end with the expectation of an interesting tale.

## LIBER II

Conticuere omnes intentique ora tenebant.

Inde toro pater Aeneas sic orsus ab alto:

Infandum, regina, iubes renovare dolorem,

Troianās ut opēs et lamentabile regnum

eruerint Danaī, quaeque ipse miserrima vidi

et quorum pars magna fui. Quis talia fandō

Myrmidonum Dolopumve aut dūri mīles Ulixī

temperet ā lacrimis? et iam nox ūmida caelō

praecipitat, suadentque cadentia sidera somnōs.

Sed si tantus amor cāsus cognoscere nostrōs

et breviter Troiae suprēmum audire labōrem,

quamquam animus meminisse horret luctūque refūgit,

1-12. Aeneas begins: 'Painful though the story is, I will tell it.'

1. **conticuere** . . . **tenebant**: the instantaneous pf. pictures the sudden hush, the impf. denotes a lasting state. **ora tenebant**: the direction of their gaze is easily gathered from the context; sc. therefore in *Aenēan conversa*.

3. **infandum**: a strong word (cf. i. 251, l. 525), emphatic also by position. **renovare** = *nārrandō renovāre*, 'to renew by telling'; sc. *mē* as subject; § 214, b.

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by *talia*; the phrase = 'during such narration.'

7. **dūri**, 'ruthless.' The nature of the general gives a hint of that of his soldiers. With **mīles** sc. *quī*, the interrogative adj. **quis** . . . **Ulixī** = 'what man, however hostile to Troy, however unfeeling, if he were to tell,' etc.

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12. **horret** = *ōdit*, and so can be construed with the infin.; § 163. **refūgit**: a true pf. The vs. = 'though my soul shudders, as it always has, at the very thought of those pains.'

- incipiam. Fracti bellō Fātisque repulsi  
 ductōrēs Danaum tot iam lāpentibus annis  
 15 instar montis ecum divinā Palladis arte  
 aedificant sectāque intexunt abiete costās;  
 vōtum prō reditū simulant; ea fāma vagātūr.  
 Hūc dēlēcta virum sortitī corpora fūrtim  
 inclūdunt caecō laterī <sup>cellis</sup> pēnitūsque cavernās  
 20 ingentis uterumque armātō milite complent.  
 Est in cōspectū Tenedos, nōtissima fāmā  
 insula, dives opum, Priamī dum rēgna manēbant,  
 nunc tantum <sup>male</sup> sinūs et statio <sup>male</sup> male fida carinis;  
 hūc sē prōvecti dēsertō in litore cōdunt.

13-39. 'The Greeks, hopeless of taking Troy by force, try strategy. They build a wooden horse, calling it a gift to Minerva, and then pretend to depart forever.'

14. *tot . . . annis*: causal abl. abs. The emphasis is on *tot*; nine full years had passed.

15. *instar . . . ecum*, 'a horse towering mountain-high.' Aeneas's emotion makes him exaggerate. For the gen. with *instar* see A. 359, b; B. 198, 2; G. 373, and R. 1: H. 446, 4. For the spelling *ecum* cf. *secuntur*, i. 185, with n. *divinā . . . arte*: see § 279. For case cf. *procūcibus Austris*, i. 533, with n.

16. *sectā . . . costās*: i.e. they form the sides by making the ribs proper and the planks of fir cross at right angles as the threads of the warp and the woof cross. *intexunt* = 'form by interweaving,' and *costās* is acc. of effect; cf. n. on *stringere rēmōs*, i. 552. For scansion of *abiete* see § 240.

17. *vōtum*: briefly put for *ecum vōtū esse*. For the meaning of the word see on i. 334. Here payment is made to the gods in advance. *ea*: emphatic, 'such is the report that,' etc. Ancient writers say that an inscription on the horse declared it to be a gift to Minerva.

18. *hūc* = *hunc in ecum*; it is further

defined by *caecō laterī*. *dēlēcta virum . . . corpora* = *dēlēctōs virōs corporibus validis*; see on *māgnōrum . . . suum*, i. 634. *sortitī* here merely = 'having selected.' There can be no ref. to the use of lots; one could not choose *dēlēcta . . . corpora* in that way.

19. *caecō laterī* = *in caecum latus* (§ 122), 'into the secret depths of its side.'

20. *milite*, 'soldiery'; for the sing. see § 172.

21, 22. *in cōspectū*: sc. *Trōiae*. Tenedos lay about four miles off the coast. *dives opum*: as in i. 14. *dum . . . manēbant*: cf. *dum rēs stetit Ilia rēgnō*, i. 268. The pl. *rēgna* is metr. convenient.

23. *sinus*, 'a bay'; see on *inque . . . reductōs*, i. 161. *statio*: see Vocab. Here, helped by *carinis*, it = a 'roadstead.' *male . . . carinis*, 'none too safe for ships.' *male* is often used with adjs., in the sense of 'poorly,' 'wretchedly.' It negatives adjs. of complimentary sense, intensifies those of uncomplimentary meaning. *carinis* here = *nāvibus*; see § 188. Cf. the Eng. 'a fleet of twenty sail.'

24. *prōvecti*: see on *quā vectus Abās*, i. 121. *dēsertō*: the change in the fortunes of the island was already begun. Its inhabitants, no doubt, were

Nōs ābiisse ratī et ventō petiisse Mycēnās. 25  
 Ergo omnis longō solvit sē Teucra iūctū:  
 panduntur portae; iuvat ire et Dōrica castra  
 dēsertōsque vidēre locōs litusque relictum.  
 Hic Dolopum manus; hic saevus tendēbat Achillēs;  
 classibus hic locus; hic aciē certāre solēbant. 30  
 Pars stupet innūptae dōnum exitiāle Minervae  
 et mōlem mirantur equī; primusque Thymoetēs  
 dūci intrā mūrōs hortātur et arce locārī,  
 sive dolō seu iam Trōiae sic fāta ferēbant.  
 At Capys et quōrum melior sententia menti 35  
 aut pelagō Danaum insidiās suspectaque dōna  
 praecipitāre iubent subiectisque ūrere flammīs

Trojans, who had removed to Troy when the siege began.

25. *ratī*: sc. *sumus*. As subject of the infin. sc. *eōs* = *Danaōs*. *Mycēnās*: as in l. 650.

27. *panduntur portae*: the gates were of course closed in times of war and siege. *ire* = *exire* (sc. *urbe*); cf. *il* = *exit*, l. 246. As subject of *ire* and *vidēre* sc. *eōs* = *Trōiānōs*, easily derived from *omnis* . . . *Teucra*, 26. *Dōrica*, 'Grecian.' The Gk. race was divided into Ionians, Aeolians, and Dorians. The adj. *Dōricus* is rare in V., and is used here, probably, merely for the sake of variety; see § 181.

29, 30. *hic . . . hic . . . hic . . . hic*: we are to think of the Trojans as pointing out to one another these famous spots. *tendēbat*: sc. *tentōria* (l. 469), 'used to tent.' *classibus*: the Gk. force consisted of contingents and fleets from many separate states (§ 51). *locus*: the vessels had been drawn up on shore; see on *subducere*, l. 551. *solēbant*: sc. *Grāi* or *Danaī*, not *classēs*. The vs. gives two points: (1) the place where the vessels had been beached; (2) the place where the land battles had been fought.

31. *stupet* = *admiratur*, 'gazed bewildered at,' and so takes an acc.; cf.

§§ 129, 130. *innūptae*: the Athenians called Pallas (Minerva) *Parthenos*, 'the Maiden,' and her temple the Parthenon. *dōnum* . . . *Minervae*, 'gift to Minerva.' The gen. is obj. The Greeks had offended Minerva by carrying off her statue from Troy's citadel. They now gave it out that the horse was meant as a substitute for this statue. This would seem to the Trojans a natural proceeding; hence the success of the Gk. scheme to get the horse and its occupants into the city. *exitiale*: sc. *Trōiānis*. The adj. fits Aeneas's feelings as he tells his story, not those with which the Trojans first saw the horse.

32. *mōlem mirantur*: cf. *miratur mōlem*, l. 421. Note the pl. with the coll. noun *pars* after the sing. in *stupet*; similar shifts are common.

33, 34. *dūci . . . locārī*: for the infin. see § 167. *dolō*: sc. *hortatur* from the preceding vs. Thymoetes had a grudge against Priam, and so might naturally be suspected of helping Priam's enemies. *iam*, 'at last'; see on *iam* . . . *audēlis*, l. 133. *ferēbant*, 'were setting that way'; sc. *sē*, and see § 139.

37. *subiectisque*: we should say 'or,' etc., since 36, 37 contain two dis

- aut terebrāre cavās uterī et temptāre latebrās.  
 Scinditur incertum studia in contrāria vulgus.
- 40 Primus ibi ante omnis māgnā comitante catervā  
 Lāocoön ārdēns summā dēcurrit ab arce  
 et procul: 'Ō miserī, quae tanta insānia, cīvēs?  
 Crēditis āvectōs hostīs aut ūlla putātis  
 dōna carēre dolīs Danaum? sic nōtus Ulixēs?
- 45 Aut hōc inclūsī lignō occultantur Achivī,  
 aut haec in nostrōs fabricāta est māchina mūrōs  
 inspectūra domōs ventūraque dēsuper urbī,  
 aut aliquis latet error; equō nē crēdite, Teucrī.  
Quidquid id est, timeō Danaōs et dōna ferentīs.
- 50 Sic fātus validīs ingentem viribus hastam

tinct plans for the destruction of the horse. *-que* and *et* may often be thus rendered. With *subiectis* sc. *eis* = *in-sidiis dōnisque*. We may render by 'consuming.'

38. *terebrāre* and *temptāre*, 'probe,' are parts of the one process; hence they are properly joined by *et*. In *suspecta*, 36, and in 38, as in 18-20, Aeneas speaks with the knowledge of after days.

39. *scinditur* . . . *vulgus*: freely, 'uncertainty reigns among the crowd and men array themselves eagerly on either side.' *studia*: here 'opinions zealously held'; see § 176.

40-56. 'Laocoön, priest of Neptune, declares that the horse cloaks some scheme of the Greeks.'

40. *ibi*, 'at this (critical) moment,' when a very little would determine the action of the crowd.

42. *procul*: sc. *clūmat*; see § 216.

43. *āvectōs* (*esse*): cf. *prōvecti*, 24. *ūlla*: *ūllus* and *quisquam* are used in sentences directly or indirectly neg. The answer to the questions in 43, 44, is neg.; hence the questions = neg. assertions or commands.

44. *dōna* . . . *Danaum*, 'gifts made by Greeks (to Trojans).' Since the

Greeks gave the horse to Minerva as a deity of Troy (see on *dōnum* . . . *Minervae*, 81), Laocoön may fairly speak of them as giving it to the Trojans themselves. He is speaking against the proposal of 33, and for those of 36-38. *Ulixēs*: to Laocoön all Greeks are tricksters; to V. Ulixes is the embodiment of guile. In the Homeric age trickery was not reprehensible; Homer everywhere praises Ulixes. But V., the poet of the Trojans and their descendants, the Romans, naturally views him with different feelings.

45. *hōc* . . . *lignō*: contemptuous, 'this lump of wood.' *lignō* may = *in lignum* (§ 122), or may be local or instr. abl.

47. *inspectūra* . . . *ventūra*: the fut. prtēpl. often thus expresses purpose, esp. in poetry and later prose. V. has in mind the attacking towers so often mentioned by Caesar. *urbī*: dat. of personal interest (disadvantage).

48, 49. *error*: here that which causes error, 'mischief,' 'trick'; § 186. *nē crēdite*: for this form of prohibition see § 156. *timeō* . . . *ferentīs*: a much quoted phrase, in the sense that an enemy's gifts are to be viewed with suspicion. *et* = 'even.'

in latus inque feri curvam compāgibus alvum  
contorsit. Stetit illa tremēns, uterōque recussō  
insonnēre cavae gemitumque dedēre cavernae.

Et si fāta deum, si mēns nōn laeva fuisset,  
impulerat ferrō Argolicās foedāre latebrās,

55

Trōiaque nunc stāret, Priamīque arx alta manērēs.

✓ Ecce manūs iuvenem intereā post terga revinctum ✓

pāstōrēs māgnō ad rēgem clāmōre trahēbant

Dardanīdae, quī sē ignōtum venientibus ultrō,

60

hōc ipsum ut strueret Trōiamque aperiret Achivīs,

obtulerat, fidēs animī atque in utrumque parātus,

seu versāre dolōs seu certae occumbere mortī.

Undique visendi studiō Trōiāna iuventūs

circumfusa ruit, certantque inlūdere captō.

51. *curvam* . . . *alvum*: freely, 'the jointed arch of its belly'; *compāgibus* is instr. abl. or abl. of spec. For the word see I. 122, I. 293.

52. *stetit*: sc. *in alvō*. *uterō* . . . *recussō*: causal abl. abs., 'because the womb was shaken' by the force of the blow. The prefix in *recussō* does not = 'back' or 'again,' as usual, but merely intensifies (as *con-* often does) the meaning of the verb, which is connected with *quatiō*.

53. *cavae* is pred. to *insonnēre*, 'rang hollow.' *gemitum* . . . *dedēre* (see § 202) explains *insonnēre*. This vs. is onomatopoeitic; § 224.

54. *si fāta deum*: sc. *nōn laeva fuissent*. *deum* is subj. gen., 'ordained by the gods.' *laeva* = 'adverse,' with *fāta*; with *mēns* it = 'warped.'

55. *impulerat*: after 54, a cond. contrary to fact, we should expect the plpf. subj. The indic. here strongly emphasizes the inevitable certainty of a given result, had the proper conditions been realized. The indic. is esp. common in periphrastic expressions made up of *sum* and either the gerundive or the fut. act. ptcl. *foedāre*: for the infin. with *impulerat* cf. I. 9, 10.

56. *arx*: vocative. For the apostrophe as a token of emotion see on *is* . . . *Teucrum*, I. 555.

57-76. 'Trojan shepherds now appear with a Greek prisoner. We bid him give an account of himself'

57. *manūs* . . . *revinctum*: for constr. see § 137; for the expression cf. *centum* . . . *tergum*, I. 295, 296.

59. *ignōtum* belongs in thought with *iuvenem*, 57. Latin often places in the rel. cl. a word which really modifies the antec. esp. when the antec. has another modifier. *venientibus*: with *obtulerat*, 61. When the gates were opened (27), the shepherds had set forth with their flocks. See § 225.

60. *hōc ipsum*: i.e. to be brought into Troy and so to get a chance to tell his plausible story. *strueret*: *struō*, like *mōlior*, is used of difficult tasks. -que, 'and as a result'; § 199.

61. *animi*: for the case see § 148. *utrumque* is explained by 62.

62. *versāre*, 'ply,' 'work out'; lit., 'shuffle.' The suggestion is of carrying one's point by trying scheme after scheme. *occumbere mortī*: cf. *occumbere* alone in this sense, I. 97.

64. *circumfusa* is a middle, 'stream

- 65 Accipe nunc Danaum insidiās et crimine ab unō  
disce omnis.  
Namque ut cōspectū in mediō turbātus inermis  
cōstitit atque oculis Phrygia agmina circumspexit,  
'Heu, quae nunc tellūs,' inquit, 'quae me aequora possunt  
70 accipere? aut quid iam miserō mihi dēnique restat,  
cui neque apud Danaōs ūsquam locus, et super ipsi  
Dardanidae infēnsi poenās cum sanguine poscunt?'  
quō gemitū conversi animi compressus et omnis  
impetus. Hortāmur fārī, quō sanguine crētus  
75 quidve ferat; memoret, quae sit fidūcia captō.  
Ille haec dēpositā tandem formīdine fatur:  
'Cuncta equidem tibi, rēx, fuerit quodcumque, fatēbor  
vēra,' inquit, 'neque mē Argolicā de gente negābō;

ing round'; § 171. **certant**: sc. *inter se*. The pl. *certant* suggests the action of numerous individuals, the sing. *ruit* expresses the act of the whole body of *iuvēnēs* in hastening from every side as a unit; cf. n. on *mōlem mirantur*, 32. **insidiere**: with *certant*; see § 164. **captō**, 'the captive'; the prtcl. = a noun.

65. **insidiās**: cf. *dic* . . . *insidiās*, l. 753. **crimine**: properly 'charge,' but here 'crime,' 'guilty act.'

66. **disce omnis**: i.e. learn the nature of the whole Gk. race.

67. **cōspectū**, properly 'sight,' 'vision,' is used here of those who exercise sight or vision, 'the onlookers.' **turbātus**: his emotion is a pretence; cf. *fidēna animi*, 61. **inermis** is full of pathos. The Trojans were doubtless armed as Laocoön was (50); at any rate they were numerous and his foes.

69, 70 **nunc** and **iam** are rightly used; see on *iam* . . . *audētis*, l. 133, 134. Further, *iam* and *dēnique* strengthen each other; *dēnique* more often = 'finally,' as preachers or lecturers use that word.

71. **cui** . . . **locus**: sc. *est*. After *et* sc. *quem*. A rel. pron. is seldom repeated in a different case form from that

in which it has occurred in the sentence. **ipsi**, 'even'; the Trojans ought to be friendly to one hated by the Greeks.

72. **infēnsi** = an adv., 'relentlessly.' **cum sanguine** = *et sanguinem*. *cum* with the abl. often = *et* with a case parallel to that just used.

73, 74. **omnis impetus**, 'every (act of) violence.' **fārī**: for the infin. after *hortor* cf. *dūcī* . . . *locārī*, 33, with n. **crētus**: a dep. prtcl. of *crēcō*; see B. 114, esp. 2. With *crētus* sc. *sit*, and see on *viris*, l. 517.

75. **quidve ferat**, 'what his errand is,' represents *quid fers* of the O. R. **memoret**: subj. in O. O., representing an imp. of the O. R. The Trojans said: *Fere quō sanguine crētus (eis)*. **Quidve fers? Memorū quae sit fidūcia tibi captō**. **captō** (sc. *ei*) is a prtcl.; contrast *captō*, 64.

77-104. 'Sinon's story. "I am a Greek. When Ulixes compassed the death of Palamedes, my kinsman, I swore vengeance against him. He in turn sought my ruin."'

77. **fuerit quodcumque**: the fut. pf. gives a force like 'whatever I shall find to have been the result.'

78. **vēra** = an adv.; for position see § 208.

hōc primum; nec, sī miserum Fortūna Sinōnem  
 finxit, vānum etiam mendācemque improba finget. 80  
 Fandō aliquod sī forte tuās pervēnit ad auris  
 Bēlīdae nōmen Palamēdis et incluta fāmā  
 glōria, quem falsā sub prōditiōne Pelasgī  
 insontem infandō indicio, quia bella vetābat,  
 dēmīsere necī, nunc cassum lūmine lūgent, 85  
 illi mē comitem et cōsanguinitāte propinquum  
 pauper in arma pater primīs hūc mīsīt ab annīs.  
 Dum stābat rēgnō incolumis rēgumque vigēbat  
 conciliis, et nōs aliquod nōmenque decusque  
 gessimus; invidiā postquā pellācis Ulixī 90  
 (haud ignōta loquor) superis concessit ab ōrīs,

79. **hōc primum**: sc. *fatēbor*. **Sinōnem** = *mē*; see on *Iūnōnis*, 1. 48.

80. **improba**, 'shameless though she is,' emphatic by position, like *dea*, 1. 412; see n. there. **improbus** often describes persons or things as utterly lacking in moderation and respect for the rights of others. **finget**: a fine verb here, since it is properly used of the potter who molds the clay at his own will.

81. **fandō**, 'as men talked'; lit., 'through talk'; a gerund in instr. abl.

82. **nōmen**, 'mention.' With *sī* . . . *nōmen* cf. *sī* . . . *ut*, 1. 375. **incluta fāmā**, 'spread abroad by the voice of fame.'

83. **falsā sub prōditiōne**, 'swayed by misleading information,' *sub*, 'under cover of,' suggests treachery, underhand work; a common use, esp. in compound verbs. For this sense of *prōditiōne* cf. *memoriae prōdere* = 'to hand down,' 'to state.'

84. **insontem infandō indicio**: the allit. helps to express Sinon's indignation. **infandō indicio**: his enemies hid a letter and some money in his tent and then used them, when discovered, as evidence of his guilt, saying that they had come from Priam. In *quem* . . . *indicio* . . . *necī*, V. suggests indirectly that Palamedes was tried by the whole Gk.

force, and formally condemned to death; § 225.

85. **necī** = *ad necem*; § 123. **nunc**: advers. asynd. as in 1. 240. **lūmine**: abl. of separation with *cassum*; cf. the abl. with *carere*, 44.

86. **illi** begins the apod. to the *sī* cl., 81-85; it is dat. with *comitem*. See on *cui*, 1. 314.

87. **pauper** = *quod pauper erat*. Sinon is apologizing to the Trojans for his presence in the ranks of their foes. **primīs . . . ab annīs**: freely, 'in my tender youth'; the phrase = 'I was too young to be responsible.' In expressions of time and place Latin often uses *ā* or *ab* where we should expect *in*; cf. *ā pueris*, 'in childhood,' *ā tergō*, 1. 186.

88, 89. **dum . . . vigēbat**: sc. *Palamēdis*; cf. *Priamū dum regna manēbant*, 22. **rēgum . . . conciliis**: the council of war, consisting of the leaders of the several contingents. **et nōs**, 'I also.'

90. **pellācis**, 'that prince of schemers.' Sinon speaks of Ulixes as his Trojan hearers would; see on *Ulixēs*, 44.

91. **superis . . . ab ōrīs**, 'from this upper clime.' *superus* is often applied to persons and things still in the upper world of light and life; so *inferus* is used of things in the underworld of darkness and death.



- adflctus vitam in tenebris luctūque trahēbam  
 et cāsum insontis mēcum indignābar amīcī.  
 Nec tacuī dēmēns et mē, fors sī qua tulisset,  
 95 sī patriōs umquam remeāssem victor ad Argōs,  
 prōmīsī ultōrem et verbīs odia aspera mōvī.  
 Hinc mihi prīma malī lābēs, hinc semper Ulixēs  
 crīminibus terrēre novīs, hinc spargere vōcēs  
 in vulgum ambiguās et quaerere cōnsciūs arma.  
 100 Nec requiēvit enim, dōnec, Calchante ministrō,—  
 sed quid ego haec autem nēquīquam ingrāta revolvō  
 quidve moror, sī omnīs ūnō ōrdine habētis Achīvōs  
 idque audire sat est? iam dūdum sūmite poenās;  
 hōc Ithacus velit et māgnō mercentur Atrīdae.  
 105 Tum vērō ārdēmus scītārī et quaerere causās,

92. *adflctus*: lit., 'dashed down,' i.e. from the high estate hinted at in 89.

93. *mēcum*, 'in my secret soul'; cf. *accum*, I. 221.

94, 95. *et* = 'but.' After a neg. cl. *et* and *-que* may often be so rendered. *tulisset*, 'offered'; sc. *se* and cf. *fūta ferēbant*, 34, with n. *tulisset* and *remeāssem* are in O. O., dependent on *prōmīsī*, 96. Sinon said to himself: *fors sī quatulerit, sī . . . remeārō, ultor erō*. *Argōs*: see on *Argis*, I. 24; here it = *Graeciam*. Sinon hailed from Euboea.

96. *ultōrem*: in the pred. with *mē* (94) . . . *prōmīsī*; lit., 'I promised myself (as) an avenger,' i.e. I swore to be his avenger. In prose we should have *prōmīsī mē ultōrem fore*.

97. *lābēs*, 'avalanche'; the word is used esp. of the collapse of houses or the settling of the earth.

98, 99. *crīminibus*, 'charges'; see the n. on *crimine*, 65. *spargere* . . . *ambiguās*: note the figure. Ulixes is a sower; the seed he scatters is slander, the rabble is the ground in which he plants. For the infinitives in 98, 99 see § 137. *vulgum*: here masc., a rare use. *quaerere* . . . *arma*: a fig. expression for 'went to extremes.' *cōnsciūs*, 'con-

scious (of his guilt),' gives the cause of *quaerere*.

100. *enim*, 'indeed'; see on *sed enim*, I. 19.

101. *sed . . . autem* is pleonastic, since both words have advers. force. The phrase comes from the older, more colloquial Latin in which such pleonastic combinations are common. *ingrāta*, 'without interest'; sc. *vōbīs*.

103. *id*: i.e. that one is a Gk. *iam dūdum . . . poenās*: *iamdūdum* refers to the past, and so ought not to be joined to a pres. imp., which invites to an action yet to be done. This lack of logic gives weight to the phrase. Sinon is, or pretends to be, a sorrow-stricken man, only too eager to die; he is not a grammarian. His cry suggests: 'Slay me: ye should have done so long ago.'

104. *Ithacus*: Ulixes. *velit . . . mercentur*: cond.; the prot. is contained in *hōc* which = *sī hōc feceritis*. *māgnō*: sc. *pretiō*.

105-144. 'We bid him speak further. He details the scheme whereby Ulixes had sought to work his ruin.'

105. *causās*: i.e. the explanation of the strong statement of 104. V. does not

ignāri scelerum tantōrum artisque Pelasgae.

Prōsequitur pavitāns et fictō pectore fātūr:

56 — Saepe fugam Danaī Trōiā cupiēre relictā  
mōliri et longō fessī discēdere bellō

(fēcissentque utinam!), saepe illōs aspera ponti 110

interclūsit hiems et terruit Auster euntīs;

praecipuē, cum iam hīc trabibus contextus acernīs

stāret ecus, tōtō sonuērunt aethere nimbī

Suspēnsī Eurypylum scītantem ōrācula Phoebī  
mittimus. isque adytīs haec trīstia dicta reportat: 115

“Sanguine plācāstis ventōs et virgine caesā,

cum primum Īliacās, Danaī, vēnistis ad ōrās;

sanguine quaerendī reditūs, animāque litandum

Argolicā.” Vūlgī quae vōx ut vēnit ad aurīs.

obstipuēre animī, gelidusque per īma cucurrit 120

ossa tremor, cui fāta parent, quem poscat Apollō.

say directly that any questions are put to Sinon; see § 225.

107. *prōsequitur*: intrans., ‘proceeds,’ a very rare use. *pavitāns* marks the result of the emotion of 101-104; cf. *turbātus*, 67. *fictō pectore*: modal abl., ‘hypocritically.’

108-110. *saepe* . . . *saepe*: the placing of *saepe* at the head of the two clauses brings out their real connection, thus: ‘often they sought, but as often,’ etc. *fugam* . . . *mōliri*: much stronger than a simple *fugere*. See on *mōliri*, l. 564. *fēcissent* . . . *utinam*: see on *utinam* . . . *adforet*, l. 575, 576.

111. *interclūsit*: sc. from sailing. *hiems*: here ‘storminess,’ ‘inclemency.’ *Auster*: here in its strict sense; the south wind would be in the very teeth of voyagers seeking to make Greece from Troy. In Homeric days ships could make little progress against head winds. After the Gk. ships had assembled at Aulis in Euboea head winds for days prevented their departure for Troy. *euntīs*, ‘as they sought to go’; conative pres. See on *arcēret*, l. 300.

112. *acernīs*: contrast *abiete*, 16. Both are simply poetic ways of saying ‘wooden.’ ‘wood’; see § 190.

114. *scītantem*: lit., ‘as one (in the act of) consulting,’ but virtually expressing purpose; the supine *scītātum*, or a future prtepl., might have been used. *ōrācula Phoebī*: the oracle at Delphi; see § 281.

116. *virgine caesā*, ‘by the slaying of a maiden.’ The main thought is in the prtepl.; see on *mōtōs* . . . *fluctūs*, l. 135. The Greeks could not leave Aulis (see end of n. on *Auster*, 111) till they had appeased the gods by the sacrifice of Iphigenia, daughter of Agamemnon.

118, 119. *sanguine*: cf. *sanguine*, 116. The repetition gives the same effect as that of *saepe*, 108-110, ‘As by blood, so by blood.’ *reditūs*: for pl. see § 178. *animā* . . . *Argolicā*: i.e. ‘to sacrifice successfully, you must offer up a Grecian life.’ *Argolicā*: emphatic by position; § 206.

120, 121. *gelidus* . . . *tremor*; cf. *frigore*, of fear, l. 92. *īma*: as in l. 84. l.

- Hic Ithacus vātem māgnō Calchanta tumultū  
 prōtrahit in mediōs; quae sint ea nūmina divum  
 flāgitat. Et mihi iam multī crūdēle canēbant  
 125 artificis scelus et tacitī ventūra vidēbant.  
 Bis quīnōs silet ille diēs tēctusque recūsāt  
 prōdere vōce suā quemquam aut oppōnere mortī.  
 Vix tandem māgnis Ithacī clāmōribus āctus  
 compositō rumpit vōcem et mē dēstinat ārae.  
 130 Adsēnsēre omnēs et, quae sibi quisque timēbat,  
 ūnius in miserī exitium conversa tulēre.  
 Iamque diēs infanda aderat; mihi sacra parārī  
 et salsae frūgēs et circum tempora vittae.  
 Ēripuī, fateor, lētō mē et vincula rūpī

125. **ossa:** see on *ossibus*, i. 660. **parent** . . . **poscat:** subj. in question dependent on *tremor*, which suggests the idea of anxious and fearful questioning. *fāta* = *mortem, exitium*; *parent* is a delib. subj. (see on *crēdant*, i. 218). Its subject is the Greeks in general, but is purposely left indefinite. Men shrink from naming those who are to cause the death of another.

122. **Ithacus:** cf. 104.

123. **nūmina:** lit., 'wills'; we should say, 'intimations of the will.'

124. **canēbant,** 'were prophesying'; *canō* gains this meaning from the fact that originally prophecies were delivered in verse.

125. **artificis:** see on *pellūcis*, 90. The juxtaposition with *scelus* shows in what Ulixes was a craftsman. **et:** we should expect *aut*; but see on *subiective*, 37. Instead of *multi* . . . *vidēbant* we ought to have *alii* . . . *canēbant*, *alii* . . . *vidēbant*, i.e. 'some openly told of, others silently foresaw.' V. has, however, combined the two *alii* into *multi*, and then united the verbs of their respective clauses by *et*. **ventūra:** see on *futūrae*, i. 712.

126. **bis quīnōs:** see on *bis dēnis*, i. 881. **ille** = Calchas. **tēctus,** 'keeping his tent.'

127. **vōce suā:** i.e. by any utterance of his own, as distinguished from the command of the oracle.

128. **vix tandem:** a favorite phrase with V.; in like sense we find in prose *tandem aliquandō*.

129. **compositō:** for case see on *foedere certō*, i. 62. In prose we should have *ē* or *dē* *compositō*. **rumpit vōcem,** 'he breaks into speech'; lit., 'he makes speech break forth,' *vōcem* being acc. of effect, § 128.

130. **timēbat:** note the tense, 'once feared.'

131. **conversa tulēre,** 'they bore, now that they were turned to (i.e. brought to bear on).'  
*timēbat*, 130, and *tulēre* gain force each from the other; *timēbat* = 'found unbearable,' even in thought, *tulēre* = 'cheerfully bore.'  
Sinon speaks in bitter sarcasm.

132. **parārī:** for infin. see § 157.

133. **salsae frūgēs:** the salted meal which prior to the sacrifice was sprinkled on the victim's head. *frūgēs* is used as in i. 178.

134. **fateor** seems strange, until we reflect that Sinon represents himself as a sacrificial victim, offered to the gods, in obedience to the divine command, 116-118; he had, therefore, no right to attempt an escape. **vincula:**

limōsōque lacū per noctem obscūrus in ulvā 135  
 dēlituī, dum vēla darent, sī forte dedissent.  
 Nec mihi iam patriam antīquam spēs ūlla videndi  
 nec dulcīs nātōs exoptātumque parentem,  
 quōs illi fors et poenās ob nostra reposcent  
 effugia et culpam hanc miserōrum morte piābunt. 140  
 Quod tē per superōs et cōnscia nūmina vēri,  
 per sī qua est quae restat adhūc mortālibus ūsquam  
 intemerātā fidēs, ōrō, miserēre labōrum  
 tantōrum, miserēre animī nōn digna ferentis.'  
 His lacrimis vitam damus et miserēscimus ultrō. 145  
 Ipse virō primus manicās atque arta levārī  
 vincla iubet Priamus dictisque ita fātur amicīs:  
 'Quisquis es, āmissōs hinc iam oblīvīscere Grāiōs;

Sinon was bound as victims were before the altar.

135. *obscurus*, 'so that I was concealed'; see § 193.

136. *dēlituī*: a strong verb, 'to skulk,' used esp. of beasts, serpents, etc. It harmonizes with the tone of *ēripui* . . . *mē*, 134. *dum* . . . *dedissent*: O. O. dependent on *dēlituī*. Sinon's thought was: *Dēlitēscam dum* ('until') *vēla dent et forte dederint*. Sinon might well doubt whether they would depart; his own escape had prevented the fulfillment of the condition necessary to such departure, as stated in 116-119.

138. *nātōs*, 'my children,' adds to the pathos, but is inconsistent (§ 49) with *primis* . . . *ab annis*, 87.

139. *fors et* together = 'perchance.' The phrase is a survival from the days when parataxis (§ 218) was the rule. *fors et reposcent* thus = *fors (est) et reposcent*, 'there is a chance, and,' etc., instead of 'there is a chance that.'

140. *culpam*: see on *fateor*, 134, *dēlituī*, 136. *hanc* = *meam*, as in 1. 98.

141. *quod*: often used idiomatically in entreaties like Eng. 'but.' In such cases it is really the rel. pron. with its

antec. implied in the context: here the antec. is to be got from Sinon's whole speech, esp. 134-140. *quod* thus = 'as to all of which.' *tē*: with *ōrō*, 143. Note the sing. Sinon is talking to Priam; see 77. *superōs*: as in 1. 4.

142, 143. *per* governs the cl. *sī* . . . *fidēs*; Sinon is speaking rhetorically. A simpler expression would be *per fidem sī qua est quae adhūc restat mortālibus ūsquam intemerātā. labōrum*: gen. with *miserēre*. See A. 221, a; B. 209, 2; G. 377; H. 457.

145-198. 'Sinon tells us that the horse is a gift to Minerva and that if we set it in our city we shall win her favor and injure the Greeks.'

145. *ultrō*, 'besides.' The Trojans might out of sheer indifference have suffered Sinon to live.

146, 147. *virō*: dat. of pers. interest (advantage) with *levārī*. A more usual constr. would be *virum manicis* . . . *vinclis levārī iubet*. For the *manicæ* and the *vincla* see 57.

148. *āmissōs* . . . *oblīvīscere* = *amitte et oblīvīscere*; see on *submersā obrue*, 1. 69. The pers. acc. with *oblīvīscor* is rare, the gen. being the ordinary case with words referring to persons.

- noster eris, mihi que haec edissere vĕra rogantī:  
 150 quō mōlem hanc immānis equī statuĕre? quis auctor?  
 quidve petunt? quāe rēligiō aut quāe māchina belli?  
 dixerat. Ille dolis instructus et arte Pelasgā  
 sustulit exūtās vinclīs ad sīdera palmās:  
 'Vōs, aeternī ignēs, et nōn violābile vestrum  
 155 testor nūmen,' ait, 'vōs, ārae ēnsēsque nefandī,  
 quōs fūgī, vittaeque deum, quās hostia gessi:  
 fās mihi Grāiōrum sacrāta resolvere iūra,  
 fās ōdisse virōs atque omnia ferre sub aurās,  
 sī qua tegunt, teneor patriāe nec lēgibus ūllīs.  
 160 Tū modo prōmissis maneās servātaque servēs  
 Trōia fidem, sī vĕra feram, sī māgna rependam.  
 Omnis spēs Danaum et coeptī fidūcia belli  
 Palladis auxiliīs semper stetit. Impius ex quō

149. *noster eris*, 'be one of us.' Cf. Dido's invitation, l. 572-574. The fut. indic. in familiar address (here the superior is speaking to the inferior) often = an imperative. Since *eris* = an imperative, it may be joined to *edissere* by *-que*; see on *dulci adspirāns . . . umbrā*, l. 694.

150. *mōlem . . . equī*: for the expression see on *māgnōrum . . . suum*, l. 634.

151. *rēligiō*, 'sanctity,' 'religious significance.' *quae . . . belli* = *quae rēligiō equī est* ('belongs to') *aut quae māchina belli est ecus?*

152. *arte Pelasgā*: cf. *artis . . . Pelasgae*, 106.

153. *exūtās vinclīs*: an important phrase; he cheats the very men to whom he owed life and liberty.

154. *ignēs*: i.e. of the heavenly oodles.

156. *vittae . . . gessi*: cf. 133.

157. *Grāiōrum . . . iūra*, 'to sever the hallowed rights of the Greeks.' V. thinks of the Greeks as having taken an oath like the Roman *sacramentum*, whereby soldiers swore to be faithful to their general and to one another. Thenceforth the Greeks had *iūra*,

'rights,' in one another, e.g. the right to loyal help.

158. *ferre sub aurās*: i.e. to reveal.

159. *nec*: for position see § 209. Of 157-159 it has been well said: 'Sinon disclaims all obligations as a soldier, as a friend (*ōdisse virōs*), as a colleague and confidant (*sī qua tegunt*) and as a citizen (*patriae, etc.*).'

160, 161. *modo*: as in l. 389. The subjs. here virtually = imperatives. *prōmissis*: implied in *noster eris*, 149. The word is local abl. with *maneās*, as we say, 'abide by your promises.' *servāta . . . Trōia* is voc.; *servāta* is causal in force, 'since you have been yourself preserved, preserve faith (with me),' i.e. extend to me the joy of preservation which you have just experienced. *māgna rependam*, 'I shall make thee a great requital,' i.e. for your good faith; the requital is the information of 162-194.

162. *belli*: obj. gen. with *fidūcia*.

163. *auxiliis*: instr. abl. with *stetit*, which = 'was kept firm'; see on *tēlō*, l. 99. For the pl. see § 178. *ex quō* is balanced by *ex illō*, 169. With both phrases sc. *tempore*.

Tydidēs sed enim scelerumque inventor Ulixēs  
 fātāle adgressī sacrātō āvellere templō 164  
 Palladium, caesis summae cūstōdibus arcis,  
 corripuēre sacram effigiem manibusque cruentis  
 virgineās ausī divae contingere vittās,  
 ex illō fluere ac retrō sublāpsa referri  
 spēs Danaum, frāctae virēs, āversa deae mēns. 170  
 39 Nec dubiis ea signa dedit Tritōnia mōnstris.  
 Vix positum castris simulācrum: ārsēre coruscae  
 lūminibus flammae arrēctis, salsusque per artūs  
 sūdor iit, terque ipsa solō (mīrābile dictū)  
 ēmicuit parmamque ferēs hastamque tremementem. 175  
 Extemplō temptanda fugā canit aequora Calchās  
 nec posse Argolicis excindi Pergama tēlis,  
 ōmina nī repetant Argīs nūmenque redūcant,

164. *sed enim*: as in l. 19.

165. *adgressī* = *cōnātī*, and so can take the infin. *āvellere*. *templō*: within the citadel of Troy.

166. *Palladium*: see Vocab. It is *fātāle*, 'fateful,' because the loss of it meant the loss of the favor of the deity whom it represented; §299. Aeneas refers but briefly to this story, omitting details, as if Dido were fully acquainted with it. V.'s readers knew the story well.

167, 168. *cruentis virgineās*: juxtaposition of contrasts. *virgineās* is a transferred epithet; the fillets are virgin because they are worn by a virgin goddess. See on *innūptae*, 31.

169. *retrō* . . . *referri* defines *fluere*, and definitely suggests the idea of the receding tide. By itself *fluere* might merely = 'disappear,' 'lose permanence.' *ferō* and its compounds in the pass. often = 'move,' 'proceed.'

170. *frāctae* . . . *āversa*: note indic. after hist. infin. in 169; see §157.

171. *ea signa* = *haec rei signa*, i.e. tokens of her hostility to the Greeks. *ea* refers back to *āversa* . . . *mēns*, 170. *Tritōnia*: Pallas; §279.

172. *vix* . . . *ārsēre*: for the parataxis see §230.

173. *lūminibus* . . . *arrēctis*, 'her staring eyes.' *arrēctis* really = 'uplifted' (l. 152), and is applied to the eyes either as (1) raised in fury from the ground (contrast l. 482), or (2) as wide open. In (2) the epithet would apply really to the eyelids. *salsus*: we might say 'real'; the adj. emphasizes the significance of the portent. The statue is apparently alive; it sweats as a living mortal might see §299.

174. *ter*: three was to the Romans a sacred number. *ipsa*, 'unaided.'

176. *canit*: see on *canēbant*, 124.

178. *ōmina nī* . . . *Argis*: i.e. unless they go back to Greece and start afresh. V. is thinking of a Roman custom whereby a general, if bad luck overtook his expedition, returned to Rome to consult the omens afresh, and to begin his operations anew, in hope of better fortune. *nūmen*, 'the favor of heaven.' V. is again thinking of Roman custom. No Roman general would set out till the omens became favorable, i.e. till he had the *nūmen*. By the theft of the Palladium the Greeks lost (163-173)

- quod pelagō et curvis sēcum āvēxēre carinīs.  
 180 Et nunc quod patriās ventō petiēre Mycēnās,  
 arma deōsque parant comitēs pelagōque remēnsō  
 inprōvisi aderunt; ita dīgerit ōmina Calchās.  
 Hanc prō Palladiō monitī, prō nūmine laesō  
 effigiem statuēre, nefās quae trīste piāret.  
 185 Hanc tamen inmēnsam Calchās attollere mōlem  
 rōboribus textīs caelōque ēdūcere iussit,  
 nē recipi portīs aut dūci in moenia posset  
 neu populū antiquā sub rēligiōne tuērī,  
 nam sī vestra manus violāset dōna Minervae,  
 190 tum māgnū exitiū (quod dī prius ōmen in ipsum  
 convertant!) Priamī imperiō Phrygibusque futūrum;  
 sīn manibus vestris vestram ascendisset in urbem,  
 ultrō Asiā māgnō Pelopēa ad moenia bellō  
 ventūram, et nostrōs ea fāta manēre nepōtēs.  
 195 Tālibus insidiis periūrīque arte Sinōnis

the *nūmen* they had brought to Troy. They are seeking now a fresh *nūmen*, in order to renew the attack.

180. *quod* . . . *Mycēnās*, 'so far as their departure . . . is concerned.' For *quod*, 'as to the fact that,' cf. *Caes. B. G. i. 14 quod* . . . *glōriārentur*.

181. *comitēs*: freely, 'to come with them.' See on *nūmen*, 178. *remēnsō*: in pass. sense; see on *Achillē*, i. 312.

182. *ita* goes back to 176-179; 180, 181 contain a side remark. *dīgerit*, 'interprets'; lit., 'marshals,' so as to give them sequence and meaning.

183. *monitī*: sc. *ā Calchante*. *nūmine laesō*, 'the outrage done her divine majesty'; the ptepl. carries the main thought. Cf. *quō nūmine laesō*, i. 8.

184. *nefās* . . . *piāret*: a rel. cl. of purpose. *trīste*: as in i. 238.

185. *tamen* carries us back to *prō Palladiō*, 183; it = 'though this horse is a substitute for the (small) Palladium.' *inmēnsam*: eroleptic; § 193. *mōlem*: as in 150.

186. *rōboribus textīs*, 'interwoven planks of oak.' See on *acernis*, 112.

187. *portīs* . . . *moenia*, 'your gates . . . your city.'

188. *populū* . . . *tuērī*: freely, 'guard the people as of old with the bulwarks of religion.' *sub*, 'under cover of.' The motive of *nē* . . . *tuērī* is set forth in 189-194, esp. 192-194.

189. *sī* . . . *violāset*: 189-194 give Calchas's words in O. O. He said: *sī Trōiāna manus* . . . *violāverit* (indlc.), *tum* . . . *erit*: *sīn ascenderit* . . . *veniet* . . . *manet*. *dōna Minervae*: cf. 31.

191. *convertant*: subj. as in i. 733, 734. *Priamī* . . . *Phrygibus*: Sinon might have said *vestrō imperiō* *vestrōque populō*, but he is quoting Calchas.

192. *sīn*: as in i. 555.

193. *ultrō*, 'actually.' Study this word well in *Vocab.*

194. *manēre*: the pres. is striking after *futūrum*, 191, and *ventūram*, 194; it pictures the certainty of the fut. predicted by the seer. The eye of prophecy

crédita rēs, captīque dolis lacrimisque coāctis,  
quōs neque Tȳdidēs nec Lārissaeus Achillēs,  
nōn annī domuēre decem, nōn mille carīnae.

▲ Hic aliud māius miseris multōque tremendum  
obicitur magis atque inprōvida pectora turbat. 200  
Lāocoön ductus Neptūnō sorte sacerdos  
sollemnis taurum ingentem mactābat ad ārās.  
Ecce autem geminī ā Tenedō tranquilla per alta  
(horrēscō referēns) inmēnsis orbibus anguēs  
incumbunt pelagō pariterque ad litora tendunt, 205  
pectora quōrum inter fluctūs arrēcta iubaeque  
sanguineae superant undās, pars cētera pontum  
pōne legit sinuatque inmēnsa volūmine terga.  
Fit sonitus spūmante salō, iamque arva tenēbant

enables him to see the fut. as if actually materialized before him.

196. *rēs*, 'his narrative.' *captī*... *dolis*: cf. i. 673, with notes.

197. *Tȳdidēs*: cf. i. 96, 97. *Lārissaeus*: properly 'of Larissa,' a town in north Thessaly, but since Achilles came from Phthia in south Thessaly, it must stand by localization (§190) for 'Thessalian.'

198. *mille*: a round number, often used of the Gk. ships before Troy. *carinae*: as in 23.

199-249. 'While Laocoön is sacrificing, two serpents destroy him and his sons. We think his death due to his assault upon the horse, and so with rejoicing bring the monster into our city.'

199. *miseris* (sc. *nōbis*): freely, 'to our trembling eyes.'

201. *ductus*, 'drawn,' i.e. chosen. In 'draft' times we 'draw' men for the army. See on i. 508, esp. on *sorte trahēbat*. Through the lots the gods had indicated Laocoön to be their choice for the priesthood; his death now while he is engaged in his priestly duties shows that by some act he has forfeited the divine favor.

202. *ārās*: of a single altar, as in i. 349, 355.

203. *ecce autem*, 'but lo,' 'when lo.' *autem* marks a change of scene, *ecce* calls attention to the new scene. *geminī*: simply 'two,' as often in poetry. Cf. the use of *duplīcis*, i. 93. *Tenedō*: cf. 21-23. The coming of the snakes from Tenedos symbolized the later coming of the Greeks from the same quarter.

204. *orbibus*, 'coils'; *inmēnsis orbibus* is an abl. of char. *anguēs*: artfully separated from *geminī*, 203, and postponed to a late place in the sentence.

205. *incumbunt*, 'are breasting.'

206. *iubae*: hairy crests are often given to snakes by Gk. and Roman writers.

208. *legit*, 'skims.' Study *legō* carefully in Vocab. *sinuat*... *terga* = an adv. of manner with *legit*; the vs. = 'their hinder parts skim the deep in mighty sinuous folds.' *volūmine*: modal abl., 'in coils.'

209. *fit*: here true pass. of *faciō*, iam, 'presently'; lit., 'already.' The word is often thus used to denote the quick development of events. *arva*: the fields inside the beach.



- 210 *ardentisque oculōs suffecti sanguine et igni*  
*sibila lambēbant linguis vibrantibus ora.*  
*Diffugimus visū exsanguēs. Illi agmine certō*  
*Lāocoōnta petunt, et primum parva duōrum*  
*corpora nātōrum serpēns amplexus uterque*  
 215 *implicat et miserōs morsū depāscitur artūs;*  
*post ipsum auxiliō subeuntem et tēla ferentem*  
*corripiunt spīrisque ligant ingentibus et iam*  
*bis medium amplexī, bis collō squāmea circum*  
*terga datī superant capite et cervicibus altīs.*  
 220 *Ille simul manibus tendit dīvellere nōdōs*  
*perfūsus saniē vittās ātrōque venēnō,*  
*clāmōrēs simul horrendōs ad sīdera tollit,*  
*quālis mūgitus, fūgit cum saucius āram*  
*taurus et incertam excussit cervice secūrim.*  
 225 *At geminī lāpsū dēlūbra ad summa dracōnēs*  
*diffugiunt saevaeque petunt Tritōnidis arcem*

210. *oculōs suffecti*: cf. *oculōs suffūsa*, I. 228.

212. *diffugimus*: the prefix (= *dis*) suggests the scattering of the Trojans. *agmine certō*, 'with course unerring.' *agmen* suggests here (1) the long, trailing bodies of the snakes, which remind one of an army, and (2) the movement of those bodies.

213. *Lāocoōnta*: for form see § 96.

214. *uterque*: note the exact force, 'each of the two.'

216. *auxiliō*: sc. *eis*; see on *excidiō Libyae*, I. 22.

217. *iam*: as in 209.

218. *medium* (sc. *eum*), 'his waist.' *collō*: dat. with *circum* . . . *datī*, which belong together; for the separation see § 211. Note too that *circum* . . . *datī* is a middle, and governs *terga*.

219. *superant*: sc. *eum*, and cf. *superant undās*, 207.

220. *nōdōs* = *spīris*, 217, *orbibus*, 204.

221. *perfūsus* . . . *vittās*: for constr. see §§ 136, 137. Even his priestly character could not save him. *ātrō* . . .

*venēnō*: poison is so called either because of its effect on the body (it often makes the body turn black) or because it works death. The poets apply *ātrō* to all things connected with death.

222. *horrendōs*, 'agonizing'; lit., 'at which one ought to tremble.' This use of the gerundive implies a transitive use of *horreō*; cf. § 130.

223. *quālis mūgitus* (*est*) goes closely with *clāmōrēs*, 222, 'cries like unto the bellowing one hears when,' etc. Note that V. does not directly describe or even mention the actual death of Laocoön and his sons; the best Græco-Roman art, plastic or literary, was unwilling to dwell on painful scenes or themes. See also § 225.

225. *geminī*: as in 203. *dēlūbra* . . . *summa*: the shrines situated on the *summa arx* (41, 166). *dracōnēs*: cf. *serpēns*, 214, and *anguis*, 204.

226. *saevae* . . . *Tritōnidis*: cf. *saevae* . . . *Iūnōnis*, I. 4. With *Tritōnidis* cf. *Tritōnia*, 171. Minerva was esp. interested in the horse; cf. 31.



LAOCOON



sub pedibusque deae clipeique sub orbe teguntur.  
 Tum vērō tremefacta novus per pectora cūctis  
 insinuat pavor, et scelus expendisse merentem  
 Laocoōnta ferunt, sacrum quī cuspide rōbur  
 laeserit et tergō sceleratam intorserit hastam.  
 Dūcendum ad sēdēs simulācrum ōrandaque dīvae  
 nūmina conclāmant.  
 Dividimus mūrōs et moenia pandimus urbis.  
 Accingunt omnēs operī pedibusque rotārum  
 subiciunt lāpsūs et stuppea vincula collō  
 intendunt. Scandit fātālis māchina mūrōs  
 fēta armīs. Puerī circum innūptaeque puellae  
 sacra canunt fūnemque manū contingere gaudent;  
 illa subit mediaeque mināns inlābitur urbī.  
 Ō patria, ō dīvum domus Īlium et incluta bellō  
 moenia Dardanidum! quater ipsō in limine portae

230

235

240

227. **pedibusque**: we should have expected *subque pedibus* . . . *subque orbe*. The order in the text may be due to metrical necessity; besides, classical Latin to some extent avoided joining *-que* to a monosyllabic prep. In statues of Pallas snakes are sometimes found coiled at the feet of the goddess.

229. **insinuat**: intrans., through ellipsis of *sē*; see § 139. **scelus expendisse** is briefly put for *sceleris poenās expendisse*. **merentem** = an adv., 'deservedly.'

230. **rōbur**: cf. *rōboribus textis*, 186.

231. **laeserit** . . . **intorserit**: subj. in causal rel. cl. Laocoön's fate would seem to the Trojans to fulfill Sinon's statement in 189-191. **tergō** . . . **hastam**: cf. *validis* . . . *contorset*, 50-52, noting again V.'s love of variety.

232. **sēdēs**: i.e. the place the gods apparently meant it to occupy.

233. **nūmina**, 'the majesty.' The goddess, of course, is Minerva. **conclāmant**: note force of the prefix, 'they agree in declaring.' Contrast 39. The group of statuary known as the Lao-

coön (see cut) was discovered in Rome in 1506, near the ruins of the Baths of Titus. It stands now in the Vatican.

234. **dividimus mūrōs**: ancient cities had small gateways. Besides, the walls were carried over the gateways. The only way, therefore, to get the huge horse into Troy was to open up the walls, either by enlarging a gate or by making a breach elsewhere. **moenia**: here 'the buildings'; see on i. 264.

235, 236. **accingunt**: sc. *sē*. Contrast *illi sē* . . . *accingunt*, i. 210. **rotārum** . . . **lāpsūs**, 'smoothly gliding wheels'; see on *mūgnōrum* . . . *suum*, i. 634. **collō**: for the abl. see § 140, n.

238, 239. **fēta armīs**: cf. *loca fēta* . . . *Austriis*, i. 51. **puerī** . . . **gaudent**: a fine example of the irony of fate; the Trojans exultingly do the very thing that in a few hours is to work the ruin that nothing else (197, 198) had been able to accomplish.

241, 242. **ō** . . . **Dardanidum**: this outburst is wrung from Aeneas as he thinks how fully warned his country-

- substitit, atque uterō sonitum quater arma dedēre;  
 instāmus tamen inmemorēs caecique furōre  
 245 et mōnstrum infēlix sacrātā sistimus arce.  
 Tunc etiam fātis aperit Cassandra futūrīs  
 ōra dēi iussū nōn umquam crēdita Teucrīs;  
 nōs dēlūbra deum miserī, quibus ultimus esset  
 ille diēs, fēstā vēlāmus fronde per urbem.  
 250 *[*Vertitur intereā caelum, et ruit Ōceanō nox  
 involvēns umbrā māgnā terramque polumque  
 Myrmidonumque dolōs; fūsi per moenia Teucri  
 conticuēre; sopor fessōs complectitur artūs.  
 Et iam Argiva phalanx instructis nāvibus ibat  
 255 ā Tenedō tacitae per amica silentia lūnae  
 litora nōta petēns, flammās cum rēgia puppis  
 extulerat, fātisque deum dēfensus iniquis

men were and how blindly they ignored all hints of danger. *portae*: the breach was made at one of the gates; see on *dividimus mūrōs*, 234.

243. *substitit*, 'stuck fast.' Mere stumbling on a threshold was ominous. *uterō . . . dedēre*: cf. and yet contrast *uterō . . . cavernae*, 52.

245. *mōnstrum*: see Vocab. The horse is a *mōnstrum* (1) because it is of enormous size, (2) because it was ominous of evil to the Trojans. Read §§ 308, 309. *infēlix sacrātā*: juxtaposition of contrasts; the last place in the world for an *infēlix mōnstrum* is an *arx sacrāta*.

246. *fātis . . . futūrīs*: briefly put for 'with utterance of fates,' etc.; instr. abl.

247. *dēi*: Apollo, whom Cassandra had offended. He could not take back the prophetic power which he had given her, but he decreed that her prophecies should never be believed. *crēdita*: since *crēdō* takes a dat., i.e. is not a fully trans. verb, it ought not to be used pers. in the pass., as it is here. The Romans, however, found this misuse convenient.

248. *quibus . . . esset*, 'though,'

etc. For the subj. in advers. rel. clauses see A. 320, e; G. 634; H. 593, 2.

249. *fronde*: coll. sing.; cf. *milite*, 20.

250-267. 'That night, while all in Troy are asleep, the Gk. fleet returns from Tenedos. Sinon opens the horse, and lets out the warriors shut therein. These open the gates to others from the ships.'

250. *vertitur*: a reflexive middle; § 153. The heavens are said to revolve, just as we speak of the sun's movement across the sky. *ruit Ōceanō*: for the opposite thought cf. *nox ūmida caelō praecipitat*, 8.

252. *fusi per moenia*: cf. *fūsi . . . per herbam*, l. 214. The Trojans were caught completely off their guard.

254. *instructis nāvibus*: cf. the common *aciē instructā*.

256. *flammās*: here a fire-signal. Signals by light, beacon fires, and smoke were much used by the ancients. *cum* seems to = *postquam*. *rēgia puppis*, 'the king's ship,' i.e. the ship of Agamemnon. Here *puppis* = 'ship,' as *carinae* does in 23, 179.

257. *fātis . . . deum*: cf. *fata deum*, 54,

inclūsōs uterō Danaōs et pinea fūrtim  
 laxat claustra Sinōn. Illōs patefactus ad aurās  
 reddit ecus, laetique cavō sē rōbore prōmunt  
 Thessandrus Sthenelusque ducēs et dirus Ulixēs  
 dēmissum lāpsī per fūnem Acamāsque Thoāsque  
 Pelidēsque Neoptolemus primusque Machaōn  
 et Menelāus et ipse dolī fabricātor Epēos.  
 Invādunt urbem somnō vinōque sepultam;  
 caeduntur vigilēs, portisque patentibus omnīs  
 accipiunt sociōs atque agmina cōscia iungunt.

261

265

Tempus erat, quō prima quiēs mortālibus aegrīs  
 incipit et dōnō divum grātissima serpit.  
 In somnīs ecce ante oculōs maestissimus Hector  
 vīsus adesse mihi largōsque effundere flētūs,  
 raptātus bigīs, ut quondam, āterque cruentō  
 pulvere perque pedēs trāiectus lōra tumentis,

270

and n. *dēfēnsus*: i.e. from discovery and punishment.

258. *uterō*: sc. *equi*; cf. *uterum* . . . *complent*, 20. *pineā*: contrast *abiete*, 16, *acernis*, 112, *rōboribus*, 186, and *rōbur*, 230, all said of the horse.

259. *laxat* is joined by *-que* (257) to *ibat*, 254; cf. n. on *dehinc* . . . *fātur*, i. 256. Sinon could easily see a signal displayed at Tenedos; cf. 21, with notes.

260. *rōbore*: contrast *pineā*, 258, and see n. there.

261. *dirus Ulixēs*: cf. *dūrī* . . . *Ulixī*, 7.

262. *dēmissum*, 'hanging'; lit., 'lowered.'

263. *primus* ought to = (1) 'first in order of exit,' or (2) 'first in importance,' 'peerless.' To both views objection is made, to (1) that it is extraordinary to mention seventh the man who came out first, to (2) that neither in Homer nor in V. does Machaon play a great part, at least in war. In Homer Machaon is a physician and son of Aesculapius, the god of medicine. Perhaps, therefore, V. calls him 'peerless,' in compliment to his art and his lineage.

265. *sepultam*: an exaggeration for *victam* or *superatam*, used to heighten the pathos. The wine was drunk in connection with the festivities hinted at in 248, 249.

266. *caeduntur vigilēs*: cf. *caesis* . . . *arcis*, 166. *portis* . . . *patentibus*: abl. of the route, 'through,' etc. See § 146.

267. *sociōs*: the force from the ships. *cōscia*, 'confederate'; properly, knowing, as they themselves knew, what was on foot.

268-297. 'As I lie asleep, Hector appears to me in a vision, and bids me fly with the gods of Troy.'

269. *grātissima* = an adv., 'with all its charms.' *serpit* (cf. *serpēns*) well suggests the quiet approach of sleep.

271. *largōs* . . . *flētūs*: cf. *largō* . . . *vultum*, i. 465.

272. *raptātus* . . . *quondam*: briefly put for 'mangled as he was in the days of old after he had been dragged.' Cf. i. 483, 484.

273. *perque* . . . *tumentis*, 'his swollen feet pierced through and

- Ei mihi, quālis erat, quantum mūtātus ab illō  
 275 Hectore, quī redit exuviās indūtus Achilli  
 vel Danaum Phrygiōs iaculātus puppibus ignis,  
 squālentem barbam et concrētōs sanguine crinis  
 vulneraque illa gerēns, quae circum plūrima mūrōs  
 accēpit patriōs ~~ultrō~~ flēns ipse vidēbar  
 280 compellāre virum et maestās exprōmere vōcēs:  
 ‘Ō lūx Dardaniae, spēs ō fidissima Teucrum,  
 quae tantae tenuēre morae? quibus, Hector, ab ōris  
 exspectāte venis? ut tē post multa tuōrum  
 fūnera, post variōs hominumque urbisque labōrēs  
 285 dēfessī aspiciamus! quae causa indigna serēnōs  
 foedāvit vultūs? aut cur haec vulnera cernō?’  
 Ille nihil nec mē quaerentem vāna morātur,  
 sed graviter gemitūs imō dē pectore dūcēns  
 ‘Heu fuge, nāte deā, tēque hīs,’ ait, ‘ēripe flammīs:

through with thongs'; see § 137. *trā-lectus pedēs lōris* would have been simpler. *tumentis* shows that V. thought of Hector as dragged round Troy while still living; dead limbs do not swell from violence.

274. *ei*, 'alas,' commonly construed with a dat. of interest. *illō*, 'the famous,' 'the glorious,' a common meaning of *ille*.

275. *redit*, 'whom I see returning'; hist. pres. Aeneas talks as if he saw Hector returning; cf. n. on *volvūt*, l. 101. *exuviās indūtus*: for constr. see §§ 154, 138. Hector won these spoils by killing Patroclus, while the latter was wearing the arms of Achilles.

276. *Danaum Phrygiōs*: juxtaposition. While Achilles refrained from fighting (see on l. 458) Hector drove the Greeks back to their camp, and set fire to the ships. *puppibus*: dat. of interest, the ships being personified, or dat. = *in puppis*. § 122.

277. *concrētōs*, 'matted'; see on *crētōs*, 74.

278, 279. *vulnera*: received while be-

ing dragged around the walls of Troy. Note the splendid effect obtained by interrupting the description of Hector's sorry plight, as given in 270-273 and 277-279, to dwell on the contrasting picture of his appearance in the full flush of victory and triumph. *ultrō*, 'without waiting for him to speak'; lit., 'of my own motion.'

281. *lūx Dardaniae*: i.e. deliverer or savior of Troy. The figure is that of a beacon light or star, and is common in Latin writers.

282, 283. *tenuēre*: sc. *lūx*. Hector . . . *exspectāte*: for the separation of the parts of the voc. phrase, cf. *servōlla* . . . *Trōia*, 160. *ōris*: as in l. 1. *ut*, in itself simply 'how,' gains from the context the force of *quam libenter*, 'how gladly.'

285, 286. *quae* . . . *cernō*: Aeneas talks as if he had forgotten all about Hector's death.

287. *nihil*: sc. *respondet*. *morātur*, 'heeds.' See Vocab.

288. *graviter* . . . *dūcēns*: cf. *suppirāns* . . . *vōcem*, l. 371, and Eng. 'a long-drawn sigh.' 'to heave a sigh.'

hostis habet mūrōs; ruit altō ā culmine Trōia. 290  
 Sat patriae Priamōque datum; sī Pergama dextrā  
 dēfendī possent, etiam hāc dēfēnsa fuissent.  
 Sacra suōsque tibi commendat Trōia Penātis:  
 hōs cape fātōrum comitēs, hīs moenia quaere,  
 māgna pererrātō statuēs quae dēnique pontō. 295  
 Sic ait et manibus vittās Vestamque potentem  
 aeternūque adytis effert penetrālibus ignem.  
 Diversō intereā miscentur moenia luctū,  
 et magis atque magis, quamquam sēcrēta parentis  
 Anchisae domus arboribusque obtēcta recessit, 300  
 clārēscunt sonitūs, armōrumque ingruit horror.  
 Excitior somnō et summī fastigia tēcti  
 ascēnsū superō atque arrēctis auribus adstō,  
 in segetem velutī cum flamma furentibus Austris  
 incidit aut rapidus montānō flūmine torrēns 305

290. ruit . . . Trōia: a fig. way of saying, 'Troy is utterly lost'; *altō*, by dwelling on the distance through which Troy falls, emphasizes the completeness of its ruin.

291. sat . . . datum (sc. *et tē*): i.e. 'you have done your full duty,' etc. *dextrā* (sc. *manū*) stands for human strength in general.

292. etiam hāc, 'by mine too (even as, were the chance at hand, it would still be by thine).'

293. sacra: emphatic, 'it is her holy rites . . . (not her walls) that Troy,' etc. The Penates and Vesta (§§ 295-298) are evidently represented here by statues or images that could be easily carried; cf., then, § 299.

294, 295. moenia . . . pontō contains a prophecy. See on *ō fortunātū*, etc., i. 437. For the position of *māgna*, 295, see on *ignōtum*, 59. *dēnique*: as in 70.

296, 297. vittās . . . potentem, 'a filleted image of mighty Vesta.' Hector's ghost actually gives to Aeneas the images and the fire.

298-317. 'On awaking I climb to the roof of my house to reconnoiter. I find the city all ablaze. I resolve to make for the citadel, to fight and to die there.'

298. diversō: lit., 'widely sundered,' but best rendered as an adv., 'in diverse quarters,' 'everywhere.' *miscentur*: cf. *misceri* . . . *pontum*, i. 124.

299. sēcrēta, 'apart,' 'out of the beaten paths.'

300. recessit, 'stood back,' lit., 'withdrew,' personifies *domus*.

301. ingruit: sc. *mihi* or *in mē*.

302. summī fastigia tēcti, 'the highest point on the roof.' For a different expression cf. *summa . . . fastigia rerum*, i. 342. Since *fastigia tēcti* is a compact phrase expressing a single idea, it matters not whether *summus* be put with *fastigia* or with *tēcti*.

303. arrēctis . . . adstō: cf. i. 152.

304. furentibus Austris: cf. i. 51: instr. abl. with *incidit* which = *fertur*. 'is borne.' See on *tēlō*, i. 94.

305. montānō flūmine: instr. abl. 'with its mountain-flood.'



- sternit agrōs, sternit sata laeta boumque labōrēs  
 praecipitēsque trahit silvās, stupet inscius altō  
 accipiēns sonitum saxi dē vertice pāstor.  
 Tum vērō manifestā fidēs Danaumque patēscunt  
 310 insidiae. Iam Dēiphobī dedit amplā ruīnam  
 Vulcānō superante domus, iam proximus ārdet  
 Ūcalegōn, Sīgēa ignī freta lāta relūcent.  
 Exoritur clāmorque virum clangorque tubārum.  
 Arma āmēns capiō; nec sat ratiōnis in armīs,  
 315 sed glomerāre manum bellō et concurrere in arcem  
 cum sociīs ārdent animī; furor iraque mentem  
 praecipitant, pulchrumque morī succurrit in armīs.  
 Ecce autem tēlis Panthūs ēlāpsus Achīyūm,  
 Panthūs Ōthryadēs, arcis Phoebīque sacerdos,

306. *sternit . . . sternit*: the repetition serves to tie the clauses closely together; cf. *saepe . . . saepe*, 108-110, *sanguine . . . sanguine*, 116-118, and notes there. *laeta*: often used of crops, 'bounteous.' *boumque labōrēs*: the results of the oxen's toil, rather than the toil itself; cf. § 185.

307, 308. *stupet inscius*: juxtaposition of effect and cause; § 212. *stupet* corresponds to *arrēctis . . . adstō*, 303, and *altō . . . saxi . . . vertice* to *summī . . . tēcti*, 302.

309. *fidēs*: freely, 'truth'; strictly, 'proof,' that which causes faith.

310. *dedit . . . ruīnam*: see § 202, end. *ruīna* in the sing. denotes the actual collapse of anything; the pl. *ruīnae* gives the result of such collapse.

311, 312. *Vulcānō*, 'the fire'; cf. the use of *Cererem*, i. 177, *Bacchī*, i. 215. *iam . . . Ūcalegōn*: a short way of saying, 'the house of Ucalegon, his neighbor,' etc. *Sīgēa . . . relūcent*: *ampa*, 310, paved the way for this statement; the burning of a spacious house produces plenty of light.

313. *exoritur . . . tubārum*: cf. i.

87. Notice that the verb is here of the third conjugation.

314. *arma . . . armīs*: parataxis (§ 218); the vs. = 'frenzied I seize my arms, senseless though such action is.' *nec = et nōn*; the *et* in turn = *et tamen*, as often. With *armīs* sc. *capientiis*, out of *capitō*.

316, 317. *sociīs*: the members of the *manus*, 315. *mentem praecipitant*, 'set my mind awirl', 'dethrone my reason'; *animī* = the 'emotions,' 'heart,' *mēns* = the intellectual powers. *pulchrum . . . armīs*: sc. *esse* with *pulchrum* and *mihi* with *succurrit*. The whole = 'the thought rushes over me that it is glorious to die in *arma*.' *mori in armīs* is subject of *pulchrum (esse)* and the whole phrase *pulchrum (esse) mori in armīs* is subject of *succurrit*.

318-369. 'Learning from Panthus, priest of Apollo, that all is lost, I rush out prepared to die. A few valiant spirits join me.'

318. *ecce autem*: as in 203.

319. *arcis Phoebique* = *Phoebī in arce*; see on *vītūs . . . volentem*, 296.

sacra manū victōsque deōs parvumque nepōtem 320  
 ipse trahit cursūque amēns ad limina tendit.  
 'Quō rēs summa locō, Panthū? quam prēdimus arcem?'  
 Vix ea fātus eram, gemitū cum tālia reddit:  
 'Vēnit summa diēs et ineluctābile tempus  
 Dardaniae. Fuimus Trōes, fuit Īlium et ingēns 325  
 glōria Teucrōrum; ferus omnia Iuppiter Argōs  
 trānstulit; incēnsā Danaī dominantur in urbe.  
 Arduus armātōs mediīs in moenibus adstāns  
 fundit ecus, victorque Sinōn incendia miscet  
 insultāns. Portis aliī bipatentibus adsunt, 330  
 milia quot māgnīs umquam vēnere Mycēnis;  
 obsēdēre illi tēlis angusta viārum

320, 321. *sacra* . . . *deōs* . . . *trahit*: cf. *sacra* . . . *Penātis*, 293, also the notes on 296, 297. Panthus probably gives the images, etc., to Aeneas; see §225. *ipse* strengthens *manū*; the two thus = *suū ipsius manū*. *trahit* fits *nepōtem* better than it fits *sacra* or *deōs*; see on *legunt*, I. 426. The lad can not keep up with his grandfather's wild strides. Panthus, by coming to Aeneas's house, marks the latter out as a recognized leader among the Trojans.

322. *quō* . . . *locō*: i.e. how fares the commonwealth? *rēs* is used as in I. 268. *summa rēs* = *summa salūs rei publicae*, for which cf. Cic. *Cat.* I. §11. *prēdimus*: pf. tense. *quam* . . . *arcem* ('stronghold') = 'where have we made our stand?' That Pergama, the *arx* proper of Troy is lost, is clear from the fact that Panthus, *arcis* . . . *sacerdōs* (319), was in full flight; see §225.

324. *summa diēs*: for meaning see on *suprēmum*, II.

325. *fuimus* . . . *īlium*: i.e. Troy and the Trojans are things of the past; the emphasis is on the tense of the verb forms. The pf. of *sum* is often used in this way; cf. too, n. on *huic* . . . *erat*, I. 343.

326. *ferus* . . . *Iuppiter*: cf. *saevae Triōnidis*, 226, *saevae* . . . *Iūnōis*, I. 4, and *nōn aequae Palladis*, I. 479.

327. *incēnsā*: as in I. 727. *dominantur*, 'are lords and masters'; a strong verb, since *dominus* suggested to the Romans the thought of master and slaves. Cf. *dominābitur*, I. 285.

328. *armātōs mediīs*: juxtaposition of contrasts. The last place for armed (Greeks) is the heart of Troy. Cf. n. on *infelix sacratū*, 245.

329. *incendia miscet*, 'spreads fire and confusion.' For *miscet* cf. 298.

330. *bipatentibus*: lit., 'twice opening.' Here, probably, we are to think of a two-leaved door (see on *foribus* . . . *aēnis*, I. 449) flung wide open. The word thus emphasizes the defenceless state of the city.

331. Note the exaggeration. Vss. 328, 329 emphasize the numbers already in the city, 330-332 those still crowding through the gates.

332. *angusta viārum* = *angustās viās*; see §197. V. probably thought of Troy's streets as he did of those of Rome, which were much narrower than the streets of modern capitals.

oppositis; stat ferri aciēs mūcrōne coruscō  
stricta, parāta necī; vix primī proelia temptant

335 portārum vigilēs et caecō Marte resistunt.'

Min 336 Tālibus Ōthryadae dictis et nūmine divum  
in flammās et in arma feror, quō trīstis Erīnys,  
quō fremitus vocat et sublātus ad aethera clāmor.

Addunt sē sociōs Rīpheus et māximus armīs  
340 Ēpytus oblāti per lūnam Hypanisque Dymāsque  
et laterī adglomerant nostrō iuvenisque Coroebus  
Mygdonidēs; illis ad Trōiam forte diēbus  
vēnerat insānō Cassandrae incēsus amōre  
et gener auxilium Priamō Phrygibusque ferēbat,

345 infēlix, quī nōn spōnsae praecepta furentis  
audierit.

Quōs ubi cōnfertōs audēre in proelia vīdī,  
incipiō super hīs: 'Iuvenēs, fortissima frūstrā  
pectora, sī vōbīs audentem extrēma cupīdō

333, 334. *stat . . . necī*: a highly poetic expression, meaning lit., 'the edge of the gleaming-pointed steel stands unsheathed,' etc.; freely, 'full in place stands a battle line of swords, gleaming-pointed, unsheathed, ready for deeds of blood.' *mūcrōne coruscō* is abl. of char. with *ferri*.

335. *caecō Marte*: modal abl., 'aimlessly.' For *Marte* = *proeliō*, cf. *Vulcānō* = *ignī*, 311.

336. *nūmine divum*: i.e. by the will of the gods that Troy shall perish. When his city is perishing, a warrior's place is in the ranks fighting for its defence. Hence the gods that decree a city's fall may well be said to drive the patriot warrior *in flammās et in arma*. Aeneas now leaves his house.

337. *Erīnys*: here 'the war-fiend.'

340. *oblāti per lūnam*: sc. *mihi*, 'revealed to my eyes by the moonlight.' *per* with an acc. often = an instr. abl.

341. *adglomerant*: sc. *sē* from 339. *iuvenis*: added to increase the pathos

Coroebus is in the prime of life. His death is described below, 424 ff.

343. *insānō*: because it caused his death.

344. *gener . . . ferēbat*, 'was rendering a son's aid.' *gener* lit. = 'as a son-in-law.' Since Coroebus did not marry Cassandra, an Eng. writer would say less boldly, 'he was helping Priam as loyally as if he were in truth his son-in-law.' *ferēbat*: note tense; *vēnerat* gives one act, *ferēbat* a series.

345, 346. *quī . . . audierit*: a causal rel. cl. explaining why Aeneas calls Coroebus *infēlix*. For Coroebus's disregard of Cassandra's prophecies cf. 246, 247, and notes there. *furentis*, 'raving,' 'frenzied,' because inspired with the gift of prophecy. See on *furens*, I. 491.

347. *audēre in*, 'to be all daring for.'

348. *super*: as in 71, and I. 29. The thought is: 'they were brave enough, yet I seek to inflame them still more.'

certa sequi (quae sit rebus fortuna, vidētis; 350  
 excessere omnēs adytis arisque relictis  
 dī, quibus imperium hōc steterat; succurritis urbi  
 incēnsae)—moriāmur et in media arma ruāmus.  
 Ūna salūs victis nūllam spērāre salūtem.'  
 Sic animis iuvenum furor additus. Inde lupi ceu 355  
 raptōrēs ātrā in nebulā, quōs improba ventris  
 exēgit caecōs rabiēs catulique relictī  
 faucibus expectant siccīs, per tēla, per hostis  
 vādīmus hand dubiam in mortem mediaeque tenēmus  
 urbis iter; nox ātra cavā circumvolat umbrā. 360  
 Quis clādem illius noctis, quis fūnera fandō  
 explicet aut possit lacrimis aequāre laborēs?  
 Urbs antiqua ruit multōs domināta per annōs;  
 plūrima perque viās sternuntur inertia passim  
 corpora perque domōs et rēligiōsa deōrum 365

his = *his verbis*; instr. abl. *iuvenēs*: for meaning see on *pūbēs* . . . *tuōrum*, I. 399.

350. *sequi* depends on *cupidō* (§ 170), as an infin. might depend on a form of *cupio*. *rēbus*, 'our (i.e. Troy's) interests.'

351, 352. *excessere* . . . *dī*: note the order; 'gone are they, every one . . . the very gods through whose aid,' etc. For the thought cf. § 299. Aeneas is exaggerating; some of the gods were still with him. See 293-297, 320. *quibus*: instr. abl. *steterat*: for meaning cf. n. on *auxiliis*, 163. The plpf. = 'had been kept intact' ere it hastened to its fall.

353. *moriāmur* . . . *ruāmus*: parataxis; § 221. In prose we should have *moriāmur in media arma ruendō*. This sentence is the apod. to *sī* . . . *sequi*, 349. *quae sit* . . . *incēnsae*, 350-353, gives the reasons for the entreaty *moriāmur* . . . *ruāmus*, i.e. it = 'since, as you see, the gods are gone, the city . . . is in flames.'

355. *furor*: here the frenzy of despair.

356-358. *raptōrēs*: practically an adj., 'plundering,' 'ravenous'; cf. the use of *rēgina*, I. 273. *improba*: as in 80.

*ventris* . . . *rabiēs*: a strong expression for 'hunger.' *caecōs*: see § 193. It = 'to prowl blindly,' with no settled object. Note juxtaposition of effect and cause in *caecōs rabiēs*. *catulique* . . . *expectant*: we should look for *quōrumque catuli*, etc.; but see on *cui* . . . *locus*, 71. *relictī*, 'at home,' 'in the den.' *siccīs*: here 'hungry.' The food of young wolves would be mixed with blood.

359, 360. *mediae* . . . *urbis iter*, 'the road that leads to the heart of our city.' *urbis* is a simple poss. gen. *nox ātra*: in 255 and 340 V. has described the night of Troy's capture as brightened by a moon. If there is any inconsistency, cf. § 49. V. is not an historian, bound to be accurate and consistent, but a poet. To the poet, *nox* is naturally *ātra* as distinct from the day. *cavā*: as in I. 516.

361, 362. *fandō*: as in 81. With *quis* . . . *possit* as a whole cf. *quis tālia fandō* . . . *temperet*, 6-8. Note allit. in 361, 362.

363. *ruit*: as in 290.

364, 365. *perque viās* . . . *perque domōs*: these phrases have the same metrical value, and the caesura (§ 235)

limina; nec solī poenās dant sanguine Teucrī;  
quondam etiam victis redit in praecordia virtūs,  
victōresque cadunt Danaī; crūdēlis ubique  
lūctus, ubique pavōr, et plūrima mortis imāgō.

- 370 *Wed* Primus sē Danaum māgnā comitante catervā  
Androgeōs offert nobīs socia agmina crēdēns  
īncius atque ultrō verbīs compellat amīcīs:  
'Festīnāte, virī. Nam quae tam sēra morātur  
sēgnitiēs? alii rapiunt incēnsa feruntque  
375 Pergama; vōs celsīs nunc primum ā nāvibus itis?'  
Dixit et extemplō (neque enim respōnsa dabantur  
fida satis) sēnsit mediōs dēlāpsus in hostīs.  
Obstipuit retrōque pedem cum vōce repressit,  
īnprovīsum asprīs velutī quī sentibus anguem

falls after each. **sternuntur inertia:** freely, 'lie helpless in death.' *inertia* is proleptic; see § 193.

366. **limina:** we are to think of persons slain as they were seeking sanctuary. **poenās:** i.e. for being foemen. With *poenūs* . . . *sanguine* cf. *poenūs cum sanguine poscunt*, 72.

367. **quondam,** 'at times'; an uncommon meaning.

368, 369. **crūdēlis . . . lūctus:** sc. est. We talk of 'killing grief.' **pavōr:** for the *ō* see § 243. **plūrima** corresponds to *ubique*. **imāgō,** 'guise,' 'form.'

370-401. 'Some Greeks mistake us for their comrades. Ere they learn their error, we slay them. We put on their armor, and so surprise and kill many of our foes.'

370-372. **sē . . . offert nobīs:** cf. *quī sē . . . obtulerat*, 59-61, *cui . . . sēsē tulit obvia*, i. 314. **crēdēns:** sc. *nōs*. For the juxtaposition *crēdēns īncius* cf. *stupel īncius*, 307. **ultrō . . . compellat:** cf. *ultrō . . . compellāre virum*, 279.

373. **nam . . . morātur,** 'pray, what laggard delay,' etc. In its original affirmative sense, 'indeed,' 'verily.'

*nam* is often used, in verse and prose alike, to emphasize questions, much as *tandem* is. Generally *nam* is attached to the interrog. pron. but occasionally precedes it. **sēra:** transferred epithet. It is Aeneas and his men who are late.

374. **rapiunt . . . feruntque,** 'are plundering and pillaging'; the phrase suggests the actual carrying off of the spoil itself.

375. **celsīs . . . nāvibus:** see on *celsīs in puppibus*, i. 183.

377. **sēnsit . . . dēlāpsus (esse):** strict Latin usage would require *sēnsit sē dēlāpsum (esse)*. V. has followed a Gk. idiom by which, if the subject of an infin. is identical with that of the verb whereon the infin. depends, it is omitted, and all pred. adjs. belonging with the infin. are attracted into the nom. case.

378. **retrō . . . repressit:** briefly put for 'retreating backwards, he checked voice and foot alike.' **pedem cum vōce = pedem et vōcem.** See on *cum sanguine*, 72.

379. **asprīs = asperis;** § 107. **sentibus:** partly local abl., partly causal abl. with *īnprovīsum*.

pressit humi nitens trepidusque repente refugit 380  
 attollentem iras et caerulea colla tumentem;  
 haud secus Androgeos visu tremefactus abibat.  
 Inruimus densis et circumfundimur armis  
 ignarosque loci passim et formidine captos  
 sternimus; adspirat primo fortuna labori. 385  
 Atque hic successu exultans animisque Coroeus  
 'O socii, qua prima,' inquit, 'fortuna salutis  
 monstrat iter quaque ostendit se dextra, sequamur;  
 mutemus clipeos Danaumque insignia nobis  
 aptemus. Dolus an virtus, quis in hoste requirat? 390  
 arma dabunt ipsi.' Sic factus deinde comantem  
 Androgei galeam clipeique insigne decorum  
 induitur laterique Argivum accommodat ense.  
 Hoc Ripheus, hoc ipse Dymas omnisque iuventus  
 laeta facit; spoliis se quisque recentibus armat. 395

380. *nitens*, 'as he works his way,' by implying effort, suggests the man's heavy tread, and the violence of his contact with the snake. *trepidusque* . . . *refugit*: the swift rhythm and the instantaneous pf. picture the man's sudden backward jump.

381. *attollentem iras* effectively brings out (1) 'the serpent's wrath,' (2) the display of that wrath. *colla*: acc. of spec.; § 135.

382. *haud secus* = *sic*, by litotes; see on *non simili*, I. 136.

383. *circumfundimur*: middle; § 153. As object sc. *eos* = *Græcos*.

384. *ignaros* and *captos* = causal clauses with *sternimus*.

385. *adspirat*, 'favors.' The figure is from a favoring breeze that helps a ship on its way.

386. *successu* . . . *animisque*: both abls. are causal; *animis* = natural courage.

388. *dextra* agrees with the subject of *ostendit*, and = an adv., 'propitiously'; § 195. *ostendit se* virtually = *apparet*. In

prose we should have *ostendit se dextram*.

389. *Insignia*: lit., 'marks of distinction,' but here the accoutrements or armor of the Greeks, thought of as means to distinguish them from the Trojans.

390. *dolus* . . . *requirat*, 'who, in dealing with a foe, would stop to ask whether it (i.e. such a transfer) is tricky or high courage?' With *dolus an virtus* sc. *sit*, subj. in dependent question. Its subject is omitted for effect; the abrupt character of Coroeus's utterance gives it added power. The prot. to *quis* . . . *requirat* is contained in the phrase *in hoste*.

391. *comantem*: see on *crisatus*, I. 468.

392. *galeam* . . . *insigne*: for constr. and meaning see § 138. Cf. *exuvius indutus Achilli*, 275. *Insigne*: the device on the shield which distinguished its bearer from the other warriors; cf. *Danaum* . . . *insignia*, 389.

394. *ipse*, 'too,' 'also'; a not uncommon meaning.

- Vādimus inmixtī Danaīs haud nūmine nostrō  
 multaque per caecam congressī proelia noctem  
 cōserimus, multōs Danaum dēmittimus Orcō;  
 diffugiunt alii ad nāvis et litora cursū  
 400 fida petunt, pars ingentem formidine turpi  
 scandunt rūsus ecum et nōtā conduntur in alvō.  
 Heu nihil invītis fās quemquam fidere divīs!  
 Ecce trahēbātur passis Priamēia virgō  
 crīnibus ā templō Cassandra adytisque Minervae  
 405 ad caelum tendēns ārdentia lūmina frūstrā,  
 lūmina, nam tenerās arcēbant vincula palmās.  
 Nōn tulit hanc speciem furiātā mente Coroebus  
 et sēsē medium iniēcit peritūrus in agmen;  
 cōsequimur cūctī et dēnsīs incurrimus armīs.  
 410 Hīc primum ex altō dēlūbrī culmine tēlīs

396. *haud nūmine nostrō*, 'attended by a divine favor not our own,' and so not lasting. For case see § 147. The *nūmen* (cf. 178) is that of the gods of Greece. In assuming Gk. armor, 392-395, the Trojans are seeking to make Greeks of themselves and so to get the heavenly favor which the Greeks are manifestly receiving. The words contain another suggestion. One can not cajole the gods; hence the conduct of the Trojans in seeking to divert to themselves the divine favor meant for others is sure to work them woe. Thus the words contain a hint of the coming disaster.

397. *multa* and *congressī* = advs., 'over and over again,' 'in hand to hand conflict.' *caecam . . . noctem*: see on *nox ūtra*, 360.

398. *multōs Danaum*: in prose we should have *multos Danaos*. Such a partitive gen. dependent on an adj. is, however, common enough in poetry and later prose. *Orcō* = *ad Orcum*; § 122.

402-408. 'This good fortune soon deserts us, and many of my comrades fall. I make my way to Priam's palace, where I find a terrible struggle in progress.'

402. *heu . . . divīs* ushers in the account of the calamity hinted at in *haud . . . nostrō*, 396. See n. there. *nihil*: with *fās* (est). The Trojans, in seeking the favor of Gk. gods, were putting faith in them. But those gods desired Gk., not Trojan, victory; hence the Trojans in trusting them were running counter to their will. *divīs*: dat., with *fidere*. *fidō* and *cōfidō* regularly take the dat. of a person; see B. 219, 1, a; G. 401, N. 6. For the abl. with these verbs see on *cōfidere rēbus*, 1. 452.

403. *Priamēia virgō*, 'Priam's maiden daughter.'

404. *templō . . . adytisque*: note the climax; *templum* is the whole temple, *adytum* is the holy of holies. It was for this violence to Cassandra that Pallas punished Ajax as described in 1. 39-45.

405, 406. *lūmina . . . lūmina*: as in 1. 226, ll. 173. The repetition of *lūmina* is rhetor., 'her eyes, I say.' *tendēns . . . lūmina* is a rhetor. and unusual phrase, after the model of *tendere palmās*.

408. *et*, 'but,' as in 94. *peritūrus*, 'rushing into certain death'; see on *futūrae*, 1. 712.

410. *dēlūbrī*: the temple of 404.

nostrorum obruimur, oriturque miserrima caedēs  
 armorum faciē et Grāiarum errore iubarum;  
 tum Danaī gemitū atque ēreptae virginis irā  
 undique collectī invādunt, ācerimus Aīax  
 et geminī Atridae Dolopumque exercitus omnis, 415  
 adversī ruptō ceu quondam turbine ventī  
 cōfligunt, Zephyrusque Notusque et laetus Eōis  
 Eurus equis; stridunt silvae, saevitque tridentī  
 spūmeus atque imō Nēreus ciet aequora fundō.  
 Illi etiam, si quōs obscurā nocte per umbram 420  
 fūdimus insidiis tōtāque agitāvimus urbe,  
 appārent; primī clipeōs mentitaque tēla  
 agnōscunt atque ōra sonō discordia signant.  
 Illicet obruimur numerō, primusque Coroebus

411. *obruimur*: for the *ū* see § 243.

412. *errore iubarum*, 'the misunderstanding caused by our Gk. crests.' For the crests see on *comantem*, 391.

413. *gemitū . . . irā*: freely, 'with a cry of rage at the rescue of the maiden.' *ēreptae virginis* is a subjective gen.; see also on *mōtōs . . . fluctūs*, I. 135.

414. *ācerimus*: because specially interested; see on *templō . . . adytisque*, 404.

416. *adversī* = an adv. with *cōfligunt*, 'clash face to face'; see on *crāber . . . procellis*, I. 85. *ruptō . . . turbine* (sc. *ū dīs*), 'when a storm has burst'; lit., 'when a storm has been made to burst forth.' The abl. abs. implies an act. *rumpere turbinem*, for which cf. *rumpit vocem*, 129, with n. *quondam*: as in 397.

417, 418. *laetus . . . equis*, 'in all the pride of,' etc. Cf. *tegmine laetus*, I. 275, *duce laetus Achātē*, I. 696. The steeds of the wind gods are the winds over which they preside. *stridunt* ('whistle') . . . *saevitque*: the hissing sound of these words pictures the hiss of the storm (§ 224). For the form *stridunt* see § 101.

419. *spūmeus*: proleptic; 'Nereus rages till he foams.' The word fits equally the god and the sea over which he presides. The point of 413-419 is the confusion which reigns in the two cases compared.

420. *si quōs = quōscumque*. *per umbram*, 'aided by,' etc. See on *oblātī per lūnam*, 340.

421. *insidiis*: the change of armor, 389-395. *agitāvimus*: a hunter's term; cf. *agēs*, I. 191, and Eng. 'hounded.'

422, 423. *primī . . . agnōscunt*: in the confusion the Greeks with Ajax had not detected the fraud. *mentita = quae sic mentita erant* (see on *correpta*, I. 100), 'lying.' *ōra . . . signant*, 'they brand our tongues, differing in sound (from their own).' This difference would show itself in the battle-cries, orders, etc. V. probably thought of the Greeks and the Trojans as using different dialects of Greek. *signant*: by a cry of rage or the like.

424. *numerō*: Aeneas and his comrades had now three sets of opponents. *primus*: Coroebus is the first to fall by the crisis he had precipitated (386); a kind of poetic justice.



- 425 Peneleī dextrā dīvae armipotentis ad āram  
 prōcumbit; cadit et Rīpheus, iūstissimus ūnus  
 quī fuit in Teucrīs et servantissimus aequī  
 (dis aliter visum); pereunt Hypanisque Dymāsque  
 cōnfixi ā sociis, nec tē tua plūrima, Panthū,  
 430 lābentem pietās nec Apollinis īnfula tēxit.  
 Īliaci cinerēs et flamma extrēma meōrum,  
 testor in occāsū vestrō nec tēla nec ūllās  
 vitāvisse vicēs Danaum et sī Fāta fuissent  
 ut caderem meruisse manū. Divellimur inde,  
 435 Īphitus et Peliās mēcum, quōrum Īphitus aevō  
 iam gravior, Peliās et vulnere tardus Ulixī;

425. *dīvas armipotentis*: Minerva; cf. 404, and § 279.

426. *ūnus*: often used to strengthen a superlative.

427. *aequī*: obj. gen. with *servantis-simus*, a constr. regular with pres. ptcples. when, as here, they have the force of adjectives.

428. *dis aliter visum* (sc. *est*): lit., 'the gods resolved (sc. to deal with Rīpheus) otherwise'; a pious formula of resignation. *aliter* is the important word, getting its meaning each time from the context. Here it = 'otherwise than we mortals should expect in the case of one so just.'

429. *Panthū*: we infer that Panthus has been with Aeneas ever since he left his father's house (336, 337). See § 225. For the apostrophe as the result of increasing emotion cf. i. 555, ii. 56.

430. *lābentem*, 'in your fall.' *īnfula*, 'fillet'; cf. *vittae*, 133, 296. See Vocab. for the proper distinction between the words. Fillets were worn by victims (133), by deities (296), and, as here and in 221, by priests.

431. *flamma extrēma*, 'funeral fire.'

432. *testor*: sc. *vōs*. The Romans

often swore by the bones or the ashes of their kin.

433. *vitāvisse*: sc. *mē* as subject. *vicēs* must = 'hand to hand encounters,' since *tēla* = 'missiles.' Strictly, *vicēs* suggests reciprocity, interchange between persons and things. Here it pictures the give and take, the blow and counter-blow of close combat. *sī . . . fuissent*: prot. of a cond. contrary to fact; the apod. is in *meruisse*.

434. *ut caderem*: partly subj. of purpose with *Fāta fuissent*, which = *Fāta dēcrēviscent*, partly dependent on *meruisse manū*; hence it stands between the two. *meruisse*: in O. O. after *testor*, 432. The O. R. would be *merui*, for which see on *impulerat*, 55. The ordinary form here in O. R. would be *meritūrum fuisset*; A. 589, b; B. 321, 1, 2; G. 597, R. 4; H. 647, and 1. *divellimur*: a strong word; Aeneas left the scene sorely against his will.

435. *mēcum* = *et ego*; see on *cum sanguine*, 72. *Īphitus . . . mēcum* together form the subj. of *divellimur*.

436. *gravior*: i.e. rather slow of movement; see on *tristior*, i. 228. *Ulixī*: subj. gen. with *vulnere*, 'a wound dealt by Ulixes's hand.'

prōtinus ad sēdēs Priamī clāmōre vocātī.  
 Hic vērō ingentem pūgnam, ceu cētera nūsq̄am  
 bella forent, nūllī tōtā morentur in urbe,  
 sic Martem indomitum Danaōsque ad tēcta ruentīs 440  
 cernimus obsessumque āctā testūdine limen.  
 Haerent parietibus scālae, postisque sub ipsōs  
 nītuntur gradibus clipeōsque ad tēla sinistrīs  
 prōtēctī obiciunt, prēnsant fastigia dextrīs.  
 Dardanidae contrā turrīs ac tōta domōrum 445  
 culmina convellunt (hīs sē, quandō ultima cernunt,  
 extrēmā iam in morte parant dēfendere tēlis)  
 aurātāsque trabēs, veterum decora illa parentum,  
 dēvolvunt; alii strictīs mūcrōnibus imās  
 obsēdēre forēs; hās servant agmine dēnsō. 450  
 Instaurātī animī rēgis succurrere tēctīs  
 auxiliōque levāre virōs vimque addere victīs.

437. vocātī: sc. *sumus*.

438, 439. *ceu*: here in a comparison involving an hypothesis, in 355 and 416 in similes involving facts. *nūsq̄am* ... *forent*, 'had no existence.' For the form *forent* see A. 170, a (p. 83); B. p. 57, footnote 2; G. 116, N. 1, c; H. 205, 2.

440. *Martem indomitum* repeats *ingentem pūgnam*, 438. The introduction of *ceu* ... *urbe* has disturbed the constr. With *Martem* cf. *Marte*, 335.

441. *āctā*, 'advancing'; lit., 'brought into play (against them).' Cf. Caesar's phrase *vineis agere*. For the *testūdō* cf. *Caes. B. G. II. 6*.

442. *parietibus*: for scansion see § 240. *scālae*, 'scaling ladders'; much used in V.'s time, but unknown in Homer's day. *postis* ... *ipsōs*: i.e. just where the defence would naturally be strongest.

443. *nītuntur gradibus*: freely, 'are forcing their way (up) step by step'; *gradibus* is abl. of the route: see § 146.

*ad*, 'against,' i.e. to meet, to intercept. *sinistrīs*: with *obiciunt*.

444. *prōtēctī*: middle, 'in self defence.' See also § 171.

445. *domōrum* = *tēcta*, 440, and *sēdēs*, 437.

446, 447. *hīs* ... *tēlis*, 'with such things as their missiles.' Note the pathos. *ultima* = *extrēma*, I. 219. *extrēmā* ... *morte* is causal, 'since they are already,' etc., and so = *quandō* ... *cernunt*; § 222. Latin feels here the lack of a pres. prcpl. to *sum*, to agree with the subject of *parant*.

448. *decora illa*: cf. *decora alta*, I. 429. *illa* is used as in 274.

451, 452. *Instaurātī* ... *victīs*: i.e. our spirits rose, as we saw this vigorous defence. For the infin. here see § 162. In 440-452 V. has touched upon the two phases of the assault, (1) the attack by scaling ladders, near the main gate, (2) the attack on the gate itself. The former of these is pictured at greater length in 458-468, the latter in 469-505.

- Limen erat caecaeque forēs et pervius ūsus  
 tēctōrum inter sē Priamī postēsque relictī  
 455 ā tergō, infēlix quā sē, dum rēgna manēbant,  
 saepius Andromachē ferre incommitāta solēbat  
 ad socerōs et avō puerum Astyanacta trahēbat.  
 † Ēvādō ad summī fastigia culminis, unde  
 tēla manū miserī iactābant inrita Teucrī.  
 460 Turrīm in praecipitī stantem summisque sub astra  
 ēductam tēctis, unde omnis Trōia vidērī  
 et Danaum solitae nāvēs et Achāica castra,  
 adgressī ferrō circum, quā summa labantīs  
 iunctūrās tabulāta dabant, convellimus altīs  
 465 sēdibus impulimusque; ea lāpsa repente ruīnam  
 cum sonitū trahit et Danaum super agmina lātē

453-455. *limen* . . . ā *tergō*, 'an entrance there was in the rear (ā *tergō*), with secret doors, and a familiar thoroughfare from part to part of Priam's palace, a postern gate (at this time) abandoned, though by this way Andromache,' etc. *pervius* . . . *inter sē*, lit. = 'thoroughfare intimacy, the one with the other, of Priam's dwellings'; it belongs to the type of expressions seen in *māgnōrum* . . . *suum*, I. 634. *inter sē*, with its suggestion of reciprocal action (here of movement back and forth between two points), helps to make clear the meaning of *pervius*. ā *tergō*: the gate was far removed from the point of the Greek attack; hence Aeneas could by it enter the palace unnoticed. *infēlix*: she lost her husband, and her boy, and was herself taken prisoner by the Greeks.

456. *incommitāta* emphasizes the privacy and security of this passage.

457. *socerōs*, 'her husband's parents,' Priam and Hecuba. *puerum* . . . *trahēbat*: cf. *parvum* . . . *trahit*, 320, 321.

458. *summī* . . . *culminis*: cf. *summa fastigia tēcti*, 302, with note.

460, 461. *turrīm* is governed by *adgressī*, *convellimus*, and *impulimus*, 463-465. *in praecipitī*, 'flush with the outer edge of the palace.' The phrase compares the wall of the palace to a sheer precipice. *summīs* . . . *tēctis*, 'springing starward from the surface of the roof.'

463-466. *ferrō*, 'axes,' or 'crow-bars.' *summa* . . . *dabant*, 'the ends of the floor timbers offered yielding joints.' The tower was perhaps built after the war began, as a lookout place (461, 462). Its flooring, or the flooring of its lowest story, rested directly on the roof of the palace proper. *summa* = *extrēma*; for the constr. cf. *in summō monte*, *in extrēmō librō*. The whole passage, like 453-455, exemplifies one of the weaknesses of V.'s style. He can not explain a simple thing in a simple manner; § 203. *convellimus*: the pictures the repeated efforts to hurl down the tower. *altīs sēdibus*: an important phrase. The greater the height from which the tower falls, the greater the damage it would do to the Greeks: cf. *altō* . . . *culminis*, 300, with n. *impul-*

incidit. Ast aliī subeunt, nec saxa nec ūllum  
tēlōrum intereā cessat genus.

Vēstibulum ante ipsum primōque in limine Pyrrhus  
exultat tēlis et lūce coruscus aēnā, 470  
quālis ubi in lūcem coluber mala grāmina pāstus,  
frigida sub terrā tumidum quem brūma tegēbat,  
nunc positis novus exuviis nitidusque iuventā  
lūbrica convolvit sublātō pectore terga  
arduus ad sōlem et linguīs micat ōre trisulcīs. 475  
Ūnā ingēns Periphās et equōrum agitātor Achillis,  
armiger Automedōn, ūnā omnis Scyria pūbēs  
succēdunt tēctō et flammās ad culmina iactant.  
Ipse inter primōs correptā dūra bipennī  
limina perrumpit postisque ā cardine vellit 480  
aerātōs; iamque excisā trabe firma cavāvit  
rōbora et ingentem lātō dedit ōre fenestram.

mus: instantaneous pf., giving the final result of their efforts. *ruinam* . . . *trahit*, 'it falls . . . a trailing ruin'; cf. *dedit* . . . *ruinam*, 310. The top of the tower would fall first, of course, and draw, or at least, seem to draw, the rest with it. The swift rhythm helps to picture the sudden final toppling of the tower; § 224.

467. *nec* . . . *nec* = *et nōn* . . . *nec*, i.e. they are not correlative.

469-505. 'Presently, the Greeks, led by Pyrrhus, force the main entrance of the palace.'

469. *vēstibulum*: nere 'entrance.' *primō* . . . *limine* defines it more closely; *-que* = 'and in fact'; cf. § 198. *Pyrrhus* = *Neoptolemus*, 263.

470. *lūce*: sc. *eōrum* = *tēlōrum*.

471. *quālis ubi* . . . *coluber* = *tēlis quālis coluber est ubi*; cf. n. on *quālis*, I. 316. *in lūcem* belongs with *convolvit*, 474, but is brought to the front because the gleam of light on the snake's new skin is the main part of the cl.; *in lūcem* thus helps to connect 471-475 with

469, 470. *pāstus* = *quī pāstus est*; a dep. prtepl. like *crētus*, 74.

472. *tumidum quem*, 'whose swollen body.' The body of the hibernating snake is swollen at first with the *mala grāmina*, later with the poisons brewed therefrom.

473. *novus* gives the result of *positis* . . . *exuviis*. We get light here on *exuviis* . . . *Achilli*, 275. The dead warrior loses his armor, as a snake sheds its skin.

475. *arduus ad sōlem*, 'towering high against,' etc. We might have expected *erectus*, but here again the Latin pictures the result, not the process. The use of *ad sōlem* after *in lūcem* in 471 spoils the syntax, but is effective because it makes the simile end as it began, with the idea of brightness.

476. *ingēns*: as in I. 99.

478. *flammās*, 'brands,' 'embers'; perhaps fire-darts, like the *malleoli* of Cic. *Cat.* I. § 32.

479-482. *ipse*: Pyrrhus; see on *ipsius*, I. 114. *perrumpit* . . . *vellit*:

Appāret domus intus et ātria longa patēscunt,  
appārent Priamī et veterum penetrālīa rēgum,  
485 armātōsque vident stantis in limine primō.

At domus interior gemitū miserōque tumultū  
miscētur, penitusque cavae plangōribus aedēs  
fēmineis ululant; ferit aurea sīdera clāmor.  
Tum pavidāe tēctis mātres ingentibus errant  
490 amplexaeque tenent postis atque oscula figunt.  
Instat vī patriā Pyrrhus; nec claustra nec ipsī  
cūstōdēs sufferre valent; labat ariete crēbrō  
iānuā, et ēmōtī prōcumbunt cardine postēs.  
Fit via vī; rumpunt aditūs primōsque trucidant  
495 inmissī Danaī et lātē loca mīlite complent:  
nōn sic, aggeribus ruptis cum spūmeus amnis

conative pres.; see on *arcēret*, i. 300.  
Below in 481, 482, *canōvit* and *dedit*  
describe the completed and so successful  
act. The pres. and the pf. are often  
thus distinguished. *lātō* . . . *ōre*,  
'wide-mouthed,' 'gaping'; abl. of char.  
Perhaps *ingentem* refers to the length,  
*lātō* . . . *ōre* to the breadth of the *fenestra*.

483, 484. *appāret* . . . *appārent*: cf.  
*saepe* . . . *saepe*, 108-110, and *sanguine* . . .  
*sanguine*, 116-118, with notes. The repetition  
forces us to dwell on the ruthless  
invasion of the sacred privacy of the  
palace. *veterum* . . . *rēgum*: cf.  
*veterum* . . . *parentum*, 448.

485. *armātōs*: those mentioned in  
449, 450. *vident*: sc. *Grūi*.

486, 487. *gemitū* . . . *miscētur*: cf.  
298. *penitus*: cf. n. on *penitus* . . . *sonantia*  
. . . *scopulōs*, i. 200. *cavae*,  
'vaulted,' suggests the echoing of the  
cries and shrieks. *plangōribus*, 'lamentations.'  
Strictly, the word refers to the beating of the breast by the hands;  
cf. *tūnsae pectora palmis*, i. 481.

488. *ululant*: V. has used of the  
*aedēs*, 'rooms,' a verb that more properly  
applies to the women by whom they  
were occupied. *aurea*: i.e. bright and  
glittering; the word also, as has been

well said, marks the tragic contrast between  
'the glorious bright world above'  
and the scene of ruin and woe on which  
that world looks down.

489. *errant* suggests aimless, frenzied movement.

490. *Oscula*: i.e. of farewell.

491. *vī patriā*, 'with all the force of  
his father (Achilles).'

492. *labat* . . . *crēbrō*, 'is started  
by the tireless ram.' *labat* = *rumpitur*.  
*incipit rumpi*, or the like, and so the  
instr. abl. (*ariete*) may properly be  
joined with it. The ref. to the ram here  
is an anachronism; see on *scālae*, 442.

493. *ēmōtī* . . . *cardine*, 'wrenched  
from their pivots (sockets).' The door  
proper must now collapse, even if the  
panels were intact, and the heavy bar  
(*claustra*) which, resting in the jambs  
on either hand, was let down behind  
the door, still held fast. Here the  
*fenestra*, 482, would make it easy to cut  
through the bar.

494. *aditūs*: acc. of effect; § 128. Cf.  
Eng. 'break a path.'

495. *mīlite*: as in 20.

496. *nōn sic* belongs with *fertur* . . .  
*furēns*, 498, 'far less furiously does a  
river sweep.' For the litotes see on *nōn*

exiit oppositāsque ēvicit gurgite mōlēs,  
 fertur in arva furēns cumulō campōsque per omnīs  
 cum stabulis armenta trahit. Vīdī ipse furentem  
 caede Neoptolemum geminōsque in limine Atridās, 500  
 vīdī Hecubam centumque nurūs Priamumque per ārās  
 sanguine foedantem, quōs ipse sacrāverat, ignīs.  
 Quīnquāgintā illi thalamī, spēs tanta nepōtum,  
 barbaricō postēs aurō spoliisque superbī,  
 prōcubuēre; tenent Danaī, quā dēficit ignis. 506  
 Forsitan et Priamī fuerint quae fāta requīrās.  
 Urbis ntī captae cāsum convulsaque vidit  
 limina tēctōrum et medium in penetrālibus hostem,  
 arma diū senior dēsuēta trementibus aevō

*simili*, l. 136. *aggeribus*, like *mōlēs*, 497, brings out the fury of the stream by picturing the strength of the barriers it destroys.

497. *exiit*: sc. *ex alveō*. *oppositās*, 'set to bar its way.' Inundations, e.g. of the Tiber and the Po, were common in Italy. In 304-308 we had a ref. to a mountain current. Roman poets display great interest in rivers.

498. *furēns* gives the main point of the simile. Note its late position. For a different mode of bringing out the main point of a comparison see on *in lūcem*, 471, and *ad sōlem*, 475. *cumulō*: as in l. 105.

499. *furentem*, after *furēns*, 498, helps to emphasize the point of the simile in 495-498.

501. *nurūs*: render by 'daughters.' Priam had but fifty sons; hence *nurūs* must include also his fifty daughters. *per*, 'amid.'

503. *illi*: as in 274, 448. *thalamī*, 'bridal chambers,' occupied by Priam's sons and their brides. *spēs tanta nepōtum*, 'that gave such promise of,' etc. *nepōtum* may be (1) obj. gen., or (2) gen. of definition (§111) showing in what the *spēs* consisted.

504. *barbaricō*: i.e. won from foreigners. V. makes Aeneas speak as would a Roman or Gk. of his own time. See *barbarus* in Vocab. The doors that mark Trojan victories now themselves fall. *superbī* personifies *postēs*.

505. *prōcubuēre*: cf. *prōcumbunt*, 493.

506-558. 'Priam's fate. He sees his son Polites fall dead at his very feet, and in wrath hurls a spear at his slayer, Pyrrhus. The latter thereupon stabs Priam at the altar.'

506. *forsitan* = *fors sit an*: *fors sit* is properly cond., 'it would be problematical'; *an* = 'whether.' The subj. after *forsitan* is thus one in a dependent question. *et*, 'too,' 'also.' This whole passage, 506-558, expands the hint given in *vidī* ... *Priamum* ... *foedantem*, 501, 502.

508. *limina*, 'doors.' *medium in penetrālibus*: a variation (§203) from the normal *mediū in penetrālibus*, which would here be unmetrical. The *penetrālia* of a house were ordinarily entered only by the members of the family. Note then the juxtaposition of contrasts in *penetrālibus hostem*.

509. *senior dēsuēta*: juxtaposition of cause and effect. The comp. in *senior*

- 510 circumdat nēquāquam umeris et inūtile ferrum  
cingitur ac dēnsōs fertur moritūrus in hostis.  
Aedibus in mediis nūdōque sub aetheris axe  
ingēns āra fuit iūxtāque veterrima laurus  
incumbēns ārae atque umbrā complexa Penātis.
- 515 Hic Hecuba et nātae nēquāquam altāria circum,  
praecipitēs ātrā ceu tempestāte columbae,  
condēnsae et dīvum amplexae simulācra sedēbant.  
Ipsū autem sūmptis Priamū iuvenālibus armis  
ut vīdit, Quae mēns tam dīra, miserrime coniūnx,  
520 impulit his cingi tēlis? aut quō ruis?' inquit.  
'Nōn tāli auxiliō nec dēfēnsōribus istis  
tempus eget, nōn, sī ipse meus nunc adforet Hector.  
Hūc tandem concēde; haec āra tuēbitur omnis,  
aut moriēre simul.' Sic ore effāta recēpit

1<sup>st</sup> intensive, 'the old, old man'; see on *tristior*, I. 228.

510, 511. *ferrum cingitur*: for constr. see §§ 154, 138. *moritūrus* = *peritūrus*, 408.

512. *aetheris axe*: freely, 'the heavens.' 'sky'; for the revolution of the heavens cf. *vertitur . . . caelum*, 250. In *nūdō* . . . *axe* V. seems to have in mind a Roman house, one room at least of which was open in the center to the sky.

514. *incumbēns*, 'drooping o'er'; lit. 'flinging (itself) on.' *umbrā* . . . *Penātis*: by the altar, under the laurel, stand images of the Penates of Priam's house. *complexa* has the force of a pres.; see § 171.

515. *nātae* = *nurūs*, 501; see n. there. *nēquāquam* anticipates the conclusion of the story; the altar did not protect them.

516. *praecipitēs*, '(driven) headlong.'

517. *condēnsae*, 'huddled together.' *dīvum*: the Penates of 514. *amplexae*: cf. *complexa*, 514, with note.

518. *iuvenālibus armis*, 'the arms

of his youth'; cf. *arma diū . . . dēuētis*, 509.

520. *cingi tēlis*: contrast the constr. in *ferrum cingitur*, 510, 511.

521. *dēfēnsōribus istis* refers to the *tēla* of 520. The only possible defenders now are prayers and the altar; see 523. As *hic* = *meus* (e.g. in I. 98) so *iste* refers to the person addressed and = *tuus* or *vester*, often with an accessory notion of scorn or contempt. So here, 'those sorry defenders of yours.' We may account for the scorn here by recalling *iuvenālibus armis*, 518, and *arma . . . dēuēta*, 509. For the abl., which goes with *eget*, 522, cf. that with *carere*, 44.

522. *eget*: for the indic. beside *sī* . . . *adforet* see on *impulerat*, 55. *nōn* . . . *Hector*: for the spirit cf. that of *sī* . . . *fuisse*, 291, 292.

523. *tandem* with the imp. expresses impatience; cf. its effect with a question, seen in *quō* . . . *tandem*, I. 331. Cf. also *iam dudum sūmpte poenās*, 103, with n.

524. *moriēre simul* (sc. *adiscum*) is in thought parallel to *haec . . . omnis*; 'we shall all escape together or all die together.'

ad sēsē et sacrā longaeuum in sēde locāvit.

525

Ecce autem elāpsus Pyrrhī dē caede Politēs,  
ūnus nātōrum Priamī, per tēla, per hostīs  
porticibus longīs fugit et vacua ātria lūstrat  
saucius. Illum ārdēns infēstō vulnere Pyrrhus  
insequitur, iam iamque manū tenet et premit hastā.

530

Ut tandem ante oculōs ēvāsīt et ōra parentum,  
concidit ac multō vitam cum sanguine fūdit.  
Hic Priamus, quamquam in mediā iam morte tenētur,  
nōn tamen abstīnit nec vōcī iraeque pepercit.

'At tibi prō scelere,' exclāmat, 'prō tālibus ausīs  
dī, sī qua est caelō pietās, quae tālia cūret,  
persolvant grātēs dignās et praemia reddant  
dēbita, quī nātī cōram mē cernere lētum  
fēcistī et patriōs foedastī fūnere vultūs.

535

At nōn ille, satum quō tē mentīris, Achillēs

540

525. sēde: a seat or bench by the altar.

526. Pyrrhī dē caede: freely, 'from Pyrrhus's murderous onset'; cf. *vulnere* . . . *Ulixī*, 436, with note.

528. porticibus . . . fugit and vacua . . . lūstrat express the same thought; see § 222. V. seems to be thinking esp. of the *peristylum* of a Roman house. In this the opening to the sky (see on *aetheris axe*, 512) was very large, and the surrounding roof was supported by many columns. The spaces between the columns and the sides of the *peristylum* are the *porticus*. V. uses *ātria* as freely as we use 'halls' of any room in a mansion. *porticibus* is abl. of the route; § 146.

529. saucius: the most important word in the sentence; see § 206. *infēstō vulnere*, 'with levelled weapon'; lit., 'with hostile (levelled) wound,' a daring variation (§ 203) of the common *infestā hastā, infestō telō*, or the like; the wound is substituted for the spear that makes the wound (§ 186).

530. iam iamque: i.e. again and

again he nearly grasps. *premit*, 'presses him sore.' *premere* is often used of the jostling and the crowding of people in the streets, a sense akin to that shown here.

534. nōn . . . abstīnit: sc. *se*; see § 139.

535. at: often thus used at the beginning of a curse. The thought is: '(I have contained myself thus far) but (now I can not), may,' etc.

536. pietās: practically, 'pity,' the regard which the gods ought to have for dutiful worshipers. That the gods were under obligations to mortals we have seen in the n. on *dōnīs* . . . *nūmine dīvae*, i. 447.

537, 538. persolvant . . . dēbita (sc. *tibi*): cf. *grātēs persolvere dignūs*, i. 600, and *dī tibi . . . praemia digna ferant*, i. 603-605. *cernere* depends on *fēcisti*, which here = *coegisti*; § 168. In prose we should have *ut cernerem, fēcisti* or *effēcisti*.

540. satum (*esse*) . . . mentīris, 'whose son you falsely boast yourself. *mentīris* = 'lyingly state,' and so is properly construed with the infin. *Pyrrhus*:



tālis in hoste fuit Priamō, sed iūra fidemque  
supplicis ērubuit corpusque exsangue sepulcrō  
reddidit Hectoreum mēque in mea rēgna remisit.'

Sic fātus senior tēlumque inbelle sine ictū

545 coniēcit, raucō quod prōtinus aere repulsum  
et summō clipei nēquiquam umbōne pendit.

Cui Pyrrhus: 'Referēs ergō haec et nūntius ibis

Pēlidae genitōri; illi mea tristitia facta

dēgeneremque Neoptolemum nārrāre mementō;

550 nunc morere.' ✓ Hōc dicēns altāria ad ipsa trementem

trāxit et in multō lāpsantem sanguine nāti

implicuitque comam laevā dextrāque coruscum

extulit ac laterī capulō tenus abdidit ēnsem.

Haec finis Priamī fātōrum, hic exitus illum

555 sorte tulit Trōiam incēnsam et prōlāpsa videntem

conduct throws doubt on his statement that he is Achilles's son. With *satum* quō cf. *Mūti genitum*, l. 297, with note.

541. tālis . . . Priamō, 'dealt so with Priam, foe though Priam was.' *in* is used as in 390. *fidem*: the suppliant's confidence that Achilles would do what was right, i.e. spare his life.

542, 543. ērubuit = 'blushed at' the thought of violating, etc. For its trans. force see §§ 129, 130. *corpusque . . . reddidit* explains *iūra . . . ērubuit*. For the thought cf. *exanimum . . . Achilēa*, l. 484, with n. *sepulcrō reddidit*: i.e. gave up for burial. *Hectoreum = Hectoris*; § 191. *mē . . . remisit*: i.e. he did not detain me as a prisoner as he might treacherously have done.

544. tēlum . . . inbelle: for the thought see on *dēfensōribus istis*, 521. *sine ictū*, 'fruitlessly.'

545. quod = *id enim*; the rel. cl. explains *sine ictū*.

546. summō . . . umbōne: Priam's weapon does not go through to injure Pyrrhus. *sine ictū*, 544, *summō . . . umbōne*, and *nēquiquam* strengthen one another.

547. *referēs* and *ibis* = imperatives. see on *noster eris*, 149. Logically, *nūntius ibis* should precede *referēs*, but in such cases V. is wont to set first the verb containing the more important idea. *moriāmur . . . ruāmus*, 553, can be explained in this way.

548. *tristitia*, 'cruel,' 'awful.' Pyrrhus for the moment mockingly views his own conduct with Priam's eyes.

549. *dēgenerem . . . Neoptolemum*, 'the degeneracy of Neoptolemus.'

550, 551. *ad . . . trāxit*: during the scene described in 533 ff. Priam had of course advanced from his seat (525).

552. *implicuit . . . laevā*: sc. *manū*; cf. n. on *dextrae . . . dextram*, l. 408. Homer represents the Greeks as long-haired; V. probably thought of the Trojans, too, as wearing long hair.

553. *extulit*, 'raised on high.' He had slain Polites with his spear; cf. 530. *laterī = in latus*.

554, 555. *finis*: here fem., an archaism; cf. § 87. *Priamī fātōrum*: cf. *Priamī . . . fāta*, 506. *exitus* (sc. *vītae*) often = 'death.' *illum . . . tulit*: lit. 'bore him away.'

Pergama, tot quondam populis terrisque superbum  
rēgnātōrem Asiae. Iacet ingēns litore truncus,  
āvulsumque umeris caput, et sine nōmine corpus.

At mē tum primum saevus circumstetit horror.

Obstipui; subiit cārī genitōris imāgō, 560  
ut rēgem aequaevum crūdēlī vulnere vidi  
vītā exhālāntem; subiit dēsēta Creūsa  
et direpta domūs et parvī cāsus Iulī.

Respiciō et quae sit mē circum cōpia lūstrō.

Dēseruēre omnēs dēfessī et corpora saltū 565  
ad terram mīsere aut ignibus aegra dedēre.

Iamque adeō super ūnus eram, cum limina Vestae  
servantem et tacitam sēcrētā in sēde latentem

Tyndarida aspiciō; dant clāra incendia lūcem  
errantī passimque oculōs per cūcta ferentī. 570

556-558. tot . . . Asiae, 'though once on a time proud ruler of,' etc. *populis terrisque* is dat. of interest with *rēgnātōrem*; § 120. V. seems to have in mind a Gk. use of the dat. with certain verbs of guiding, ruling, governing. *iacet* . . . *caput*: V. implies that Priam's body was decapitated and flung unburied on the shore. *truncus*, *caput*, and *corpus* are all alike pred. nom. to *iacet*. For the tense see on *voluit*, I. 101, *redit*, II. 275. *ingēns*: cf. *ingēns Periphūs*, 476.

559-566. 'At this sight I thought of my aged father, my wife, and my son. I am now alone on the palace roof.'

560. *subiit*: sc. *mē*, 'stole over me,' i.e. filled my thoughts.

561. *aequaevum*: sc. *ē*.

563. *direpta*: the house had not yet been plundered; *direpta* thus simply pictures the wild fancies to which in his excitement Aeneas gives way.

564. *cōpia*: sc. *militem* or *iuvenum*. *lūstrō*, 'I seek to learn'; conative pres.

565, 566. *dēseruēre* (sc. *mē*) is emphatic by position; 'gone they were, yea, every one.' *corpora* . . . *dedēre*: two sets are distinguished; (1) those who sought to escape by leaping to the

ground, (2) those who consigned themselves to the flames. With ref. to (1) *dēfessī* = 'weary of the struggle,' with ref. to (2) it = 'in sheer exhaustion,' i.e. in one case it pictures a mental attitude, in the other a physical condition. *aegra*, 'fainting,' 'exhausted.' They were too weak to do anything but die. The perfects = 'I found that they had,' etc.

567-623. 'Catching sight of Helen, I am about to slay her, when my mother appears, and bids me think of my family. She shows me the gods destroying Troy.'

567. *iamque* . . . *eram*: briefly put for 'matters were come to such a pass (*adeō*) that I,' etc. *super*, 'above,' i.e. on the roof of the palace. *limina*, 'temple'; cf. the use of *carinae* or *vēla* = *nāvēa*.

568. *servantem*, 'clinging closely to'; a strong expression like 'hugging.' *sēde*, 'corner,' 'recess.' Note the repetition of the one idea in *servantem*, *tacitam*, *sēcrētā*, *latentem*.

569, 570. *Tyndarida*: for form see § 96. *dant* (*mihi*) . . . *ferentī* explains how he was able to see Helen; it = *dant enim*, etc. *errantī*: i.e. on the roof.

- Illa sibi infestōs ēversa ob Pergama Teucrōs  
 et poenās Danaum et dēserti coniugis irās  
 praemetuēns, Trōiae et patriae commūnis Erīnys,  
 abdiderat sēsē atque ārīs invisa sedēbat.
- 575 Exārsēre ignēs animō; subit ira cadentem  
 ulciscī patriam et scelerātās sūmere poenās.  
 'Scilicet haec Spartam incolumis patriāsque Mycēnās  
 aspiciet partōque ibit rēgīna triumphō  
 coniugiumque domumque, patrēs nātōsque vidēbit,
- 580 Īliadum turbā et Phrygiis comitāta ministris?  
 occiderit ferrō Priamus? Trōia ārserit igni?  
 Dardanium totiēns sūdārit sanguine lītus?  
 Nōn ita, namque etsī nūllum memorābile nōmen  
 fēmineā in poenā est nec habet victōria laudem,
- 585 exstīnxisse nefās tamen et sūmpsisse merentīs

572. Danaum, 'at the hands of the Greeks'; subjective gen. **coniugis**: Menelaus, brother of Agamemnon; § 51.

573. praemetuēns expresses not only fear, but also precautions taken to avert the dangers of the thing feared. Helen's precaution here is the care with which she is hiding. 567, 568. **Erīnys**: here 'scourge,' 'curse.' With *Trōiae* *Erīnys* cf. *saevum ambobus Achillem*, l. 458.

574. **invisa**, 'a hated thing.'

575. **subit ira**: sc. *mē*; cf. *subit* . . . *tmāgō*, 560. The phrase = *irā ardēns cupiō*; see also § 170.

576. **scelerātās**: an extreme case of transferred epithet (§ 194); the punishment is accursed only as exacted from an accursed sinner.

577. 577-587 constitute a soliloquy. **scilicet** belongs with 577-582. It often, as here, ironically emphasizes something strange or absurd. The thought is, 'Shall she, the guilty cause, escape, though Priam and his city are fallen?' Such a question = a neg. assertion. **Mycēnās**: as in 25. Helen had come from Sparta.

579. **coniugium**, 'husband'; properly 'wedlock.' So at times *servitium* = *servus*. *mātrimōnium* = *uxor*. **patrēs** = *parentēs*; cf. *socerōs*, 457, 'parents-in-law.'

580. **turbā** . . . **ministris**: instr. abl.; see on *Achātē*, l. 312. The ref. is to the Trojan captives treated as slaves. **ministris** is used as in l. 705.

581, 582. The states expressed by **occiderit**, **ārserit**, and **sūdārit** are all conceived of as existing prior to those denoted by the three fut. verbs in 577-579.

583. **nōn ita**: sc. *erit*.

584. **fēmineā** = an obj. gen. *fēminae*. Sc. *fēminea* (nom.) with *victōria*, in the same sense.

585. **exstīnxisse** and **sūmpsisse** depend on *laudābor*, which is felt to = *dīcar* or *omnēs cum laude dicent mē*. **nefās** here = 'a guilty creature,' much as *coniugium*, 579, = *coniūx*. **merentis**, 'deserving,' rather than 'deserved'; transferred epithet. See on *scelerātās*, 576. In ancient feeling a warrior was perfectly justified in slaying a guilty or wicked woman like Helen.

laudābor poenās, animumque explēsse iuvābit  
ultrīcis flammae et cinerēs satiāsse meōrum.'

Tālia iactābam et furiātā mente ferēbar,  
cum mihi sē, nōn ante oculis tam clāra, videndam  
obtulit et pūrā per noctem in lūce refulsit 587  
alma parēns, cōfessa deam quālisque vidēri  
caelicolis et quanta solet, dextrāque prehēnsū  
continuit roseōque haec insuper addidit ore:  
'Nāte, quis indomitās tantus dolor excitat irās?  
Quid furis? aut quōnam nostrī tibi cūra recessit? 588  
Nōn prius aspiciēs, ubi fessum aetāte parentem  
liqueris Anchīsēn, superet coniūnxne Creūsa  
Ascaniusque puer? quōs omnēs undique Grāiae  
circum errant aciēs et, nī mea cūra resistat,  
iam flammae tulerint inimīcus et hauserit ēnsis. 589

586, 587. *animum . . . flammae*: i.e. to have given full rein to the vengeful impulse that urged me to slay Helen. For *explēsse* with a gen. see § 118. *satiāsse*: i.e. with vengeance. The thought that the dead took delight in punishment dealt out to those who had slain them or wronged them is common in Greek and Roman writers.

588. *tālia iactābam*: cf. *tālia iactanti*, I. 102. *ferēbar*: sc. in *Tyndarida*.

589. *nōn . . . clāra*: i.e. with less disguise than on former occasions, e.g. that in I. 314-401. Cf. Aeneas's reproaches on this point, I. 407-409. *videndam*: the gerundive, as often, expresses purpose.

590. *pūrā . . . lūce*: the bright light inseparably connected with deities; see on *flagrantis*, I. 710. Cf. too, *roseā . . . refulsit*, I. 402.

591, 592. *cōfessa deam*, 'confessing the goddess,' i.e. revealing fully her divine nature. The phrase is explained by *quālis . . . solet*, 'in the guise and in the stature in which she is always seen,' etc. Cf. the description of Diana, I. 501,

with notes. *caelicolis*: dat. of the agent with *vidēri*, which is a true pass. as in I. 396. *prehēnsū*: sc. *mē*. Venus seizes Aeneas by his sword hand.

593. *roseō*: as in I. 402.

595. *quōnam*: for *-nam* see on *nam . . . morātur*, 373. *nostrī*: Venus identifies herself with Aeneas's household. *nostrī* is regularly obj. gen., *nostrum* partitive.

596, 597. *nōn* for *nōnne* occurs in indignant questions both in prose and poetry; cf. Cic. *Cat.* II. § 19, *nōn vident id sē cupere*, etc. The question here = a command. *prius*: i.e. before you think of anything else. *ubi*: since Aeneas had left Anchises at home, *ubi* must = 'in what plight,' unless *ubi . . . liqueris* is briefly put for 'where he is whom you deserted.' *superet*, 'survives.' In this sense *superum* is commoner. *coniūnxne*: the interrog. *-ne* is not necessarily, either in prose or poetry, attached to the first word of the clause.

599. *nī . . . resistat*: cf. *nī . . . faciat . . . verrant*, I. 58, 59, with note.

600. *tulerint . . . hauserit*: instan

- Nōn tibi Tyndaridis faciēs invīsa Lacaenae  
 culpātusve Paris, dīvum inclēmētia, dīvum  
 hās ēvertit opēs sternitque ā culmine Trōiam.  
 Aspice (namque omnem, quae nunc obducta tuenti  
 605 mortālīs hebetat vīsūs tibi et ūmida circum  
 cālīgāt, nūbem ēripiam; tū nē qua parentis  
 iussa timē neu praeceptīs pārēre recūsā):  
 hīc, ubi disiectās mōlēs āvulsaque saxīs  
 saxa vidēs mixtōque undantem pulvere fūmum,  
 610 Neptūnus mūrōs māgnōque ēmōta tridentī  
 fūndāmenta quatit tōtamque ā sēdibus urbem  
 ēruit; hīc Iūnō Scaeās saevissima portās  
 prīma tenet sociumque furēns ā nāvibus agmen  
 ferrō accīncta vocat.  
 615 Iam summās arcēs Tritōnia (respice) Pallas  
 insēdit nimbō effulgēns et Gorgone saeva;

taneous pf.; for meaning of *tulerint* see on *illum* . . . *tulit*, 554, 555. **hauserit**: sc. *ēvs*, 'drain their life-blood.'

**601. tibi**: as in i. 261.

**602. dīvum . . . dīvum**: for the rhetor. repetition of that of *lūmina* 405, 406. Note the effective adversative asyndeton here.

**603. hās . . . opēs**: Priam's palace. **ā culmine**: cf. *ruit altō ā culmine Trōia*, 290.

**604-607. obducta tuenti . . . tibi**, 'drawn like a pall over thy sight.' **ūmida . . . cālīgāt**: freely, 'hangs dank and dark and thick about (you).' **tū nē . . . recūsā** is to be taken closely with *aspice*; it was not accounted safe to behold the gods in their divine form and brightness. For *nē* with the imp. see §156. *tū* gives a tone of urgency to the command, as if Venus meant, 'Don't you, whatever others may do.'

**609. mixtō . . . pulvere**: instr. abl. with *undantem*, 'eddyding.' The force of the dust-clouds that rise from the falling walls gives a waving motion to the smoke.

**610. Neptūnus**: Neptune and Apollo built the walls of Troy for its king, Laomedon. He who built the walls would be best able to destroy them. We gain another point in that the builder and so the natural preserver of the walls is destroying them. **ēmōta** = *quae ēmōvit*; it belongs also with *mūrōs*. The prefix here and in *ēruit*, 612, = out of the places in which they formerly lay. **tridentī**: cf. Neptune's use of his trident in i. 145.

**612. Scaeās . . . portās**: the best known and strongest gate of Troy. This fact gives force to *saevissima*. As Troy's most savage foe, Juno assails Troy's strongest defences. For the pl. of one gate cf. the use of *foribus*, i. 449.

**613. prīma**: as in i. 24. **furēns**: as in i. 491.

**614. ferrō accīncta**: see on *arma*, i. 16. *accīncta*, 'equipped'; cf. *accīngunt*, i. 210, ii. 235.

**616. insēdit**: here in sinister sense; see on *insidat*, i. 719. Pallas was commonly the preserver of fortresses and citadels. This reversal of her usual



MINERVA



ipse pater Danaïs animōs vīrisque secundās  
 sufficit, ipse deōs in Dardana suscitāt armā.  
 Ēripe, nāte, fugam finemque inpōne labōrī.  
 Nūquam aberō et tūtum patriō tē limine sistam.' 620  
 Dixerat et spissis noctis sē condidit umbris.  
 Appārent dirae faciēs inimicaeque Trōiae  
 nūmina māgna deum.

~~Friday~~ Tum vērō omne mihī vīsum cōsīdere in ignīs  
 Ilium et ex imō vertī Neptūnia Trōia, 625  
 ac velutī summīs antīquam in montibus ornum  
 cum ferrō accīsam crēbrisque bipennibus. Instant  
 ēruere agricolae certātīm; illa ūsque minātūr  
 et tremefacta comam concussō vertice nūtat,  
 vulneribus dōnec paulātīm ēvicta suprēmum 630  
 congemuit trāxitque iugīs āvulsa ruīnam.

functions emphasizes the completeness of Troy's overthrow; see on *Neptūnus*. 610. *nimbō* . . . *saeva*, 'bright with her storm-cloud and grim with her Gorgon.' V. has in mind the *aegis*, for which see § 279. This when shaken wrought terror and dismay among the wearer's foes; the shaking was accompanied by thunder and lightning. Strictly, the *aegis* was a symbol of the whirlwind that drives the storm-cloud, ascribed to Zeus as his shield because he was god of the weather. Here the *aegis* which is the shield proper is confused with the storm-*aegis* which is visibly represented on the shield.

619. *ēripe* . . . *fugam*: i.e. snatch flight out of the obstacles that threaten to make it impossible. *labōrī*: sc. *pūgnandī prō patriā*.

620. *patriō* = *patriis tui*.

621. *spissis* . . . *umbris*: see on *nox atra*, 360. The disappearance of the light of 590 would intensify the general darkness.

622, 623. *appārent* . . . *deum*: these words do not picture new sights seen after Venus departs, but are a commentary on the whole scene, 604-620.

624-654. 'I go home, determined first to seek my father. He, however, refuses to depart, declaring that he will not survive the fall of his city.'

625. *Neptūnia*: see on *Neptūnus*, 610. Aeneas's thought is that a god-built city should have endured forever.

626. *ac* joins the whole simile *velutī* . . . *ruīnam*, 626-631, to *ex imō*. Like *ex imō* the simile is in effect an adv. of manner.

627, 628. *ferrō* . . . *bipennibus*: freely, 'assailing it with steel and blow on blow of their axes.' *Instant ēruere*: cf. *instant* . . . *āticere*, etc., i. 423-425. *minātūr*: sc. 'to fall.'

629. *comam*: for case see § 135. Note that *nūtat* is intransitive.

630. *suprēmum* is an adj. used as noun, in the acc. of effect, 'has groaned its last,' as we say; see §§ 128-130.

631. *trāxit* . . . *ruīnam*: see on *ruīnam* . . . *trahit*, 465, 466. *iugīs* = *montibus*, 626. Strictly, the tree is severed from its stump and roots, but since these bound it to the *montēs* and the *iuga*, the poet may fairly speak of the tree as severed from the heights. The tree is *antiqua* (626) like Troy itself: it



Dēscendō ac dūcente deō flammam inter et hostīs  
expedior; dant tēla locum, flammaeque recēdunt.

- Atque ubi iam patriae perventum ad līmina sēdis  
 635 antiquāsque domōs, genitor, quem tollere in altōs  
 optābam primum montis primumque petēbam,  
 abnegat excīsā vītā prōdūcere Trōiā  
 exsiliumque patī. 'Vōs ō, quibus integer aevi  
 sanguis,' ait, 'solidaeque suō stant rōbore vīrēs,  
 640 vōs agitatē fugam.  
 Mē sī caelicolae voluissent dūcere vītā,  
 hās mihi servāssent sēdēs. Satis ūna superque  
 vidimus excidia et captae superāvimus urbī.  
 Sic, ō sic positum adfātī discēdite corpus.  
 645 Ipse manū mortem inveniam; miserēbitur hostis

settles slowly but surely to its fall even as Troy is sinking into flames.

632. *dēscendō*: i.e. from the roof of Priam's palace. *deō*: i.e. Venus; cf. her promise in 620.

633. *expedior*: freely, 'I thread my way'; a middle voice.

635. *antiquās*: an epithet of affection; 'the dear old.' *tollere*: briefly put for *tollere et portāre*, or *sublātum portāre*.

637. *prōdūcere*: for the infin. after *abnegat* see § 161.

638. *integer aevi*, 'untainted by age.' For the gen. *aevi* see §§ 113, 117. *integer* really implies a lack of fullness; cf. then § 116.

639. *suō . . . rōbore*, 'through its own power,' i.e. in and of itself, without the need of the helps (staff, etc.) required by old age. The words thus practically = *per sē*.

640. *vōs*: for the pron. with the imp. see on *tū nē . . . recūsā*, 606. *agitatē fugam*: cf. *ēripe . . . fugam*, 619, *mātūrāte fugam*, l. 137.

641. *dūcere vītā* = *vītā prōdūcere*, 637; see § 201.

642, 643. *satis . . . vidimus*: briefly put for *satis superque est vidisse* or *satis superque est quod vidimus*. *ūna* goes in thought also with *captae . . . urbī*, 'one downfall—one capture of my city.' Anchises is alluding to the capture of Troy by Hercules in which Laomedon and all his sons save Priam had been killed. *excidia*: the phrase *ūna . . . excidia* well shows the poetic fondness for the pl.; see §§ 173-175. *superāvimus* has here the meaning and the constr. of *superfuimus*; cf. note on *superet*, 597.

644. *positum*, *adfātī*, and *corpus* all suggest the idea of one dead and laid out for burial. Anchises is lying on a couch or bed, and so, thinking of the resemblance between his appearance and that of a body ready for burial, he bids Aeneas treat him as one dead. *adfātī* suggests the cry *valē*, thrice made at the funeral pyre as a final farewell to the dead.

645. *ipse . . . inveniam*: i.e. 'I shall not tamely wait to be slain, but shall bring on my own death'; he will do what Priam had just done. *manū* = 'by my prowess.' *miserēbitur* is said

exuviāsque petet. ✓ Facilis iactūra sepulcrī.  
 Iam pridem invisus divīs et inūtilis annōs  
 dēmoror, ex quō mē divum pater atque hominum rēx  
 fulminis adflāvit ventīs et contigit ignī.  
 Tālia perstābat memorāns fixusque manēbat. 650  
 Nōs contrā effūsī lacrimīs, coniūnxque Creūsa  
 Ascaniusque omnisque domus, nē vertere sēcum  
 cūcta pater fātōque urgentī incumbere vellet.  
 Abnegat inceptōque et sēdibus haeret in isdem.  
 Rūrsus in arma feror mortemque miserrimus optō, 655  
 nam quod cōnsilium aut quae iam fortūna dabātur?  
 'Mēne efferre pedem, genitor, tē posse relicto  
 spērāstī, tantumque nefās patriō excidit ore?  
 Sī nihil ex tantā superis placet urbe relinqui  
 et sedet hōc animō peritūraeque addere Trōiae 660

with great bitterness; to Anchises death is so welcome that the enemy's act will seem one of mercy and pity.

646. *facilis . . . sepulcrī*: the thought is, 'the enemy, to be sure, will not bury me, but that is a trifle,' a sentiment so utterly at variance with ancient feeling, which counted the loss of burial a grievous evil (cf. n. on *inhumātū*, i. 353), as to betray its own insincerity and to show the depth of feeling which Anchises is trying to hide.

647, 648. *invisus divīs* is explained by *ex quō . . . ignī*, 648. *inūtilis*: because crippled. *annōs dēmoror*: the thought is, 'the passing years have been eager to bear me away, but I have thwarted their will and kept them waiting by lingering here, in a half dead and alive existence.' *ex quō*: as in 163. *divum . . . rēx*: cf. i. 65.

649. *fulminis . . . ignī*: see *Anchisēs* in Vocabulary.

651. *nōs* = *ego*. *effūsī* (*sumus*) *lacrimis* = *lacrimantēs* *orāmus*, and so can be construed with the purpose cl. *nē . . . vellet*, 652, 653. *lacrimis* is dat. = *in lacrimās*.

653. *pater*, 'seeing that he was our father'; emphatic by position. See on *improba*, 80. *fātō . . . incumbere*: sc. *est*, 'to fling himself on the fate over-whelming (us)', i.e. to make yet heavier our already heavy sorrows.

654. *inceptō*: sc. *in eodem*; see § 210. The combination *inceptō . . . et sēdibus* is appropriate; his maintenance of the same physical position is the outward, visible sign of his unchanged purpose.

655-670. 'I resolve to enter the battle again.'

655. *feror*: note the tense, 'I am in the act of rushing.'

656. *quod . . . dabātur*? = *quia nūllum cōnsilium et iam nūlla fortūna dabātur*; *nam* is the conj., not the *nam* used with interrogatives (373, 595). *fortūna* = 'chance of safety,' 'deliverance.'

657. *efferre pedem*: sc. *ē domō*.

658. *tantum . . . nefās*: Aeneas has in mind esp. 638-640, 644-646.

660. *sedet*, 'is firmly established.' *animō*: dat. of interest with *sedet*; *animō* (*tuō*) practically = *tibi*.

- tēque tuōsque iuvat, patet isti iānua lētō,  
 iamque aderit multō Priamī dē sanguine Pyrrhus,  
 gnātum ante ōra patris, patrem quī obtruncat ad ārās.  
 Hōc erat, alma parēns, quod mē per tēla, per ignīs  
 665 ēripis, ut mediīs hostem in penetrālibus utque  
 Ascanium patremque meum iūxtāque Creūsam  
 alterum in alterius mactātōs sanguine cernam?  
 Arma, virī, ferte arma; vocat lūx ultima victōs.  
 Reddite mē Danaīs, sinite instaurāta revīsam  
 670 proelia. Numquam omnēs hodiē moriēmur inultī.’  
 Hinc ferrō accingor rūrsus clipeōque sinistram  
 insertābam aptāns mēque extrā tēcta ferēbam.  
 Ecce autem complexa pedēs in limine coniūnx  
 haerēbat parvumque patrī tenēbat Iūlum:  
 675 ‘Sī peritūrus abis, et nōs rape in omnia tēcum;

661. *isti . . . lētō*, ‘the death you so crave’; see 644-646. For meaning of *isti* see on *dēfensōribus istis*, 521.

663. *gnātum . . . patris*: cf. Priam’s cry, *quī . . . vultū*, 538, 539. *patris*, *patrem*: for the scansion see §250. *obtruncat*: note the tense, ‘makes a business of butchering.’ Aeneas is referring directly to Anchises’s words, *miserēbitur* . . . *petet*, 645, 646, drawing the picture of death by an enemy’s hand in widely different colors.

664. *hōc . . . quod*, ‘was it for this . . . that’; lit., ‘was this the thing for the sake of which?’ *quod* is adv. acc., as in the idiom *nōn est quod*, ‘there is no reason why.’

665. *ēripis*: note the tense. Aeneas believes that his mother is keeping him safe now as she did before, 632, 633. *mediis . . . penetrālibus*: cf. *medium . . . hostem*, 508, with *n. utque* is improper, since *ut . . . penetrālibus* contains no verb. The repetition of *ut*, however, keeps the purpose character of the whole clause clearly before the reader’s mind.

668. *arma . . . arma*: Aeneas had laid aside his arms on returning home.

*virī*: Aeneas is probably addressing his house-servants; he had come home alone (see 564-567). *lūx ultima* = *summa diēs* 324.

669. *sinite . . . revīsam*: the imp. of *sinō* is regularly followed by a subj. without *ut*, the subj. being in its origin an independent subj. of command, having nothing to do with *sinō*. In other words, the constr. was paratactic; §218. So here *sinite . . . revīsam* could well = ‘let be, let me take my way back.’

670. *numquam*, like ‘never’ in colloquial Eng., is often used by excited speakers as a vigorous *nōn*. The emphasis here is on *omnēs*; the thought is, ‘I at least will sell my life dearly.’

671-704. ‘My wife will not let me go, when lo, an omen, from Jupiter himself, powerfully affects my father. A second omen overcomes his opposition.’

672. *aptāns*, ‘duly’: lit., ‘fitting (my hand to the shield).’ Across the inner face of the shield were two straps; the warrior, thrusting his left hand under one, grasped the other firmly.

675. *et*, ‘also.’

sīn aliquam expertus sūmptis spem pōnis in armīs,  
 hanc primum tūtāre domum. Cui parvus Iūlus,  
 cui pater et coniūnx quondam tua dicta relinquo?  
 - Tālia vōciferāns gemitū tēctum omne replēbat,  
 cum subitum dictūque oritur mirābile mōnstrum. 680  
 Namque manūs inter maestōrumque ōra parentum  
 ecce levis summō dē vertice visus Iūli  
 fundere lūmen apex tāctūque innoxia mollis  
 iāmbere flamma comās et circum tempora pāsci.  
 Nōs pavidi trepidāre metū crinemque flagrantem 685  
 excutere et sāctōs restinguere fontibus ignis.  
 At pater Anchīsēs oculōs ad sīdera laetus  
 extulit et caelō palmās cum vōce tetendit:  
 'Iuppiter omnipotēns, precibus sī flecteris ūllis,  
 aspice nōs hōc tantum et, sī pietāte merēmur, 690  
 dā deinde auxilium, pater, atque haec ōmina firmā.'

676. *expertus*: sc. *arma* from *armis*.  
*sūmptis* . . . *in armīs*, 'in an appeal to  
 arms'; the emphasis is on the ptepl.

678. *coniūnx* . . . *dicta*: since Aeneas no longer takes thought of Creusa's safety he in effect no longer accounts her his wife. *relinquo*: the force of the tense is easily seen if we turn *cui parvus*, etc., into its equivalent in the active voice: *cui parvum Iulium* . . . *relinquis*? The pass. is the more effective because it brings out sharply the helplessness of Creusa; Aeneas does what he will with her.

681. *manūs* . . . *ōra*: Creusa is on her knees holding out Iulus to Aeneas (673, 674); hence the light which plays about the head of Iulus (683, 684) is actually *manūs* . . . *ōra*.

682. *vertice* = *capite*.

683, 684. *apex* in itself is indefinite, but its position between *lūmen* and *tāctū* . . . *comās* shows that it = a cone or tip of flame. The omen here described was always interpreted to imply future distinction, esp. elevation to a throne.

V. probably has in mind the story that the hair of Servius Tullius blazed thus when he was a boy. He was then obscure, having been with his mother a prisoner of war, but he later became king.

685, 686. *trepidāre* . . . *restinguere*: hist. infin. in conative sense. *crinem* . . . *excutere*: a variation (§ 203) from *ignem dē crini(bus) excutere*. *sāctōs*: because sent by the gods and so full of meaning. *fontibus* = *aquis*, with the added idea of abundance.

687. *laetus*: because he knew that the sign was a token of good; through his relationship with Venus Anchises had received the gift of divination.

688. *caelō* = *ad caelum*. The dat. after *ad sidera*. 687. is instructive; § 122. *palmās* . . . *tetendit*: cf. *pedem cum vōce repressit*, 378, *duplicis* . . . *palmās*, l. 93. *tendēns* . . . *lūmina*, ll. 405.

690-691. *hōc tantum*, 'just this once'; lit., 'thus far only.' For case see § 134. *hōc* is explained by *et* . . . *firmā*. *merēmur*: sc. *auxilium* from the next vs. *deinde*, 'then,' 'in that case,'

- Vix ea fātus erat senior, subitōque fragōre  
intonuit laevum, et dē caelō lāpsa per umbrās  
stella facem dūcēns multā cum lūce cucurrit.
- 695 Illam summa super lābentem culmina tēcti  
signantemque viās clāram sē condere silvā  
cernimus Īdaeā; tum longō līmite sulcus  
dat lūcem, et lātē circum loca sulphure fūmant.  
Hic vērō victus genitor sē tollit ad aurās
- 700 adfāturque deōs et sānctum sīdus adōrat:  
'Iam iam nūlla mora est; sequor et quā dūcitis adsum.  
Dī patrii, servāte domum, servāte nepōtem;  
vestrum hōc augurium, vestrōque in nūmine Trōia est.  
Cēdo equidem nec, nāte, tibi comes ire recūsō.'
- 705 Dīxerat ille, et iam per moenia clārior ignis  
audītur, propiusque aestūs incendia volvunt.  
'Ergō age, cāre pater, cervicī inpōnere nostrae;

repeats the idea of *si . . . merēmur*. For Anchises's attitude toward Jupiter see on l. 334. For his prayer see §309. *haec . . . firmā*: i.e. by a second sign.

692. *vix . . . subitōque*: parataxis; §221.

693. *intonuit laevum*: freely, 'it thundered on the left.' *laevum* is a neut. adj. used as noun in acc. of effect; see §§ 128-130. To the Gk. and the Roman augur signs in the east were of good omen. The Roman faced south, the Gk. north; hence the one counted signs on his left, the other those on his right, auspicious.

694. *facem*: i.e. a torch-like train.

695, 696. *lābentem . . . signantemque*: the prtēpls. are used like *volvēns*, i. 305; see n. there. *tēcti*: sc. *nostrī*. *viās*, 'its path.' In 701, 702, we see that this path indicates also the way the Trojans are to take to safety. The first omen had given token of their escape: see on *apex*, 683. The second confirms this and supplements it by pointing out the way of escape, i.e. it suggests Ida as their refuge.

697. *longō . . . sulcus*, 'a long-lined furrow.' The *sulcus* divided the heavens

into two parts as a *limes*, 'boundary-line,' separates two fields. *longō līmite* is abl. of characteristic, and so = an adjective.

699. *hic vērō* = the common *tum vērō*, found e.g. in 624. *ad aurās*: a stately way of saying 'up,' 'erect.'

700. *sānctum sīdus*: cf. *sānctōs . . . ignis*, 686.

702. *domum*, 'family,' 'race.' *ne-pōtem*: i.e. Ascanius. He is singled out partly because he has just been the subject of the omen, partly because he is the hope of the race's future; cf. i. 556.

703. *in*: lit., 'in the midst of,' i.e. protected by. *Trōia*: i.e. all that remains of Troy's destinies.

705-751. 'Carrying my father and leading Ascanius I quit my home. As we near the city gates, my father cries that the Greeks are coming. In the fight that follows my wife is separated from me.'

706. *aestūs*: acc., 'fiery volumes.' The flames are now so near that they are felt as well as heard.

707. *inpōnere*: imp. pass. in middle sense.

ipse subibō umeris, nec mē labor iste gravābit.

Quō rēs cumque cadent, ūnum et commūne pericūlum,  
ūna salūs ambōbus erit. Mihi parvus Iūlus 710  
sit comes, et longē servet vestigia coniūnx.

Vōs, famulī, quae dicam, animīs advertite vestris.

Est urbe ēgressis tumulus templumque vetustum  
dēsertae Cereris iūxtaque antiqua cupressus 715  
rēligiōne patrum multōs servāta per annōs;  
hanc ex diversō sēdem veniēmus in ūnam.

Tū, genitor, cape sacra manū patriōsque Penātis;  
mē bellō ē tantō digressum et caede recentī  
attrēctāre nefās, dōnec mē flūmine vivō  
abluerō. 720

Haec fātus lātōs umerōs subiectaque colla  
veste super fulvique īsternor pelle leōnis

708. subibō: sc. tē. labor iste, 'the labor you thus cause me'; see on *dēfensōribus istis*, 521, *isti* . . . *lētō*, 661.

709. quō . . . cadent = *fuerit quodcumque*, 77. ūnum et commūne: we say 'one common,' but the Latin regularly connects adjs. by *et* when, as here, they are coördinate in importance.

711. servet vestigia: sc. mea. *servet* is used much as *servantem* is in 568.

712. animīs . . . vestris = the prose *animadvertite*. V. uses *advertō* practically as = 'note,' 'observe.'

713. ēgressis: dat. of interest with *est*; see also on *profectis*, i. 732. To native Trojans specific statements as to the location of the *tumulus Cereris* would be superfluous and at such a crisis a waste of time. *tumulus templumque*: the temple stood on the *tumulus*.

714. dēsertae, 'lonely,' a transferred epithet. V. has in mind the Roman custom of building temples to Jeres in unfrequented spots outside the city gates.

715. rēligiōne, 'religious awe,' 'reverence'; causal ablative.

716. ex diversō: i.e. by different paths. This vs. = a command, 'go ye,'

etc. By dividing his company Aeneas hoped to diminish the chance of detection by the Greeks. *longē servet*, 711, prepares us for the news of Creusa's disappearance which greets us in 738.

717. sacra . . . Penātis: received by Aeneas from Hector, 298-297.

718. digressum = *cum* ('since') *digressus sim*.

719. vivō: in Roman ritual the use of running water was necessary to purification. Such water alone, in fact, is itself clean and so able to cleanse. When Aeneas received the *sacra*, etc., he had not yet taken part in the fight; had he touched the *sacra* after fighting he would have been guilty of the very sin imputed to Ulixes and Diomedes in 163-168.

721. lātōs umerōs: for Aeneas's use of such words concerning himself, see on *sum* . . . *nōtus*, i. 378, 379. The words suggest the security and comfort of Anchises's support *subiecta* (sc. *patri*): freely, 'bowed,' 'bended.' For case of *umerōs* and *colla* see § 138.

722. veste and pelle denote the same thing, a robe fashioned from a lion's skin; cf. *lupae* . . . *lactus*, i. 275.

- succēdōque onerī; dextrae sē parvus Iūlus  
 implicuit sequiturque patrem nōn passibus aequīs;  
 725 pōne subit coniūnx. Ferimur per opāca locōrum,  
 et mē, quem dūdum nōn ūlla iniecta movēbant  
 tēla neque adversō glomerātī ex agmine Grāī,  
 nunc omnēs terrent aurae, sonus excitat omnis  
 suspēsum et pariter comitīque onerīque timentem.  
 730 Iamque propinquābam portis omnemque vidēbar  
 ēvāsisse viam, subitō cum crēber ad aurīs  
 vīsus adesse pedum sonitus genitorque per umbram  
 prōspiciēns 'Nāte,' exclāmat, 'fuge, nāte; propinquant;  
 ārdentis clipeōs atque aera micantia cernō.'  
 735 Hic mihi nesciō quod trepidō male nūmen amicum  
 cōnfūsam ēripuit mentem. Namque āvia cursū  
 dum sequor et nōtā excēdō regiōne viārum,  
 heu! miserō coniūnx Fātō est ērepta Creūsa.

723, 724. *dextrae sē . . . implicuit*: cf. and yet contrast *implicuit* . . . *laevā*, 552. The phrase pictures the child's fright and his clinging trust in his father. *nōn . . . aequīs*: sc. to those of his father. Cf. *parvum . . . trahit*, 320, 321 with note.

725. *opāca locōrum*, 'the darkest quarters'; see § 197

726, 727. *dūdum*: commonly (except when joined with *iam*) used of time but little removed from that of writing or speaking. *ex*: we should say, 'in.' The *adversum agmen*, however, was the source whence came the dangers that threatened Aeneas. In writing *nōn ūlla . . . Grāī* V. was thinking of the two ways of fighting, *ētinus* and *cominus*.

729. *suspēsum* and *timentem* give the causes of *terrent* and *excitat*. *comitī*: Ascanius; cf. *mihi . . . comes*, 710, 711.

731. *ēvāsisse* = *lūstrāsse*, and so takes an acc.; see § 133.

732. *adesse* has here the meaning

and the constr. of *venire*; see on 1270, l. 99. For *vīsus est* so soon after *vidēbar*, 730, see on *ruunt*, l. 85.

733. *nāte . . . nāte*: for scansion see § 264. *propinquant*: sc. *Grāī*, the only 'they' the Trojans had to fear.

734. *ārdentis*: a strong expression for 'highly burnished.' *aera*: spears, shields, and swords; see § 187.

735. *mihi*: for case see on *silici*, l. 174. *nesciō quod*: *nesciō quis* is practically a compound indefinite pron., lit., = 'I-don't-know-what.' For scansion see § 248. *male . . . amicum* = *inimicissimum*; see on *male . . . carinis*, 23.

736. *cōnfūsam ēripuit* = *cōnfūdīt et ēripuit*.

737, 738. *nōtā . . . viārum* restates *āvia . . . sequor*, 'I leave the beaten paths.' *regiōne* has here its primary sense of 'line,' 'direction.' *ērepta*: sc. *mihi*; cf. *mihi . . . ēripuit*, 735, 736. Note *ēripuit*, 736, *ērepta*, 738, the one in fig. sense, the other in lit. physical sense. See on *vīsus est*, 732.

Substitit errāvitne viā seu lassa resēdit,  
 incertum; nec post oculis est reddita nostris, 740  
 nec prius āmissam respexi animumve reflexi,  
 quam tumultum antiquae Cereris sēdemque sacrātam  
 vēnimus; hic dēmum collētis omnibus ūna  
 dēfuit et comitēs nātumque virumque fefellit.  
 Quem nōn incūsāvi āmēns hominumque deōrumque 745  
 aut quid in ēversā vidī crūdēlius urbē?  
 Ascanium Anchisēnque patrem Teucrōsque Penātis  
 commendō sociis et curvā valle recondō;  
 ipse urbem repetō et cingor fulgentibus armis;  
 stat cāsūs renovāre omnis omnemque reverti 750  
 per Trōiam et rursus caput obiectāre periclis.  
 Principiō mūrōs obscūraque limina portae,  
 quā gressum extuleram, repetō et vestigia retrō  
 observāta sequor per noctem et lūmine lūstrō;

739, 740. *substitit errāvitne*: in disjunctive questions, when the particle is omitted with the first member, *an*, not *ne*, is used with the second. The use of *ne* here is hard to parallel. For *seu* in a dependent question cf. *seu . . . sive . . . vocātūs*, I. 218, 219. The phrase *substitit . . . resēdit* was felt by V. in part as a question dependent on *incertum* (*est*), as is shown by *seu*, in part as an independent question. To the latter view, as giving the more rhetor. flavor, he naturally inclined, and hence wrote the verbs in the indicative.

741. *animum . . . reflexi*: a substitute for the common *animum . . . adverti*; sc. *ad eam*.

742. *tumulum antiquae Cereris*: it is instructive to compare this phrase with *tumulus templumque vetustum deserta Cereris*, 713. *antiquae* is here plainly a transferred epithet.

744. *fefellit*, 'disappointed'; lit., 'tricked.'

745. *deōrumque*: for *-que* see § 256.

749. *cingor . . . armis*: cf. *ferrō*

*accingor*, 671. To our feeling *cingor* should precede *repetō*; but see on *referēs . . . ibis*, 547.

750, 751. *stat*: sc. *mihi*, 'I am resolved.' The subject of *stat* is *cāsūs . . . periclis*; the lit. meaning thus is, 'to renew . . . and to return . . . and to expose . . . are things that are for me fixed and irrevocable.' *sedet . . . animō*, 660, is a similar phrase. *caput*, 'life,' a common meaning. *obiectāre*: a strong word; note its etymology. Cf. *oppōnere mortī*, 127.

752-794. 'I search for Creusa everywhere. At last her specter appears to me, and tells me that heaven has decreed our separation. After giving me a hint as to my destiny the apparition vanishes.'

752. *principiō . . . inde*, 756, = *primum . . . deinde*. *obscura*: cf. *opāca locōrum*, 725. There the darkness helped Aeneas, now it makes his search more difficult.

753. *gressum extuleram*: cf. *efferre pedem*, 657.



- 755 horror ubique animō, simul ipsa silentia terrent.  
 Inde domum, si forte pedem, si forte tulisset,  
 mē referō. Inruerant Danaī et tēctum omne tenēbant.  
 Illicet ignis edāx summa ad fastigia ventō  
 volvitur; exsuperant flammae, furit aestus ad aurās.  
 760 Prōcēdō et Priamī sēdēs arcemque revīsō.  
 Et iam porticibus vacuīs Iūnōnis asylō  
 cūstōdēs lēcti Phoenīx et dīrus Ulixēs  
 praedam adservābant; hūc undique Trōia gaza  
 incēnsis ērepta adytīs, mēnsaeque deōrum  
 765 crātēresque aurō solidī, captivāque vestis  
 congeritur; puerī et pavidāe longō ordine matrēs  
 stant circum.  
 Ausus quīn etiā vōcēs iactāre per umbram  
 implēvi clāmōre viās maestusque Creūsam  
 770 nēquiquam ingemināns iterumque iterumque vocāvī.  
 Quaerenti et tēctis urbis sine fine furenti  
 infēlix simulācrum atque ipsius umbra Creūsae  
 vīsa mihi ante oculōs et nōtā māior imāgō.

755. animō: sc. est, which we may render 'besets,' 'assails.'

756. si forte . . . si forte: the repetition pathetically pictures the waning of his hopes. For the subj. si . . . tulisset see on *Anthea si . . . videat*, l. 181. tulisset is plpf. because it precedes in time mē referō, which itself, being a histor. pres., is past in value.

757. mē referō: cf. Caesar's common phrase, sē cōferre.

758. illicet: freely, 'e'en while I gaze.' edāx: often used of fire by the poets.

759. furit . . . aurās, 'the fiery mass mounts furiously upwards.' For *ad aurās* see 699.

761. asylō: local abl.; the word severely condemns the use to which the Greeks are putting the temple. The shrine was built to preserve fugitives from captivity, not as a military guard-house.

766. congeritur: note the tense. Fresh booty is constantly coming in.

768. vōcēs iactāre: a strong phrase for 'to send my voice.' Cf. *tālita iactanti*, l. 102.

770. nēquiquam ingemināns, 'in fruitless iteration.'

772. infēlix: there is nothing in this passage to prove Creusa unhappy. Hence the word gives the feeling with which Aeneas himself looked on the specter. To his mind, every ghost, compared with a living soul, was unhappy. simulācrum: a broad word, applicable to any counterfeit presentment of anything.

773. nōtā . . . imāgō: i.e. a form larger than she had possessed in life. The dead are regularly represented in this way by Gk. and Latin writers, probably because they were thought of as superhuman and immortal. For the stature of the gods cf. *quanta solet*, 592, and l. 501.

Obstipui, steteruntque comae, et vōx faucibus haesit.

Tum sic adfāri et cūrās hīs dēmere dictis:

777

‘Quid tantum insānō iuvat indulgēre dolōri,

ō dulcis coniūnx? nōn haec sine nūmine dīvum

ēveniunt, nec tē comitem hinc portāre Creūsam

fās aut ille sinit superī rēgnātor Olympī.

Longa tibi exsilia, et vāstum maris aequor arandum,

781

et terram Hesperiam veniēs, ubi Lȳdius arva

inter opīma virum lēnī fluit agmine Thybris.

Illic rēs laetae rēgnumque et rēgia coniūnx

parta tibi; lacrimās dilēctae pelle Creūsae.

Nōn ego Myrmidonum sēdēs Dolopumve superbās

785

aspiciam aut Grāis servitum mātibus ibō,

Dardanis et dīvae Veneris nurus,

sed mē māgna deum genetrīx hīs dētinet ōris.

774. *steterunt*: for the short penult see § 246.

775. *adfāri* . . . *dēmere*: histor. infin.; as subject sc. *imāgō*, out of 773.

776-778. *indulgēre*: sc. *tē* as subject. *nōn* . . . *ēveniunt*: for the general thought cf. *haud crēdō* . . . *carpis*, l. 387, 388.

779. *fās* may be subject of *est* to be supplied, or one of the subjects of *sinit*. *Ille* . . . *rēgnātor*: Jupiter. *ille* is often used of Jupiter. Originally, we may suppose, *ille Iuppiter* was said with a gesture toward the heavens, ‘Jupiter yonder,’ ‘Jupiter who reigns enthroned on high.’ From this use *ille* came in this phrase to = ‘exalted,’ ‘majestic.’ We may compare too, the cases where *ille* = ‘the famous,’ ‘the well-known.’

780. *exsilia*: for the rhetor. pl. see § 175. *arandum* fits only the nearer subject; see on *legunt*, l. 426. In translating sc. some general verb like ‘face,’ ‘endure,’ with *exsilia*.

781, 782. *Lȳdius* = *Etruscus*, through the tradition, commonly accepted by the Roman poets, that the Etruscans were Lydians from Asia Minor, who,

driven from home by long-continued famine, had finally settled in Italy. *arva* . . . *virum*: i.e. the rich fields whereon sturdy yeomen toil. *agmine*. ‘movement,’ ‘current’; see on *agmine certō*, 212. With *lēnī* . . . *agmine* cf. *Caes. B. G. i. 12 Arar . . . infuit incredibili lēnitāte*, etc.

784. *parta* (sc. *est*): from *pariō*, ‘are already in being.’ For the sing. see on *insequitur*, l. 87. For the pres. tense or its equivalent in a prophecy see on *manēre*, 194. *Creūsae*: objective gen. 785-788 contain the reason for the command *lacrimās* . . . *Creūsae*.

786. *servitum*, ‘to be a slave to.’ The use of the supine in *-um* to express purpose after verbs of motion should be familiar from *Caesar*.

787. *Dardanis* . . . *nurus*: in appos. with *ego*, 785. This vs. = a causal cl. with *nōn ego* . . . *ibō*.

788. *māgna* . . . *genetrīx*: Cybele; § 275. V. probably thought of Creusa as translated directly from life to a divine or semi-divine state, much as Aeneas himself was later, and later still Romulus.

- Iamque valē et nātī servā commūnis amōrem.  
 790 Haec ubi dicta dedit, lacrimantem et multa volentem  
 dīcere dēseruit tenuisque recessit in aurās.  
 Ter conātus ibi collō dare bracchia circum;  
 ter frūstrā comprēnsa manūs effūgit imāgō  
 par levibus ventīs volucrique simillima somnō.  
 795 Sic dēmum sociōs cōnsūptā nocte revīsō.  
 Atque hīc ingentem comitum adfluxisse novōrum  
 inveniō admirāns numerum, mātresque virōsque,  
 collēctam exsiliō pūbem, miserābile vulgus.  
 Undique convēnere animīs opibusque parātī,  
 800 in quāscumque velim pelagō dēdūcere terrās.  
 Iamque iugīs summae surgēbat Lūcifer Idāe  
 dūcēbatque diem, Danaīque obsessa tenēbant  
 limina portārum, nec spēs opis ūlla dabātur;  
 cessī et sublātō montīs genitōre petīvī.

789. *nātī . . . commūnis*, 'your son and mine.' *nātī* is obj. gen. with *amōrem*.

792. *conātus*: sc. *sum*. *collō . . . circum*: see on *bis collō . . . circum . . . dati*, 218, 219.

794. *par levibus ventis*: *par* is in itself vague, since it can be used of equality of any kind, but is made clear by *levibus*; the *imāgō* is equal to the winds (air) in lightness. *somnō*: here 'dream.' *volucrī* gives the point of resemblance between the *imāgō* and the vision; the whole vs. = a causal cl.

795-804. 'I return to my comrades and find a goodly company prepared to go whithersoever I may lead. I proceed to Ida.'

795. *sic* sums up 749-794.

798. *exsiliō*: for case see § 123. *pūbem*: as in i. 399. Aeneas uses the word bitterly; the *pūbēs* here is a warrior host that has gathered—to run away!

799. *animis . . . parātī*: sc. *mē sequī*. They have reconciled themselves to the thought of flight and have provided

themselves with means to help them in such flight.

800. *in . . . terrās* is really cond., its force being, 'to this land should I wish to lead—or to that other land, should I prefer that.' *dēdūcere*, the technical term for leading forth a colony from a metropolis like Rome, is most suggestive here, for it makes Aeneas speak of his settlement in Italy, and so by implication of the results of that settlement, Lavinium, Alba Longa, Rome itself, as a colony from Troy. Cf. i. 5-7.

804. *cessī . . . petīvī*: before V. suffers his hero to state his final act on the night of Troy's fall, he makes him set forth (801-803) two sound reasons which make that act inevitable: (1) the dawn of day makes the neighborhood of the Greeks dangerous, (2) the continuous success of that foe makes further conflict hopeless. *sublātō*: sc. *umeris*; cf. 721-723. *montīs*: i.e. Ida. We must assume, though V. does not say so, that the whole company of 795-800 went with Aeneas; § 225.

## LIBER III

5

Postquam rēs Asiae Priamīque ēvertere gentem  
 inmeritam vīsum superis ceciditque superbum  
 Īlium et omnis humō fūmat Neptūnia Trōia,  
 diversa exsilia et dēsertās quaerere terrās  
 auguriis agimur dīvum classemque sub ipsā  
 Antandrō et Phrygiae mōlimur montibus Īdae  
 incertī, quō Fāta ferant, ubi sistere dētur,  
 contrahimusque virōs. Vix prīma incēperat aestās  
 et pater Anchīsēs dare Fātis vēla iubēbat,  
 litora cum patriae lacrimāns portūsque relinquō  
 et campōs, ubi Trōia fuit. Feror exsul in altum  
 cum sociis nātōque, Penātibus et māgnis dīs.

10

1-12. 'We build a fleet and sail from Trojan shores, not knowing whither destiny will lead us.'

1. *Asiae*: as in *ii. 556, 557* Aeneas exaggerates, using Troy and Asia as equivalent terms.

2. *inmeritam*: only Paris had sinned.

3. *humō*: local abl.; the loc. *humī* is far commoner. *fūmat*: the pres. pictures the lasting effects of the single acts *ēvertere* and *cecidit*, 1, 2. The ruins would smoke for days. *Neptūnia Trōia*: as in *ii. 625*.

4. *diversa exsilia*, 'places of exile widely sundered'; sc. *inter se*. Aeneas speaks in the light of the knowledge gained by six years of wandering. *dēsertās*: they felt unable to dispossess any people.

5. *auguriis . . . dīvum*: V. does not explain what these omens were. Cf. however, *mātre . . . viam*, *i. 382*, Hector's warning, *ii. 293-295* and Creusa's words, *ii. 780-784*.

7. *sistam*.—*cōnsistere* or *cōnsidere*. In 4-7 Aeneas forgets the very definite hint given to him by Creusa in *ii. 780-784*; see § 49.

8, 9. *vix . . . et*: §§ 200, 221. *prīma . . . aestās*: tradition had it that Troy was taken in the summer. Hence the ref. here is to the summer of the following year. The first of the seven years of exile (*i. 755*) was spent in preparations for departure from Ida. *dare Fātis vēla*: a variation (§ 203) from the familiar *dare vēla ventis*, suggesting the absolute dependence of Aeneas on the guidance of heaven.

10, 11. *litora . . . portūs . . . campōs*: pathetic. To one loved sight after another he bids good-by. *fuit*: as in *ii. 325*.

12. *sociis . . . dīs* falls into two portions, each of which itself has two parts. Between the main portions there is asynd. *māgnis dīs*: the higher deities like Jupiter, Neptune, Vesta, etc. That Aeneas brought such gods with him appears from *ii. 296*.

- Terra procul vāstis colitur Māvortia campis  
 (Thrāces arant) ācrī quondam rēgnāta Lycurgō,  
 15 hospitium anticum Trōiae sociique Penātēs,  
 dum fortūna fuit. Feror hūc et litore curvō  
 moenia prīma locō Fātis ingressus iniquis  
 Aeneadāsque meō nōmen dē nōmine fingō.  
 Sacra Diōnaeae mātīrī dīvisque ferēbam  
 20 auspicibus coeptōrum operum superōque nitentem  
 caelicolum rēgī mactābam in litore taurum.  
 Forte fuit iūxtā tumulus, quō cornea summō  
 virgulta et dēnsīs hastilibus horrida myrtus.  
 Accessī viridemque ab humō convellere silvam  
 25 cōnātus, rāmīs tegerem ut frondentibus ārās,  
 horrendum et dictū videō mīrābile mōnstrum,  
 nam, quae prīma solō ruptis rādīcibus arbōs  
 vellitur, huic ātrō licuntur sanguine guttae

13-68. 'In Thrace we begin to build a city. An ominous event, however, makes us desist and causes us to set sail with the first fair wind.'

13. *procul*, 'at a little distance.' *vāstis . . . campis*: abl. of char., 'wide-stepped.' *Māvortia*: i.e. loved by Mars; see § 283.

14. *rēgnāta*: for the pers. pass. from an intrans. verb see on *crēdita*, II. 247.

15. *hospitium . . . Penātēs*, 'an ancient friend and god-bound ally of Troy.' *hospitium* and *Penātēs* are in appos. with *terra*, 13. *hospitium* here = *amicus*; cf. the use of *coniugium*, II. 579, and of *nefas*, II. 585. *sociique Penātēs*: an alliance between houses, families, or states involved an alliance between their gods, the Penates.

18. *Aeneadās*: in appos. with *nōmen*. With *nōmen . . . fingō* sc. *viris meis* out of 8; cf. *Rōmānōs . . . dicet*, I. 277.

19. *mātīrī dīvisque*: *mātīrī*, by singling out Venus, makes her most important.

20. *auspicibus*: in appos. with *mātīrī dīvisque*, 'as favorers'; freely, 'that they might bless,' etc. The *auspex*,

who, in connection with some work, secured favorable omens (cf. n. on *nūmen*, II. 178) was naturally looked upon as a supporter of that work.

21. *caelicolum*: gen. pl.; § 88.

22. *quō . . . summō*, 'on the top of which.'

23. *dēnsīs . . . myrtus*, 'myrtle bushes bristling with thick-crowding spears.' *myrtus* is a coll. sing., a fact shown by *virgulta*. The myrtle meant by V. is a shore-loving plant, with spear-like stem, eight to ten feet high, and so is quite different from the creeping plants now commonly but erroneously called myrtle.

24. *silvam* pictures well the dense growth of the myrtle. Aeneas naturally sought to gather some of the myrtle, for the plant was sacred to Venus.

27, 28. Join *quae . . . arbōs . . . huic* closely together: 'from that tree which.' *huic* is dat. of interest, the tree being personified. *ātrō . . . sanguine*: modal abl. with *licuntur*, or abl. of char., 'black-blooded,' with *guttae*. *licuntur*: from *liquor*; for the spelling see on *secuntur*, I. 185.

et terram tãbō maculant. Mihi frigidus horror  
 membra quatit, gelidusque coit formidine sanguis. 30  
 Rursus et alterius lentum convellere vimen  
 insequor et causās penitus temptāre latentis;  
 āter et alterius sequitur dē cortice sanguis.  
 Multa movēns animō nymphās venerābar agrestis  
 Grādīvumque patrem, Geticis quī praesidet arvis, 35  
 rīte secundārent visūs ōmenque levārent.  
 Tertia sed postquam mǎiōre hastilia nīsū  
 adgredior genibusque adversae obluctor harēnae,  
 (ēloquar an sileam?) gemitus lacrimābilis imō  
 auditur tumulō, et vōx reddita fertur ad auris: 40  
 'Quid miserum, Aenēā, lacerās? iam parce sepultō,  
 parce piās scelerāre manūs. Nōn mē tibi Trōia  
 externum tulit aut cruor hīc dē stīpite mānat.  
 Heu! fuge crūdēlis terrās, fuge litus avārum;  
 nam Polydōrus ego. Hīc cōnfixum ferrea tēxit 45  
 tēlōrum seges et iaculis incrēvit acūtis.'

31, 32. *convellere* . . . *temptāre*: for mood see §164. *temptāre* is used as in II. 38.

33. *et alterius* corresponds metrically to *et alterius*, 31. See §265. *āter*, too, repeats *ātrō*, 28.

34. *nymphās* . . . *agrestis*: see §291. Aeneas prays to the deities in whose special care this place is.

35, 36. *Grādīvum* . . . *patrem*: Mars; see §283. *Geticis*, 'Thracian,' though the Getae really lived far to the north of the Thracians. Roman writers, esp. the poets, show much carelessness and even ignorance in matters geographical. This vs. illustrates *Mūvortia*, 13. *rīte* . . . *levārent*, '(imploring them) to give a favorable turn to what I had seen,' etc. Aeneas is giving his own prayer in O. O.; he said *secundūte* . . . *levāte*.

39. *ēloquar an sileam?* subj. of delib. question; see on *crēdam*, I. 218.

40. *reddita*: cf. *reddere vocēs*, I. 409. *reddita* = 'returned by way of answer,'

the groan being conceived of as a reply to Aeneas's repeated attempts to tear up the myrtle.

41. *iam*, 'at last,' i.e. after this third attempt. For its use with the imp. cf. *hūc tandem concēde*, II. 523, with n. *sepultō*, 'one who has been buried'; see on *profectis*, I. 732. *sepultō* does not denote burial proper, but merely the covering of the body with sand, 38 (cf. *tumulus*, 22), due to the action of wind and wave.

42. *nōn*: very emphatic; its force extends through the whole sentence. 'It is not true that Troy—or that,' etc.

44. *crūdēlis* . . . *avārum*: transferred epithets; §194. The adjs. are explained by 45, 46 and 49-52.

45. *cōnfixum* . . . *tēxit* = (*mē*) *cōnfixit et tēxit*. *tēxit*, like *seges*, 46, points to the number of the *tēla*.

46. *iaculis* . . . *acūtis*: modal abl., 'with,' etc.; we should say, 'into,' etc. With *iaculis* cf. *hastilia*, 37, *hastilibus*, 23. *acūtis* hints at Polydorus's suffering

Tum vērō ancipitī mentem formīdine pressus  
obstupiū, steteruntque comae, et vōx faucibus haesit.

- Hunc Polydōrum aurī quondam cum pondere mǎgnō  
 50 infēlix Priamus fūrtim mandārat alendum  
 Thrēiciō rēgī, cum iam diffideret armīs  
 Dardaniae cingīque urbem obsidiōne vidēret.  
 Ille, ut opēs frāctae Teucrum et fortūna recessit,  
 rēs Agamemnoniās victrīciaque arma secūtus  
 55 fās omne abrumpit, Polydōrum obruncat et aurō  
 vī potitur. Quid nōn mortālia pectora cōgis,  
 aurī sacra famēs! Postquam pavor ossa reliquit,  
 dēlēctōs populī ad procerēs primumque parentem  
 mōnstra deum referō et, quae sit sententia, poscō.  
 60 Omnibus idem animus, scelerātā excēdere terrā,  
 linquī pollūtum hospitium et dare classibus Austrōs.

during the process represented by *incrēvit*. The story that the myrtle shafts of the spears took root and grew into myrtle bushes would be far less strange to ancient ears than to ours; there was a story that Romulus's spear was fixed in the Aventine and grew there.

47. *ancipitī*, 'irresolute'; another transferred epithet. It was Aeneas that was *anceps*. *mentem*: acc. of spec. (§ 135) with *pressus*, which = *oppressus*.

48. *steterunt* . . . *haesit* = il. 774.

50. *alendum*: cf. *videndam*, il. 589, with n.

51. *rēgī*: Polymestor.

52. *obsidiōne* is inconsistent (§ 49) with the narrative in Book II; nothing is said there of a regular siege. Blockades belong to a period later than Homer.

55. *fās omne*: i.e. every sacred tie. Polymestor was bound by treaty with Priam and Troy, 15, by the confidence Priam had reposed in him (cf. *mandārat*, 50), and by the laws of hospitality, since Polydorus was an inmate of his house.

56. *potitur*: the verb here follows the third conjugation; cf. § 101. The details of 49-52, were, of, course, known

long before this by Aeneas. Those given in 53-56 were probably furnished to Aeneas by Polydorus, though V. is silent on the point. *quid* . . . *cōgis*, 'to what lengths do you not drive the souls of men?' For *quid* see § 134; it is really an acc. of extent of space.

57. *sacra*, 'accursed.' See Vocab. Aeneas's words would remind Dido of her own sufferings through the avarice of Pygmalion; see l. 346-364, esp. 363, 364.

58, 59. *ad procerēs* . . . *referō*: V. has in mind the custom whereby disturbing prodigies were referred to the Roman Senate. Cf. *referre ad senātum*.

60, 61. *excēdere* . . . *dare*: the infins. depend on *omnibus* . . . *animus*, which = *omnēs idem cupiunt*. *linquī*: the pass. after the act. *excēdere* is due to V.'s love of variety (see § 181), or perhaps to the demands of the meter. Eng. would prefer three act. infins. *hospitium*: here 'guestland.' *dare* . . . *Austrōs*: i.e. to suffer the winds to reach our fleet, a poetic substitute for the common *dare vēla ventis*. *Austrōs* = *ventōs* (§ 190); the *Austri* proper would not have helped the Trojans from Thrace to Delos, their next stopping place.

Ergō instaurāmus Polydōrō fūnus et ingēns  
 aggeritur tumulō tellūs; stant Mānibus ārae  
 caeruleis maestae vittis ātrāque cupressō  
 et circum Īliades crīnem dē mōre solūtae; 65  
 inferimus tepidō spūmantia cymbia lacte  
 sanguinis et sacri paterās animamque sepulcrō  
 condimus et magnā suprēmum vōce ciēmus.

Inde, ubi prima fidēs pelagō plācātaque ventī  
 dant maria et lēnis crepitāns vocat Auster in altum, 70  
 dēdūcunt socii nāvīs et litora complent.  
 Prōvehimur portū, terraeque urbēsque recēdunt.  
 Sacra mari colitur mediō grātissima tellūs  
 Nēreidum mātři et Neptūnō Aegaeō,  
 quam pius Arcitenēns ōrās et litora circum 75

62. **instaurāmus**, 'we solemnize'; properly, 'perform anew.' Polydorus had not been duly buried; a murderer seldom gives his victim a full *fūnus*. See on *sepultō*, 41. V.'s phrase is therefore wrong, and is due to a confusion of thought; the present rites constitute the beginning of the true *fūnus*, but are also a renewal of the process of covering the body from sight. **ingēns** = an adv., 'to a great height.'

63. **tumulō**: cf. 22, 40. **stant**: i.e. 'are set up'; see on *tēlō*, i. 99.

64. **caeruleis**: here simply 'dark.' **ātrā**: cypress was burned on the funeral pyre and planted before the tomb. See also on *ātrō* . . . *venēnō*, ii. 221.

65. **crīnem** . . . **solūtae**: for constr. see § 136. For the act cf. *crīnibus* . . . *passis*, i. 480.

66. **inferimus** suggests the noun *inferiae*, the technical term for offerings to the dead. New milk, blood, wine, oil, honey, and water were thus offered. The spirits were supposed to partake in some way of these things. **tepidō**: i.e. fresh, newly-drawn.

67. **sanguinis** . . . **sacri**: i.e. the blood of victims devoted to the gods.

68. **condimus**, 'we put to rest'; see on *inhumāti*, i. 353. The Romans thought that the spirit, when thus quieted, became a spirit of good instead of evil. **suprēmum**: adv., 'for the last time'; cf. *hūc tantum*, ii. 690, with n. **ciēmus**, 'invoke.' For the thought see on ii. 644.

69-71. **pelagō**: abl. with *fidēs* (est *nōbis*); cf. abl. with *diffidere*, 51, and with *cōfidere*, i. 452. **plācāta** . . . **maria**: i.e. by blowing gently. Cf. *mulcēre* . . . *ventō*, i. 66, with n. **lēnis crepitāns** . . . **Auster**, 'the wind's gentle rustle.' **lēnis** = an adv.; § 195. **Auster**: see on *dare* . . . *Austrōs*, 61. **dēdūcunt** (sc. *in mare*) is the opposite of *subdūcere*, i. 551.

73-120. 'We sail to Delos and consult Apollo. He bids us seek the land where first our nation dwelt. My father explains that we must sail for Crete.'

73. **colitur** . . . **tellūs**: cf. 13.

74. **Nēreidum mātři**: Doris, wife of Nereus. For the double hiatus in this vs. see §§ 257, 258. **Neptūnō Aegaeō**: see § 285.

75. **Arcitenēns**: Apollo; § 281.



- errantem Myconō ē celsā Gyarōque revinxit  
 immōtamque colī dedit et contemnere ventōs.  
 Hūc feror, haec fessōs tūtō placidissima portū  
 accipit. Ēgressī venerāmur Apollinis urbem.  
 80 Rēx Anius, rēx idem hominum Phoebique sacerdos,  
 vittis et sacrā redimītus tempora laurō  
 occurrit. Veterem Anchīsē agnōscit amicum;  
 iungimus hospitio dextrās et tēcta subimus.  
 Templā dei saxō venerābar strūcta vetustō:  
 85 'Dā propriam, Thymbraee, domum, dā moenia fessīs  
 et genus et mānsūram urbem; servā altera Trōiaē  
 Pergama, rēliquiās Danaum atque immītis Achillī.  
 Quem sequimur? quōve ire inbēs, ubi pōnere sedēs?  
 Dā, pater, augurium atque animis inlābere nostris.'  
 90 Vix ea fātus eram: tremere omnia vīsa repente,

76. ē . . . revinxit: for constr. see §140, n. celsā: Myconos is anything but lofty. See on *Geticis*, 35. Latin poets were apt to call all islands high, thinking, no doubt, of the way in which the sides of some islands rise boldly from the sea.

77. colī = *esse*, with the further notion that henceforth the island was habitable; cf. *colitur*, 13, 73. dedit has the meaning and the constr. of *passus est*; §161. 75-77 mean simply that Delos was a floating island, until Apollo made it immovable. pius, 'grateful,' 75, is important, giving the ground for Apollo's act. Delos had sheltered Latona (l. 502) when she gave birth to Apollo and Diana.

79. ēgressī: as in l. 172.

80. rēx idem . . . sacerdos, 'at once king . . . and priest.' The old Roman kings had this double character but under the republic the two functions were distinct. Augustus united them again in his own person. V. is probably alluding to that fact.

81. redimītus tempora: for constr.

cf. §138. laurō: sacred to Apollo and hence at times called Delian.

84. templa: i.e. the god and all that belonged to him. Between 83 and 84 some time has plainly elapsed, the two scenes being quite distinct.

85. dā . . . dā: i.e. by telling us how to procure them. With the prayer for a city cf. l. 437. propriam: see the n. on this word in l. 73.

86. genus: i.e. a line of descendants. The prayer was fulfilled in the *genus Latinum*, l. 6. altera, 'second,' as often. Of this second city Aeneas has learned from Hector, ll. 294, 295. Here by faith he speaks of it as already existing.

87. Pergama: as in ll. 177, ll. 291, ll. 375, etc. rēliquiās . . . Achillī: cf. l. 30. Here the phrase emphasizes the Trojan need of divine protection.

88, 89. quem sequimur: we might have had the subj., as in *ēloquar an sileam*, 39. In all periods of Latin, however, we occasionally find the indic. in such questions. animis inlābere: i.e. inspire our minds with knowledge of the future, that we may know what to do.



**APOLLO**



liminaque laurusque deī, tōtusque movērī  
 mōns circum et mūgīre adytīs cortīna reclusīs.  
 Summissī petimus tērram, et vōx fertur ad aurīs:  
 'Dardanidae dūrī, quae vōs ā stirpe parentum  
 prīma tulit tellūs, eadēm vōs ūbere laetō 95  
 accipiet reducēs. Antiquam exquirite mātrem.  
 Hic domus Aenēae cūctīs dominābitur ōris  
 et nātī nātōrum et quī nāscuntur ab illis.'  
 Haec Phoebus, mixtōque ingēns exorta tumultū  
 laetitia, et cūctī, quae sint ea moenia, quaerunt, 100  
 quō Phoebus vocet errantis iubeatque revertī.  
 Tum genitor veterum volvēns monumenta virōrum  
 'Audīte, ō procerēs,' ait, 'et spēs discite vestrās.  
 Crēta Iovis māgnī mediō iacet insula pontō,  
 mōns Īdaeus ubi et gentis cūnābula nostrae. 105  
 Centum urbēs habitant māgnās, ūberrima rēgna,  
 māximus unde pater, sī rite audita recordor,  
 Teucus Rhoetēas primum est advectus ad ōrās

91, 92. *limina* denotes the temple, *laurus* a grove outside. For the quantity of the *-que* appended to *limina* see §241. *mōns*: Cynthus by name. *mūgīre* . . . *reclusīs*: V. has in mind Apollo's temple at Delphi. There a tripod was set over a fissure in the rocks whence issued with a roar (*mūgīre*) mephitic vapors which were believed to aid in the inspiration of the prophetess. On this tripod rested the *cortīna*, i.e. something shaped like a caldrōn, which formed the actual seat of the priestess. Render *cortīna* by 'tripod,' or 'the seat of the priestess.'

93. *summissī*, 'reverently'; lit., 'bended (low).'

95. *ūbere laetō* = (1) 'with joyous breast (heart),' (2) 'with fruitful sustenance.' (1) was probably more in V.'s thoughts (note *tulit* just preceding, and *mātrem*, 96), but it of course involves (2), the mother's breast being the children's sustenance.

96. *antiquam* . . . *mātrem*: on this oracle see §313.

100. *ea moenia*: i.e. the walls of whose erection Apollo's reply had in effect given them assurance.

101. *errantis*, 'the wanderers'; see on *venientum*, I. 434.

102. *veterum*: as in I. 23. *volvēns*: as in I. 305. *monumenta*, 'traditions.' The word may be used of anything that helps to perpetuate the past.

104. *Iovis māgnī*: with *insula*. Jupiter was said to have been born in Crete.

105. *mōns Īdaeus*: emphatic; hence its position. It is because there is a Mt. Ida in Crete as well as one near Troy that Anchises believes Crete to be the *antiqua māter* meant by Apollo.

106. *habitant*, 'men dwell in.' *ūberrima* recalls *ūbere laetō*, 95.

107. *māximus*, 'eldest' (I. 521), in the sense of 'earliest.' *pater*, 'sire,' 'ancestor.'

- optāvitque locum rēgnō. Nōndum Ilium et arcēs  
 110 Pergameae steterant; habitābant vallibus imīs.  
 Hinc māter cultrix Cybelae Corybantiaque aera  
 Idaeumque nemūs, hinc fida silentia sacris  
 et iuncti currum dominae subiēre leōnēs.  
 Ergō agite et, dīvum dūcunt quā iussa, sequāmur;  
 115 plācēmus ventōs et Gnōsia rēgna petāmus.  
 Nec longō distant cursū; modo Iuppiter adsit,  
 tertia lūx classem Crētaeis sistet in ōris.  
 Sic fātus meritōs ārīs mactāvit honōrēs,  
 taurum Neptūnō, taurum tibi, pulcher Apollō,  
 120 nigram Hiemi pecudem, Zephyrīs felicibus albam.  
 Fāma volat pulsum rēgnīs cessisse paternīs  
 Idomenēa ducem dēsertaque litora Crētae,  
 hoste vacāre domōs sēdēsque adstāre relictās.

109. *optāvit* . . . *rēgnō*: cf. Caes. *B. G.* ii. 18 *locum nostrī castris dēlēgerant*; see § 123.

110. *steterant*: for meaning see on *stant*, 63. *habitābant*: cf. *habitant*, 106.

111. *hinc*: i.e. from Crete. *māter*: of goddesses, as *pater* of gods, 35, 89. We should say, 'the rites in honor of the mother.' *Cybelae*: obj. gen. with *cultrix*; the ref. is to the goddess Cybele. See §§ 274, 275. *aera*: cymbals of bronze; § 187.

112. *Idaeum* . . . *nemūs*: i.e. all that this grove stands for. Cf. *silvū* . . . *Idaeū*, ii. 696, 697. Cybele's grove on the Trojan Ida is thought of as set apart by Teucer to be a counterpart of that in Crete. For scansion of *nemūs* see § 243. *sacris*: dat. of interest with *vēnit* or *erat* to be supplied.

113. *dominae*, 'their queen.' *subiēre*: we should say, 'hence, too, came the custom whereby yoked lions take their places beneath,' etc. In ancient times draught animals were yoked as oxen are to-day, and so were almost literally beneath the vehicle to which they were harnessed.

115. *plācēmus ventōs*: i.e. that they may allow us to sail. Cf. ii. 108-118, esp. *plācūstis ventōs*, 116, with notes.

116, 117. *nec* . . . *cursū*: the distance was about 150 miles. *modo* . . . *sistet*: lit., 'only let Jupiter stand by us, the third day,' etc., i.e. if only Jupiter stands by us, etc.

118. *honōrēs*: as in i. 49, i. 632.

120. *nigram* . . . *albam*: black victims were regularly offered to destructive powers, white to auspicious forces. In the one case the object was to avert the baneful influence of the powers, in the other to win their favor. *Hiemi*: the storm-god. *Zephyrīs*: properly the west winds, which were usually gentle and helpful, but here 'zephyrs' in the modern sense. The west wind would not help one much in a voyage from Delos to Crete.

121-146. 'We go to Crete and begin a city. Soon a pestilence assails us, and Anchises bids us go back to Delos to consult the oracle again.'

122. *dēserta*: sc. *esse*.

123. *sēdēs* . . . *relictās*, 'the seats its people had abandoned stood ready to our hand.'

Linquimus Ortygiae portūs pelagōque volāmus  
 bacchātamque iugīs Naxon viridemque Donysam, 125  
 Ōlearon niveamque Paron sparsāsque per aequor  
 Cycladas et crēbris legimus freta concita terrīs.  
 Nauticus exoritur variō certāmine clāmor;  
 hortantur socii, 'Crētam proavōsque petāmus.'  
 Prōsequitur surgēns ā puppi ventus euntis 130  
 et tandem antiquis Cūrētum adlābimur ōris.  
 Ergō avidus mūrōs optatae mōlior urbis  
 Pergameamque vocō et laetam cognōmine gentem  
 hortor amāre focōs arcemque attollere tēctis.  
 Iamque ferē siccō subductae litore puppēs, 135  
 cōnubiis arvisque novis operāta iuventūs,  
 iūra domōsque dabam, subitō cum tābida membrīs  
 corruptō caeli trāctū miserandaque vēnit

124. *Ortygiae*: here the old name of Delos.

125. *bacchātam*... *Naxon*, 'Naxos, on whose heights the Bacchantes held their revels'; lit., 'Naxos, reveled over on its heights.' For the dep. prtepl. in pass. sense see on *Achātē*, i. 312. The use here is somewhat strained since *bacchor* is not a trans. verb; but see on *crēdita*, ii. 247. *viridem*: on account of its foliage.

126. *niveam*: the island is rich in marble; cf. i. 593.

127. *Cycladas*, 'the rest of the Cyclades'; the islands of 125, 126 belong to that group. *legimus*, 'we skim,' a sense derived from the root meaning 'pick,' 'cull' (flowers, etc.), through the idea of the quick, light touch for which such action calls. *concita* (from *conciō*), 'roughened'; the channels between the islands make race ways for the waves.

128. *nauticus* = *nautārum*. *variō certāmine*: coll. sing. in causal abl. The ships break into little groups, the members of which strive to outdo one another.

129. *socii* suggests mutual dependence and makes *hortantur* = *hortantur inter sē*. *Crētam* . . . *petāmus* gives the means of *hortantur*, 'they exhort one another with the cry,' etc.

130. *prōsequitur*: a fine word, often used of complimentary escorts, e.g. in Cic. *Cat.* ii. §1. *euntis*: sc. *nōs*.

133. *Pergameam*: others give the name as *Pergamum*. With *vocō* sc. *urbem* or *eam*. *cognōmine* here = *nōmine*; so often in verse and later prose. The name reminds them of old Troy and its once glorious history.

134. *tēctis*: dat. of interest, 'for their dwellings' sakes, i.e. to guard their dwellings.

135-137. *iam* . . . *cum* (137): common correlatives in V.; cf. ii. 567, 730, 731. Here the thought is, 'Just about (*ferē*) the time that the acts of 135-137 were completed, suddenly a pestilence set in.' *operāta* (*est*) has the sense and the constr. of *operam dedit*. *iūra* . . . *dabam*: cf. the account of Dido, i. 507. *tābida*: with *luēs*, 139. For position see §207. Note juxtaposition in *tābida membrīs*; human bodies and wasting

- arboribusque satisque luēs et lētifer annus.  
 140 Linquēbant dulcīs animās aut aegra trahēbant  
 corpora; tum sterilis exūrere Sīris agrōs;  
 ārēbant herbae, et victum seges aegra negābat.  
 Rūrsus ad ōrāclum Ortygiae Phoebumque remēnsō  
 hortātur pater ire marī veniamque precārī,  
 145 quam fessīs finem rēbus ferat, unde labōrum  
 temptāre auxilium iubeat, quō vertere cursūs.  
 Nox erat, et terris animālia somnus habēbat;  
 effigiēs sacrae divum Phrygiūque Penātēs,  
 quōs mēcum ā Trōiā mediisque ex ignibus urbis  
 150 extuleram, visī ante oculōs adstāre iacentis  
 in somnīs multō manifestī lūmine, quā sē  
 plēna per insertās fundēbat lūna fenestrās,  
 tum sic adfārī et cūrās hīs dēmere dictīs:  
 'Quod tibi dēlātō Ortygiam dictūrus Apollō est,  
 155 hīc canit et tua nōs ēn ultrō ad limina mittit.

pestilence have nothing in common. **membris**: freely, 'upon our limbs'; strictly, a dat. of interest (disadvantage), 'to our bodies' hurt.'

139. **annus**, 'season.'

140-142. **aegra**... **corpora**: cf. ii. 565, 566. **sterilis**: proleptic; § 193. **exūrere**... **ārēbant**: for the hist. infin. beside the indic. see § 157.

143, 144. **rūrsus**... **ōrāclum**: for the first visit see 84ff. **remēnsō**... **marī**: cf. *pelagō*... *remēnsō*, ii. 181, with n. **veniam**: properly 'favor,' 'indulgence'; the nature of the favor must be inferred from the context. Here it is an answer to the questions of 145, 146. **veniam**... **precārī** = 'to beg him graciously to make plain.'

145, 146. **fessīs**... **rēbus**, 'our wearied fortunes'; a case of transferred epithet. It is the Trojans that are weary. **finem**: fem. as in ii. 554. **labōrum**... **auxilium**: freely, 'the help our troubles need.' *labōrum* is obj. gen.; see § 119, n. **temptāre**, 'search for,' a

meaning that comes out of the idea of 'probing' seen in 82.

147-191. 'The Penates appear to me by night and bid me make for Italy. We depart.'

148. **-que**: for use see § 198.

149, 150. **quōs**... **extuleram**: cf. ii. 293-297, ii. 717. **iacentis** agrees with a gen. (*mei* = *meōs*) to be supplied with *oculōs*, 'mine eyes as I lay.'

151. **manifestī**: a strong word (see Vocab.), treated here as *plānē mōnstrāti*. See on *tēlō*, i. 99.

152. **Insertās**: sc. *in parietēs*; freely, 'in the walls.' Roman houses had few windows, sometimes none at all. Light came from the open courts round which the rooms were built. To Roman readers, therefore, *insertās* would carry an emphasis, 'through the windows—for such there were.'

153 = ii. 775, though its constr. is different.

154. **dēlātō** = *cum dēlātus eris*.

155. **hīc**: adv., emphatically con-

Nōs tē Dardaniā incēnsā tuaque arma secūti,  
 nōs tumidum sub tē permēnsī classibus aequor  
 idem ventūrōs tollēmus in astra nepōtēs  
 imperiumque urbī dabimus; tū moenia māgnīs  
 māgna parā longumque fugae nē linque labōrem. 160  
 Mūtandae sēdēs; nōn haec tibi litora suāsīt  
 Dēlius aut Crētae iussit cōnsidere Apollō.  
 Est locus (Hesperiam Grāi cognōmine dicunt),  
 terra antiqua, potēns armīs atque ūbere glabae;  
 Oenōtrī coluere virī; nunc fāma minōrēs 165  
 Ītaliā dīxisse ducis dē nōmine gentem.  
 Hae nōbīs propriāe sēdēs, hinc Dardanus ortus  
 Īsīusque pater, genus ā quō princīpe nostrum.  
 Surge age et haec laetus longaeuō dicta parentī  
 haud dubitanda refer; Corythum terrāsque requirat 170  
 Ausoniās. Dictaea negat tibi Iuppiter arva.  
 Tālibus attonitus vīsīs et vōce deōrum

trasted with *dēlātō Ortygiā*. et . . . mittit in thought=*per nostra ōra*. tua nōs: see on *tū mihi*, i. 78. Cf. *nōs tē*, 156.

156, 157. *secūti* and *permēnsī*=rel. clauses, *quī secūti sumus*, etc. *sub tē*=*tē duce*.

158. *Idem*, 'likewise.' For this semi-adverbial use of *idem* cf. *Cic. Cat. i. § 7*, *dixi ego idem in senātū*. *tollēmus in astra*: i.e. we shall give them superhuman glory; cf. *Caesar . . . astris*, i. 286, 287. In *ferēs ad sidera*, i. 259, the ref. is to the actual dedication of Aeneas.

159, 160. *imperium*, 'might, majesty, and dominion'; a very broad word. With *imperium . . . dabimus* cf. *Jupiter's words, imperium . . . dedi*, i. 279. *urbī*, 'your (promised) city,' repeats *ea moenia*, 100. *tū* balances *nōs*, 157. *moenia . . . māgna*, 'a mighty city for the mighty.' *māgnis* refers to the *nepōtēs* and the *urbs* of 158, 159. *longum*: cf. *Creusa's warning, longa . . . arandum*, ii. 780.

161. *nōn* goes with both verbs in 161, 162. Cf. *nōn . . . mānat*, 42, 43, with note.

162. *Dēlius . . . Apollō*: for the distribution see on *gravem*, i. 728. We get in effect separate subjects to *suāsīt* and *iussit*. *Crētae*: for case see § 148.

163-166 = i. 530-533. See Johnston's *Metrical Licenses of Vergil*, § 16, note 2.

167. *nōbīs*: the Penates count themselves and Troy one. *propriāe*: cf. *propriam*, 85.

168. *pater*: as in the phrase *pater Aenēas*. *genus . . . nostrum (est)* describes Iasius as the founder of the Trojan race. Everywhere else V. gives that honor to Dardanus. For the inconsistency see § 49; bear in mind, too, V's love of variety (§ 181). *princīpe*: to be construed like *auspicius*, 20.

169. *laetus*: because at last you know your allotted home.

170. *refer*: cf. *referō*, 59.

171. *Ausoniās = Īaliōēs*. Strictly, the Ausones were but a single tribe on the coast of Latium. See § 188. By the same figure *Dictaea = Crētica*.



- (nec sopor illud erat, sed cōram agnōscere vultūs  
vëlātāsque comās praesentiaque ōra vidēbar;  
175 . tum gelidus tōtō mănābat corpore sūdor)  
corripio ē strātis corpus tendōque supīnās  
ad caelum cum vōce manūs et mūnera libō  
intemerāta focīs. Perfectō laetus honōre  
Anchīsēn faciō certum remque ōrdine pandō.  
180 Agnōvit prōlem ambiguam geminōsque parentēs  
sēque novō veterum dēceptum errōre locōrum.  
Tum memorat: 'Nāte, Īiacīs exercite fātis,  
sōla mihī tālis cāsūs Cassandra canēbat;  
nunc repetō haec generī portendere dēbita nostrō  
185 et saepe Hesperiam, saepe Ītala rēgna vocāre.  
Sed quis ad Hesperiae ventūrōs litora Teucrōs  
crēderet? aut quem tum vātēs Cassandra movēret?

173-175. *nec . . . sūdor* gives the reason for *attonitus*, 172; *nec* thus = *neque enim*, i. 198, ii. 376. *sopor*, 'a (mere) dream'; so *somnus* at times = *somnium*. *illud*: an exception to the rule laid down in the n. on *hōc*, i. 17. *cōram*: i.e. 'fully.' *vultūs*: sc. *divum Penātiumque* (cf. 148). *vëlātās*: sc. *vittis*; see on *vittis* . . . *potentem*, ii. 296, and on *infula*, ii. 430. *praesentia*, by repeating the idea of *cōram*, emphasizes the substantial character of the vision. The word is esp. used of manifestations of the divine presence; cf. Cic. *Cat.* iii. § 18 *ita praesentēs*, etc. *tum*, 'besides'; the marked effect of the vision is proof of its reality.

176, 177. *tendō . . . cum vōce manūs*: cf. *caelō . . . telendit*, ii. 688, also *pedem . . . repressit*, ii. 378, with n. *supīnās*: freely, 'reverent.' For the exact idea see on *palmās*, i. 93. *mūnera*: sc. *vinī*.

178. *intemerāta*: a strong word for 'choice.' *focīs*: dat., = *in focōs*; cf. *in mēsam . . . libāvit*, i. 736. The hearth was the altar of the Penates.

179. *certum*: Caesar would have written *certiōrem*.

180. *prōlem ambiguam* and *gem\*. nōs . . . parentēs* correspond. For the Cretan-Trojan line see 103-113, for the Italian-Trojan see 163-171.

181. *novō*, 'strange'; virtually 'absurd.' It was absurd to mistake the relation borne to the Trojan race by lands known as long as Crete and Italy had been known. The juxtaposition *novō veterum* is bad, since the words are not opposed to each other as simply 'new' and 'old.' For the gen. *locōrum* see § 119, especially the note.

184. *repetō*: sc. *memorā*, 'I recall.' *haec* sums up the speech of the Penates, 156-171. *portendere*: sc. *eam* as subject. *dēbita*: in pred. appos. with *haec*, 'as a debt owed,' i.e. by the Fates.

185. *vocāre*, 'named,' 'had on her tongue.'

186, 187. *quis . . . crēderet*, 'who would have believed,' looks to a neg. answer. For the thought cf. ii. 246, 247. For the form of the question cf. *quis . . . temperet*, ii. 6-8, *quis . . . possit*, ii. 361, 362. The questions cited above from Book II refer to the fut., those in 186, 187 to the past; hence the difference in tense.

Cēdāmus Phoebō et monitī meliōra sequāmur.'

Sic ait, et cūctī dictō pārēmus ovantēs.

Hanc quoque dēserimus sēdem paucisque relictis 190  
vēla damus vāstumque cavā trabe currimus aequor.

Postquam altum tenuēre ratēs nec iam amplius ūllae  
appārent terrae, caelum undique et undique pontus,  
tum mihi caeruleus suprā caput adstitit imber  
noctem hiememque ferēs, et inhorruit unda tenebris. 195  
Continuō ventī volvunt mare, māgnaque surgunt  
aequora; dispersī iactāmur gurgite vāstō.

Involvēre diem nimbi, et nox ūmida caelum  
abstulit; ingeminant abruptis nūbibus ignēs.

Excitimur cursū et caecis errāmus in undis. 200

Ipsē diem noctemque negat discernere caelō  
nec meminisse viae mediā Palinūrus in undā.

Tris adeō incertōs caecā cāligine solēs  
errāmus pelagō, totidem sine sīdere noctēs;

188. **Phoebō**=*Apollini*; he had spoken through the Penates (154, 155). **monitī** (sc. *ab eō*) is causal.

190. **quoque**: i.e. as well as Thrace, 69-72. **paucis** . . . **relictis**: i.e. to people the newly-founded city.

191. **cavā** suggests the idea of 'frail.' **trabe**, 'ships'; § 187. Note the coll. sing. **aequor**: for constr. see § 132, and note.

192-277. 'On the fourth day we come to the Strophades Islands. There we have an encounter with the Harpies. We depart and sail along the coast of Greece till we land at Actium.'

193. **caelum**, 'only the sky'; sc. *apparet*. Note the advrs. asyndeton.

194. **caeruleus**: as in 64. **imber** here = *nimbus*; see § 186.

195. **inhorruit** . . . **tenebris**, 'the waves shivered at the darkness'; *tenebris* is causal abl. The whole expression is an elaborate way of saying, 'the seas grew rough and dark.'

196. **ventī** . . . **mare**: cf. *vāstōs* . . . *fluctūs*, I. 86.

197. **gurgite vāstō**: as in I. 118.

198. **nox ūmida** practically = 'rain and darkness.'

199. **ignēs**: as in *crēbris micat ignibus aether*, I. 90. *ingeminant*, 'flash incessantly,' corresponds to *crēbris* in that passage. It will be interesting and instructive to compare in detail V.'s accounts of the two storms.

200. **caecis**: here 'unknown.'

201. **ipse**: with *Palinūrus*. He was chief pilot of Aeneas's fleet.

202. **nec** = *et nōn*; sc. *ait* or *dicit* out of *negat*. In prose we should have *se* expressed as subject of *discernere* and *meminisse*.

203. **adeō** emphasizes *tris*, giving a force like 'three long and weary days.' **incertōs** . . . **cāligine**, 'obscured by sightless gloom.' The days were *incertū* because one could hardly tell whether it was night or day: cf. 198, 201.

- 205 quārtō terra diē primum sē attollere tandem  
 vīsa, aperire procul montis ac volvere fūmum.  
 Vēla cadunt, rēmīs insurgimus; haud mora, nautae  
 adnīxī torquent spūmās et caerulea verrunt.  
 Servātum ex undis Strophadum mē litora primum  
 210 accipiunt. Strophades Grāiō stant nōmine dictae  
 insulae Iōniō in māgnō, quās dīra Celaenō  
 Harpyiaequē colunt aliae, Phīnēia postquam  
 clausa domus mēnsāsque metū liquēre priōrēs.  
 Trīstius haud illis mōnstrum, nec saevior ūlla  
 215 pestis et ira deum Stygiis sēsē extulit undīs.  
 Virginei volucrum vultūs, foedissima ventris  
 prōluviēs, uncaeque manūs, et pallida semper  
 ōra famē.  
 Hūc ubi dēlāti portūs intrāvimus, ecce  
 220 laeta boum passim campīs armenta vidēmus  
 caprigenumque pecus nullō cūstōde per herbās.

205. sē attollere: sc. *ā mari*.

206. vīsa (sc. *est*): true pass. as in i. 396, ii. 481, ii. 591. volvere fūmum, 'to send up wreaths of smoke'; the land was inhabited.

207, 208. rēmīs insurgimus, 'we bend to the oars'; lit., 'we rise on,' etc., i.e. we rise from our seats with each stroke and throw the whole weight of our bodies on the oars. haud . . . torquent is paratactic (§§ 218, 220) for *sine morā nautae . . . torquent*. caerulea: adj. used as noun, 'the azure deep'; § 196, 2. verrunt, 'lash to foam,' 'churn'; properly 'sweep,' 'drive before (one),' as oars seem to drive water.

210. stant = *sunt*, with the added idea of permanence. Render, 'Strophades is the name, got from Greece, of isles that lie forever.'

211. insulae Iōniō: for scansion see § 260. With Iōniō sc. *mari*. dīra, 'ominous.' The Romans derived this word from *deus* and *ira*.

212. aliae: there were three Harpies. Phīnēia = a gen. *Phīnei*, § 191. postquam = *ex quō*, 'ever since.'

213. clausa: sc. *est eis*, 'was shut against them.' The Harpies were driven away from Phineus's house by Zetes and Calais, sons of Boreas, who pursued them as far as the Strophades. mēnsās: i.e. of Phineus. metū: i.e. of Zetes and Calais.

214. mōnstrum: sc. *est*.

215. Ira deum: a magnificent phrase, 'incarnate anger of the gods'; cf. § 185. Stygiis . . . undīs: emphatic, 'even from,' etc.

216. virginei . . . vultūs: i.e. the Harpies are birds with the faces of maidens.

217, 218. pallida . . . famē is powerful; they are ever gorging themselves, yet are ever hungry.

219. dēlāti: cf. *dēlātō*, 154.

220. laeta, 'glad,' as making glad the hearts of those who saw them; cf. *sata laeta*, ii. 306.

inruimus ferrō et dīvōs ipsumque vocāmus  
 in partem praedamque Iovem; tum litore curvō  
 exstruimusque torōs dapibusque epulāmur opimīs. 225  
 At subitae horrificō lāpsū dē montibus adsunt  
 Harpyiae et māgnīs quatiunt clangōribus ālās  
 dīripiuntque dapēs contāctūque omnia foedant  
 immundō; tum vōx tætrum dīra inter odōrem.  
 Rūrsus in sēcessū longō sub rūpe cavātā  
 arboribus clausā circum atque horrentibus umbrīs 230  
 instruimus mēnsās ārīsq̄ue repōnimus ignem;  
 rūrsus ex dīversō caeli caecīsque latebrīs  
 turba sonāns praedam pedibus circumvolat uncīs,  
 polluit ōre dapēs. Sociis tunc arma capessant  
 ēdīcō et dīrā bellum cum gente gerendum. 235  
 Haud secus ac iussī faciunt tēctōsque per herbam  
 dispōnunt ēnsēs et scūta latentia condunt.  
 Ergō ubi dēlāpsae sonitum per curva dedēre  
 litora, dat sīgnum speculā Misenus ab altā

222. *ipsumque*: -que is used as in 148.

223. *in . . . praedam*, 'to share our plunder,' gives indirectly (§ 225) the result of *inruimus ferrō*. The Romans set aside for the gods a portion of the spoils of war or of lucky finds, like that of the cattle here.

224. *torōs*: doubtless of turf. *epulāmur* has the force and the constr. of *vescimur*, for which cf. i. 546.

225. *subitae* = an adv., *subitō*.

228. *tum . . . odōrem*: freely, 'then came hideous cries,' etc. Sc. *est* with *vōx*.

229, 230. *in sēcessū longō*: cf. and yet contrast i. 159. *sub . . . umbrīs*: cf. i. 310, 311, with notes.

231. *repōnimus*: the prefix = 'anew.' They make a second sacrifice; the first was implied in *dīvōs . . . Iovem*, 222, 223.

232. *rūrsus . . . caeli* answers, foot for foot, to *rūrsus . . . longō*, 229. *dīversō* is here a noun, 'a different quarter.'

233. *turba sonāns*, 'the noisy crew.'

Like *vulgus*, *turba* is often an uncomplimentary term for a gathering. *pedibus . . . uncīs*: contrast *uncas . . . manūs*, 217; see § 181.

234, 235. *arma capessant* and *bellum . . . gerendum (esse)* are both in O. O. after *ēdīcō*. Aeneas said, *Arma capessite; bellum . . . gerendum (est)*.

236, 237. *haud secus* = *haud aliter*, i. 399. *ac*, 'than'; this meaning is found chiefly in poetry, after neg. phrases containing a comp. *tēctōs . . . dispōnunt*, 'they place here and there (*dis-*) in hiding.' *latentia*: proleptic (§ 193), giving the result of *condunt*.

238. *sonitum . . . dedere*: cf. *māgnīs . . . ālās*, 226, *vōx . . . dīra*, 228, and *sonāns*, 233. 238-244 give the result of the third attempt to feast.

239. *speculā*: Misenus, the trumpeter, is posted like a sentinel or scout.

- 240 aere cavō; invādunt socii et nova proelia temptant,  
obscēnās pelagi ferrō foedāre volucrēs,  
sed neque vim plūmīs ūllam nec vulnera tergō  
accipiunt celerique fugā sub sīdera lāpsae  
sēmēsam praedam et vestigia foeda relincunt.
- 245 Ūna in praecelsā cōnsēdit rūpe Celaenō,  
infēlix vātēs, rumpitque hanc pectore vōcem:  
'Bellum etiam prō caede boum strātisque iuvenēis,  
Lāomedontiadae, bellumne inferre parātis  
et patriō Harpyiās insontis pellere rēgnō?
- 250 Accipite ergō animīs atque haec mea figite dicta,  
quae Phoebō pater omnipotēns, mihi Phoebus Apollō  
praedixit, vōbīs Furiārum ego māxīmā pandō.  
Ītaliā cursū petitis ventisque vocātis  
ibitis Ītaliā, portūsque intrāre licēbit:
- 255 sed nōn ante datam cingētis moenibus urbem,  
quam vōs dīra famēs nostraeque iniūria caedis

240. *nova*, 'strange'; cf. *novō*, 181. It is explained by 241.

241. *pelagi . . . volucrēs*: the Harpies were described as daughters of Electra, whose father was Oceanus. *foedāre* depends on the idea of effort involved in *nova . . . temptant*; see §164.

242, 243. *vim . . . accipiunt*: the blows glance from their feathers and their backs. *celerique*: -*que* is used as *et* is in il. 94.

244. *vestigia foeda*: i.e. the viands their feet had defiled; cf. *praedam . . . uncis*, 233.

246. *rumpit . . . vōcem*: as in il. 129.

247, 248. *bellum . . . bellumne*: note the emphasis, both of position and of repetition. For position of -*ne* see on *coniūctio*, il. 597. *etiam* belongs with the whole question, having much the same force as *tandem* has with a question (cf. i. 331). *prō*, 'in payment for.' *boum*: sc. *nostrōrum*. Celaeno means that the Harpies had done the Trojans a *favor* in letting them slay their cattle.

For this the Trojans are making poor requital. *strātis . . . iuvenēis*: for meaning see on *sternit*, i. 190. For constr. see on *mōtōs . . . fluctūs*, i. 135. *Lāomedontiadae*: a taunting title; Laomedon was a notorious trickster.

249. *patriō*, 'hereditary'; an exaggeration; the Harpies had but recently come to the Strophades.

250. *animīs*: with both verbs.

251, 252. *quae . . . praedixit*: see §310. *Furiārum*: here 'avenging powers' in general. The Harpies had been created to punish Phineus. The word adds to the horror of Celaeno's prediction.

253. *Ītaliā . . . petitis*: this knowledge of their present purpose leads the Trojans to believe more readily her prediction. *ventis . . . vocātis* = *cum ventōs vocāritis*; sc. 'to your aid.' The Trojans had done this recently; cf. 120 with 115. See also il. 116-119.

255. *datam*: i.e. by the Fates.

256. *nostrae . . . caedis*: cf. *spērae . . . fōrmæ*, i. 27, with n. *caedis* = 'at

ambēsās subigat mālīs absūmere mēnsās.'

Dixit et in silvam pinnīs ablāta refūgit.

At sociīs subitā gelidus formīdine sanguis

dēriguit; cecidēre animī, nec iam amplius armīs, 260

sed vōtīs precibusque iubent exposcere pācem,

sive deae seu sint dīrae obscēnaeque volucrēs,

et pater Anchīsēs passīs dē litore palmīs

nūmina māgna vocat meritōsque indicit honōrēs:

'Dī, prohibēte minās, dī, tālem āvertite cāsum 265

et placidī servāte piōs!' Tum litore fūnem

dēripere excussōsque iubet laxāre rudentīs.

Tendunt vēla Notī; fugimus spūmantibus undīs,

quā cursum ventusque gubernātorque vocābat.

Iam mediō appāret fluctū nemorōsa Zacynthos 270

Dūlichiumque Samēque et Nēritos ardua saxīs;

effugimus scopulōs Ithacae, Lāērtia rēgna,

et terram altricem saevī exsecrāmur Ulixī;

mox et Leucātae nimbōsa cacūmina montis

tempted slaughter'; the Trojans had not been able to harm them. See 242. The vs. = 'hunger due to the injury,' etc.

257. *mālīs*: note the *ā*. Dire as this prediction is, it contains encouragement in the implied assurance of a coming city, 255.

259, 260. *gelidus* . . . *dēriguit*: cf. *gelidus* . . . *sanguis*, 30. *nec* = *et nōn*, the *nōn* being correlative to *sed*, 261.

261. *pācem* contains a special ref. to *bellum* in 235, 247, 248.

262. *sint*: subj. in O. O.; *iubent*, 261, implies speech. *volucrēs*: i.e. 'merely birds.'

263. *palmīs*: cf. *supīnās* . . . *manūs*, 176, 177.

264. *nūmina māgna*: i.e. gods able to overrule the Harpies. *meritōs* . . . *honōrēs*: cf. 118.

266. *fūnem*: i.e. the ropes that bound the ships to the shore; coll. sing.

267. *dēripere* implies the utmost

haste; see on *rapuit* . . . *in*, i. 176. *excussōs* . . . *laxāre rudentīs*, 'to uncoil and ease off the sheets,' i.e. to crowd on all sail. When a vessel was in port, the *rudentēs* were coiled up on deck. The holisting of the sails would involve the uncoiling of the ropes. *excutere* lit. = 'to shake out straight,' as one shakes out a garment or a blanket; it betokens haste.

270. *nemorōsa*: the *ā* shows an exception, modeled, perhaps, after Gk. usage, to the rule that a vowel is long before a double consonant. Note, however, that the double consonant is in a different word and cf. n. on *mihi*, i. 77.

271. *ardua saxīs*: cf. *Myconō* . . . *celsū*, 76, with note.

272. *scopulōs Ithacae* mockingly calls attention to the wretched character of the *Lāērtia rēgna*.

273. *altricem* . . . *Ulixī*: for expression and constr. cf. *cultrix Cybelae*, 111.

- 275 et formidātus nātis aperitur Apollō.  
 Hunc petimus fessi et parvae succēdimus urbī;  
 ancora dē prōrā iacitur, stant litore puppēs.  
 Ergō insperātā tandem tellūre potitī  
 lūstrāmurque Iovī vōtisque incendimus ārās  
 280 Actiaque Iliacis celebrāmus litora lūdis.  
 Exercent patriās oleō lābente palaestrās  
 nūdātī socii; invat ēvāsisse tot urbēs  
 Argolicās mediōsque fugam tēnisse per hostis.  
 Intereā māgnū sōl circumvolvitur annū,  
 285 et glaciālis hiems Aquilōnibus asperat undās;  
 aere cavō clipeum, māgnī gestāmen Abantis,  
 postibus adversis figō et rem carmine signō:  
 'AENEAS HAEC DE DANAIS VICTORIBUS ARMA.'

275. *aperitur*: middle, 'looms up to view.' For the sing. see on *insequitur*, l. 97. *Apollō* is briefly put for 'the height whereon Apollo's temple stands'; cf. *Ucalegōn* = *Ucalegōtis domus*, ll. 312. V. has in mind the promontory of Actium.

277. *puppēs*: ships were anchored so that their prows pointed seaward, or were drawn up on shore stern first; cf. *subductae* . . . *puppēs*, 135.

278-293. 'At Actium we sacrifice and hold games. After spending the winter there we move on to Chaonia.'

278. *insperātā*: they had been sailing among islands full of their foes; cf. *invat* . . . *hostis*, 282, 283.

279. *lūstrāmur*: they had been defiled by contact with the Harpies. *Iovī*, 'out of deference to Jupiter'; dat. of interest. The Harpies, being gifted with prophetic powers, were his ministers (cf. 250-252; § 310); the wrong done them (256) was a wrong to him, for which atonement must be made. *vōtis*: i.e. 'the sacrifices we had vowed to offer.' *incendimus*: part of every victim was burned on the altar.

280. *celebrāmus*, 'throng,' i.e. honor. V. is finding a Trojan precedent for the games established at Actium by Augustus after his victory there; § 68.

281. *exercent*, 'ply,' i.e. practice with might and main. *patriās*: an important word; the games are represented as of great antiquity. *oleō lābente*: instr. abl., 'with the help of,' etc. The oil made the wrestler's own limbs more supple and his opponent's hold less secure. *lābente* is a transferred epithet; it was the wrestler's hands that slipped.

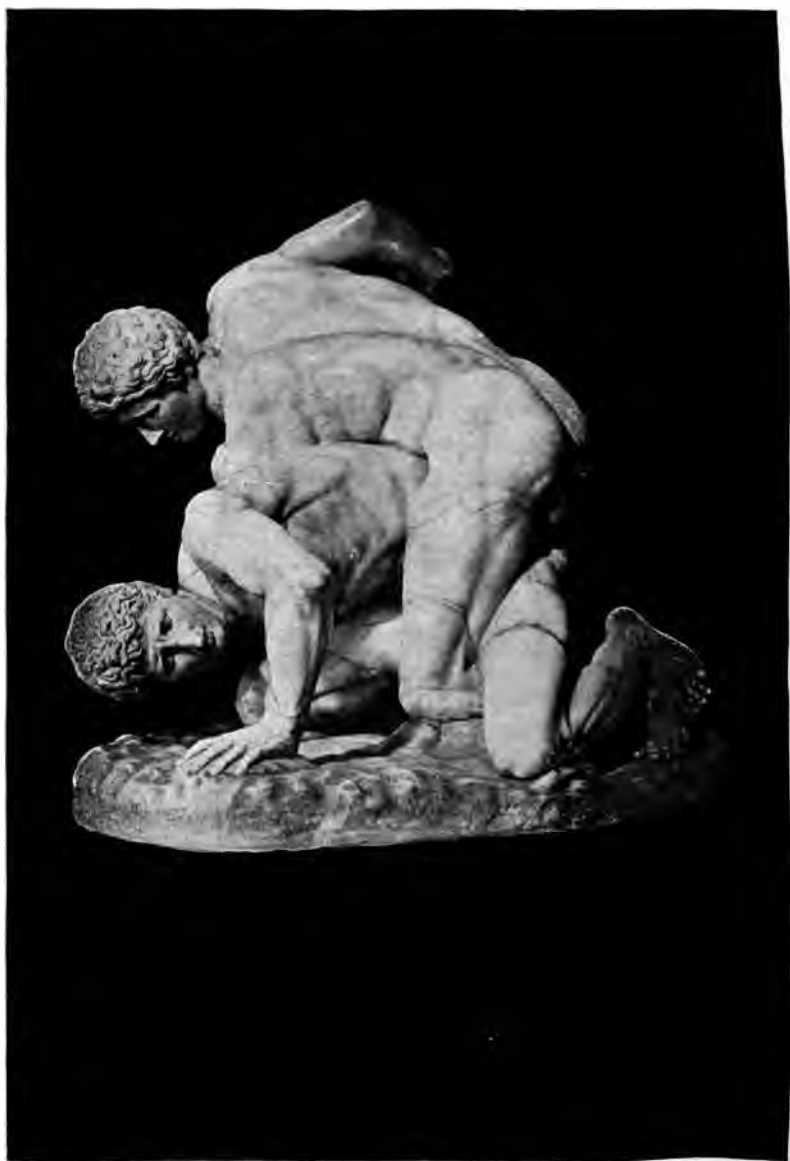
282. *urbēs*: on the islands of 270-273.

284. *māgnū* . . . *annū*: cf. *māgnōs* . . . *orbis*, l. 269, with n. *annū* is governed by the prefix of *circumvolvitur*. V. simply means that the year draws to a close. They spend the winter at Actium; cf. 285.

286. *māgnī* . . . *Abantis*, 'once borne by,' etc. Abas is some Gk. warrior, identified sufficiently by the epithet *māgnī*.

287. *postibus adversis*, 'on the portal's front.' *adversis* lit. = 'fronting (those who approach)'; cf. *frontes sub adversā*, l. 166, with n. The *postēs* are doubtless those of Apollo's temple, 275. *rem* . . . *signō*, 'I give meaning to my act by this verse.' *signō* gets this sense from the idea of making a document valid by signing and sealing it.

288. *arma*: sc. *dat.* or *dedicat.* The verb is often omitted in inscriptions.



**THE WRESTLERS**





Linquere tum portūs iubeō et cōnsidere trāstrīs;  
 certātīm socii feriunt mare et aequora verrunt. 290  
 Prōtinus āeriās Phaeācum abscondimus arcēs  
 litoraue Ēpiri legimus portūque subīmus  
 Chāoniō et celsam Būthrōtī accēdimus urbem.  
 Hic incēdibilis rērum fāma occupat aurīs,  
 Priamidēn Helenum Grāiās rēgnāre per urbēs 295  
 coniugiō Aeacidāe Pyrrhī scēptrisque potītum  
 et patriō Andromachēn iterum cessisse marītō.  
 Obstipui, mīrōque incēsum pectus amōre  
 compellāre virum et cūsūs cognōscere tantōs.  
 Prōgredior portū classis et litora linquēns, 300  
 sollemnis cum forte dapēs et trīstia dōna  
 ante urbem in lūcō falsī Simoentis ad undam  
 libābat cinerī Andromachē. Mānisque vocābat  
 Hectoreum ad tumultum, viridī quem caespīte inānem  
 et geminās, causam lacrimīs, sacrāverat ārās. 305

289. *linquere*: as subject sc. *eōs* = *sociōs meōs*.

290. *feriunt*: sc. *rēmīs*. *aequora verrunt*: cf. *caerula verrunt*, 208, with n.

291. *abscondimus*: i.e. by passing far beyond; freely, 'we leave far astern.'

292, 293. *legimus*: as in 127. *portū* . . . *Chāoniō* and *celsam Būthrōtī* . . . *urbem* denote the same place. For form of *portū* see § 91. With *celsam* cf. *altae*, i. 7.

294-355. 'I find that Helenus, son of Priam, is king of Epirus and husband of Andromache. Presently I see Andromache and later Helenus himself.'

295-297. *Priamidēn* . . . *marītō* is in appos. with *fāma*; hence the infin. *coniugiō* = *coniuge*, as in ii. 579. *patriō*, 'of her own race.' She had been wife of Hector; cf. ii. 455-457, with notes. *cessisse*, 'had passed into the possession of.'

298, 299. *amōre compellāre*: for constr. see § 170.

301. *cum forte*, 'at the very moment when, as it happened.'

302. *falsī*, 'mimic'; this Simois reproduced that at Troy (i. 100).

303. *libābat*: for offerings to the dead see on *inferimus*, 66. *cinerī* . . . *Mānis* by themselves merely = 'his ashes,' 'his spirit,' but the position of *Andromachē* makes clear the ref. to Hector. *Mānis* . . . *vocābat*: the tomb here contains no body; hence Hector's spirit must be summoned hither, from its resting-place in the tomb near Troy, to partake of the *dapēs* and the *dōna*, 301.

304. *inānem* really belongs with *tumulum*; for its position see on *ignōtum*, ii. 59.

305. *geminās* . . . *ārās*: cf. *stant Mānibus arae*, 63. *causam lacrimis* gives the purpose of *sacrāverat*; *lacrimis* is dat. of interest; she helps her tears by giving them a chance to flow. *geminās* . . . *ārās* is really no part of the rel. cl., which was begun to describe *tumulum* only. We ought to have *viridī*

- Ut mē cōspexit venientem et Trōia circum  
 arma amēns vidit, māgnis exterrita mōnstris  
 dēriguit vīsū in mediō, calor ossa reliquit:  
 lābitur et longō vix tandem tempore fātur;  
 310 'Vērane tē faciēs, vērus mihi nūntius adfers,  
 nāte deā? vivisne? aut sī lūx alma recessit,  
 Hector ubi est?' Dixit lacrimāsque effūdīt et omnem  
 implēvit clāmōre locum. Vix pauca furentī  
 subiciō et rāris turbātus vōcibus hīscō:  
 315 'Vivō equidem vitamque extrēma per omnia dūcō;  
 nē dubitā; nam vēra vidēs.  
 Heu! quis tē cāsus dēiectam coniuge tantō  
 excipit, aut quae dīgna satis fortūna revīsīt?  
 Hectoris Andromachē Pyrrhīn cōnūbia servās?'  
 320 Dēiēcīt vultum et dēmissā vōce locūta est:  
 'Ō fēlix ūna ante aliās Priamēia virgō,

. . . inānem exstrūxerat et ad geminūs  
 ārūs quās sacrāverat, or the like.

307. mōnstris: the unexpected coming of Trojans.

309. lābitur, 'totters,' 'falls.' longō . . . tempore: abl. of measure of difference with *vix tandem*, which is to be regarded as a strengthened *post*. The phrase results from a combination of *vix tandem* and *longō post tempore*.

310. faciēs . . . nūntius: in the pred. after *tē* . . . adfers, which = *venis* or a strengthened *es*. Andromache's first thought is that she has merely seen a vision.

311. recessit: sc. *ā te*.

312. Hector ubi est: the question implies a belief that the spirits have knowledge of one another's doings and is a compliment to Aeneas, since it implies that Andromache thought of Hector and Aeneas as inseparable in life and so naturally pictured them as inseparable in death.

313. furentī (sc. *ei*), 'while her excitement lasts.'

314. subiciō, 'I fling in.' rāris,

'faltering.' His words stand far apart; see on *appūrent rāri*, i. 118.

315. extrēma, 'hazards.' The vs. = 'I am alive, though,' etc.

317. dēiectam . . . tantō: a powerful phrase. Andromache's union with Hector is spoken of as a height whence she was forcibly dislodged.

318. excipit, 'greets,' with a suggestion of hostility, as often. dīgna satis: sc. *tē*. quae . . . revīsīt (sc. *tē*) = 'or is some brighter lot coming back to you?'

319. Pyrrhīn = *Pyrrhine*. The interrog. *-ne* is often thus shortened, esp. before a vowel. For its position see on *coniūctio*, ii. 507. This pathetic question carries us back to 317. Aeneas is excited (314); his first query is based on his conceptions of Andromache's fate before he heard the *fāma* of 294-297. The second is based on that rumor. Then his mind reverts to the thought which prompted his first inquiry. This is natural; the mind dwells most on the thoughts it has longest entertained.

321. fēlix . . . ante aliās = *felicitas*.

hostilem ad tumultum Trōiae sub moenibus altis  
iussa mori, quae sortitūs nōn pertulit ūllōs  
nec victōris erī tetigit captīva cubile!

Nōs patriā incēnsā diversa per aequora vectae  
stirpis Achillēae fastūs iuvenemque superbum  
servitiō ēnixae tulimus; quī deinde secūtus  
Lēdaeam Hermionēn Lacedaemoniōsque hymenaeōs  
mē famulō famulamque Helenō trāsmisit habendam.

Ast illum ēreptae māgnō inflammātus amōre  
coniugis et scelerum furiis agitātus Orestēs  
excipit incautum patriasque obtruncat ad ārās.  
Morte Neoptolemi rēgnōrum reddita cessit  
pars Helenō, quī Chāoniōs cognōmine campōs

*sima*; the addition of *ūna* makes the phrase resemble *iustissimus ūnus*, II. 426. *virgō* = *virgō filia*; the ref. is to Polyxena, slain by the Greeks on the tomb of Achilles.

322. *hostilem* = a gen., *hostis*.

323. *iussa* = a causal cl. For the thought of *fēlix* . . . *mori* cf. Aeneas's cry, I. 94-96. *sortitūs*: i.e. of the spoil and the captives.

325. *nōs* = *ego*; note the adverb. asyndeton.

326. *stirpis Achillēae*: Pyrrhus. *fastūs* . . . *superbum*: parallelism. To a mature woman like Andromache the youth of Pyrrhus made his whims harder to bear.

327. *servitiō ēnixae*, 'having born child, too, in slavery.' *ēnitor* is seldom thus used without an object like *puerum*. *servitiō* is temp. abl. without a prep., though it has no modifier. In classical prose this use is confined to certain words like *nocte*, *diē*, *hieme*, which themselves express time.

328. *Lacedaemoniōs*: i.e. with the Spartan maid Hermione. *hymenaeōs*: as in I. 651.

329. *mē* . . . *habendam*: we should expect *mē famulō Helenō famulam trāsmisit habendam*. Andromache describes

the one act of Pyrrhus in terms more properly suited to an account of two acts. *mē* and *famulam* twice describe Andromache, as *famulō* and *Helenō* twice identify Helenus. For the separation of these words cf. n. on *Dēlius* . . . *Apollō*, 162. *trāsmisit*: a scornful substitute for *in mātrimonium dedit*.

330, 331. *illum*: Pyrrhus. *ēreptae* . . . *coniugis*: Menelaus, not knowing that Hermione had been secretly betrothed to Orestes, gave her to Pyrrhus. *coniugis*, like *gener*, II. 344, expresses the desired, not the actual, relation. *scelerum*: see *Orestēs* in Vocab. *furiis*: the ancients hardly distinguished the frenzy born of remorse from the Furies proper. Roman readers would think of a famous Gk. tragedy in which the pursuit of Orestes by the Furies was portrayed. Orestes murdered Pyrrhus because he had suffered from him a personal injury and because he was not himself.

332. *excipit incautum*: cf. *incautum superat*, I. 350.

333. *cessit*: as in 297. The cultured Roman reader, remembering that Pyrrhus, warned by Helenus, had returned from Troy by land and so had escaped the dangers which beset the other chiefs,

- 335 Chāoniamque omnem Trōiānō ā Chāone dīxit  
 Pergamaque Īliacamque iugīs hanc addidit arcem.  
 Sed tibi quī cursum ventī, quāe Fāta dedēre?  
 aut quisnam ignārū nostrīs deus appulit, ōrīs?  
 Quid puer Ascanius? superatne et vescitur aurā?  
 340 quem tibi iam Trōiā . . . . .  
 Ecqua tamen puerō est āmissae cūra parentis?  
 Ecquid in antīquam virtūtem animōsque virilis  
 et pater Aenēās et avunculus excitat Hector?  
 Tālia fundēbat lacrimāns longōsque ciēbat  
 345 incassum flētūs, cum sēsē ā moenibus hērōs  
 Priamidēs multīs Helenus comitantibus adfert,  
 agnōscitque suōs laetusque ad limina dūcit  
 et multum lacrimās verba inter singula fundit.  
 Prōcēdō et parvam Trōiam simulātaque māgnīs  
 350 Pergama et ārentem Xanthī cognōmine rīvum

would suppose that Pyrrhus left his realm to Helenus in gratitude.

335. *Chāoniam* . . . *dixit*: briefly put for 'called the whole region Chaonia.'

336. *Pergama* . . . *arcem*: reproductions of those at old Troy; cf. *falsi Simoentis*, 302.

338. *quisnam*: cf. *quōnam*, II. 595, *nam quae*, II. 373, with n. *ignārū* gets its meaning from its position beside *nostris* . . . *ōrīs*; it = 'without knowing that you were so soon to see friends.'

339. *quid* . . . *Ascanius*, 'what of the lad,' etc.; an idiomatic expression in which originally some verb like *agit* or *facit* was employed. *superat*: as in II. 597, II. 643. *vescitur aurā*: as in I. 546.

340. *quem* . . . *Trōiā*: perhaps V. purposely left the vs. incomplete, preferring merely to suggest his meaning. *Trōiā* is, perhaps, part of an abl. abs., 'when Troy was already . . .'

341. *āmissae* = *quamquam eam amiserit*. How Andromache knows that Creusa is dead V. does not indicate.

342. *ecquid*, 'at all'; in same constr. as *multum*, I. 5. *virtūtem*: sc. *Trōiānōrum*.

343. *pater* . . *Hector*: i.e. the fact that he has Aeneas for a father, etc. *avunculus*: Creusa was sister of Hector, the first husband of Andromache.

345. *incassum*: because tears could not alter the past.

347. *suōs*, 'his countrymen.'

348. *multum*, 'copiously.' *verba* . . . *singula*: an extravagant and incorrect phrase. The vs. means that the meeting affected Helenus as it had Andromache (312, 344) and Aeneas (314). The tears are in part due to joy, in part to sorrowful recollections inspired by the meeting. With fine taste V. suppresses the words of Helenus. Two speeches might weary the reader; besides, Andromache had said all that could be said.

349. *simulāta*, 'made like unto,' a rare sense; for the dat. with it see §§ 124, 125. With *māgnīs* sc. *Pergamīs*.

350. *ārentem*: i.e. half dry, tiny; it corresponds to *parvam*, 349. Homer

agnōscō Scaëaeque amplector limina portae.  
 Nec nōn et Teucrī sociā simul urbe fruuntur.  
 Illōs porticibus rēx accipiēbat in amplīs;  
 aulāi mediō libābant pōcula Bacchī  
 inpositīs aurō dapibus paterāsque tenēbant.

855

Iamque diēs alterque diēs prōcessit, et aurae  
 vēla vocant, tumidōque inflātur carbasus Austrō.  
 His vātem adgredior dictīs ac tālia quaeō:  
 'Trōiugena, interpres dīvum, quī nūmina Phoebī,  
 quī tripodas, Clariī laurūs, quī sidera sentīs  
 et volucrum linguās et praepetis ōmina pinnae,  
 fāre age (namque omnem cursum mihi prōspēra dīxit  
 rēligiō, et cūctī suāsērunt nūmine dīvi  
 Itāliam petere et terrās temptāre repostās;  
 sōla novum dictūque nefās Harpyia Celaenō

365

describes the Trojan Xanthus as 'whirling.' **Xanthi cognōmine** involves an abl. of char.; see on *praestantī corpore*, i. 71. 'Xanthus-named' would give the force of the constr.

**351. Scaëae . . . portae:** cf. ii. 612, with n. With *amplector limina* cf. *amplexae . . . tenent*, ii. 490. This embrace is one of recognition, that of farewell.

**352. Teucrī:** they had gone forth with Aeneas (300); see § 225. **sociā . . . urbe,** 'the city's friendship'; the emphasis is on the adjective.

**354. aulāi mediō** = the prose *in mediū aulā*. **mediō** is adj. = noun, in local abl. For *aulāi* see § 88. V. perhaps uses *aulāi* here as he does *ātria* in ii. 528. He may, however, have in mind the Gk. house, in which, in Homeric times, there was a court (*aula*) before the house, surrounded by colonnades.

**355. aurō, 'platters of gold.' dapibus:** i.e. offerings of meat to the gods (cf. 301). Of the feast referred to in 363-365 only the libations are described. For this sacrifice see on *templa*, i. 632.

**356-462.** 'Helenus declares that I can reach Italy safely only by going round Sicily. He bids me visit the

Sibyl at Cumae, to learn my future in Italy.'

**356, 357. diēs . . . diēs** properly denotes but two days, but must here = 'day after day.' **aurae . . . vocant:** cf. *lōnis . . . vocat Auster*, 70.

**358. quaeō:** here trans. like *quaerō*. It is generally used parenthetically.

**360. tripodas:** see on *māgīre . . . reclusis*, 92. **laurūs:** cf. 81, 91, with notes. **sidera:** astrology was popular in V.'s time, but unknown in the Trojan days. **sentīs,** 'dost understand.'

**361. volucrum . . . pinnae:** the ref. is to the two kinds of augury, from the notes and from the flight of birds. In i. 393-400 both kinds are exemplified, though greater stress is laid on the latter. **praepetis:** a technical term of augury, applied to birds whose flight gave omens.

**363. rēligiō, 'revelation,'** agencies of religion rather than religion itself, e.g. the oracle, 94-98, the visit of the Penates, 147 ff., the vision of Hector, ii. 268 ff., and the *auguria dīvum*, 5.

**364. repostās:** i.e. out of the beaten tracks.

**365. nefās:** here an adj., = *nefandum*.

- prōdigium canit et tristis dēnūtiat irās  
 obscēnamque famem): quae prima pericula vitō  
 quidve sequēns tantōs possim superāre labōrēs?  
 Hic Helenus caesis primum dē mōre iuvenēis  
 370 exōrat pācem dīvum vittāsque resolvit  
 sacrātī capitis mēque ad tua līmina, Phoebe,  
 ipse manū multō suspēsum nūmine dūcit,  
 atque haec deinde canit dīvinō ex ore sacerdotis:  
 'Nāte deā, nam tē māiōribus ire per altum  
 375 auspiciis manifestā fidēs (sic fāta deum rēx  
 sortitur volvitque vicēs, is vertitur ōrdō),  
 pauca tibi ē multīs, quō tūtior hospita lūstrēs  
 aequora et Ausoniō possis cōsidere portū,  
 expediam dictis; prohibent nam cētera Parcae  
 380 scīre Helenum, fārique vetat Sātūrnīa Iūnō.  
 Principiō Italiā, quam tū iam rēre propinquā  
 vicinōsque, ignāre, parās invādere portūs,

366. *prōdigium* = *mōnstrum*; § 308.  
 For the ref. see 253-257.

367. *obscēnam . . . famem*: cf.  
 Celaeno's phrase, *dīra famēs*, 256. *vitō*:  
 for mood see on *quem sequimur*, 88.

368. *sequēns* contains the prot. to  
*possim*; it = *si sequar*. *labōrēs*: i.e. of  
 a journey to Italy and *terrae repostae*,  
 364.

370. *resolvit*: Helenus wore the *vittae*  
 as priest; see on *infula*, II. 430. He  
 removes them that he may be free to  
 yield himself to the influence of Apollo.  
 The physical condition of those about  
 to receive inspiration is regularly de-  
 scribed as abnormal.

372. *multō . . . nūmine*, 'uplifted  
 by the all-pervading power of the god.'

374, 375. *nam*, 'since.' *māiōribus*  
 . . . *auspiciis*, 'under no common  
 auspices'; for case see § 147. *manifestā*  
*fidēs*: as in II. 309.

376. *vicēs*: the changes and chances  
 of this mortal life. *is . . . ōrdō*: sc. *is*

*rēge deum*. The emphasis is on *is*, as on  
*ea*, II. 17. *ōrdō* = *ōrdō rērum*. Destiny  
 is here a revolving wheel, which in time  
 brings to each man his lot. For the  
 power accorded here to Jupiter see § 304.

377-379. *pauca . . . expediam*: see  
 § 311. *quō . . . lūstrēs*: a purpose cl.  
 When is *quō* used instead of *ut* in such  
 a cl.? *Ausoniō*: the harbor is that of  
 Cumae.

380. *fārique*: we should have ex-  
 pected *aut fāri*; Helenus is not privi-  
 leged even to tell all he knows.

381. *principiō*: as in II. 752. *tū*  
 implies a contrast; 'you think it is near,  
 I know better.'

382. *vicinōsque . . . portūs*: we  
 should have expected *cūiusque vicinōs*,  
 etc.; see on *cui . . . locus*, II. 71. *vicinōs*  
 is pred. to *invādere portūs*, 'in the  
 thought that they are near.' In V.'s  
 time ships reached Italy from Gk.  
 waters by crossing from Dyrrachium,  
 just north of Epirus, to Brundisium.

longa procul longis via dividit invia terris.  
 Ante et Trinacriā lentandus rēmus in undā  
 et salis Ausonii lūstrandum nāvibus aequor  
 inferniq̄ue lacūs Aeaeaeque insula Circae,  
 quam tūtā possis urbem compōnere terrā.  
 Signa tibi dicam, tū condita mente tenētō.  
 Cum tibi sollicitō sēcrētī ad flūminis undam  
 litoreis ingēns inventa sub ilicibus sūs  
 trīgintā capitum fētūs ēnīxa iacēbit  
 alba, solō recubāns, albi circum ūbera nātī,  
 is locus urbis erit, requiēs ea certa laborum.  
 Nec tū mēnsārum morsūs horrēsce futūrōs;  
 Fāta viam invenient, aderitque vocātus Apollō.  
 Hās autem terrās Italique hanc litoris ōram,  
 proxima quae nostrī perfunditur aequoris aestū,  
 effuge; cūcta malīs habitantur moenia Grāis.

385

390

395

383. *longis . . . terris*: instr. abl., 'by long stretches of land,' is explained by 384-387. *via . . . invia*: such a combination of contradictory words is called oxymoron. *dividit*: sc. *ā tē*.

384. *ante* belongs with *quam . . . possis*, 387. See on *prius . . . quam . . . fundat*, i. 192, 193. *lentandus*: i.e. must be vigorously plied.

385. *salis Ausonii*: the *Mare Inferum*, between Sicily and Latium.

386. *lacūs . . . insula*: sc. proper forms of *lūstrandum* (est), in the sense of 'must be skirted.' The *lacūs* are a group of lakes in Campania, the chief of which was called *Avernus* or *Averna*. Near this was the fabled entrance to the lower world. *Aeaeae . . . Circae*: the promontory of Circeii, on the coast of Latium, once an island, so tradition said.

388. *signa*: i.e. that you have reached your destined home.

389. *tibi*: with *inventa*, 390.

390. 391. *litoreis*: i.e. that grow on

the banks. *litus*, whence *litoreus* comes, properly = 'seashore' but sometimes = *ripa*, 'river bank.' *inventa . . . iacēbit*: we should say, 'shall be found lying.' *trīgintā capitum*: gen. of definition (§ 111) with *fētūs*, 'a litter.' Cf. Eng. 'head' as applied to cattle. *ēnīxa*: cf. and yet contrast *ēnīxae*, 327, with note.

392. *nātī*: sc. *inventi iacēbunt*.

394. *nec . . . horrēsce*: *nec*, instead of *nē* or *neu*, occurs with the imp. in poetry and later prose. *mēnsārum morsūs*: predicted in 255-257. For case of *morsūs* see § 130.

395. *vocātus*: cf. *ventis . . . vocātis*, 253, with note.

396. *hās . . . hanc*, 'yonder'; said with a gesture. *ōram*, 'stretch.'

397. *proxima*: for position see on *ignōtum*, ii. 59. *nostrī . . . aequoris*: the Adriatic.

398. *Grāis*: for case see § 121. Southern Italy was called *Magna Graecia* from the number of Greeks resident there. Gk. is still largely spoken there



- Hic et Naryciū posuerunt moenia Locri  
 400 et Sallentinōs obsēdit milite campōs  
 Lyctius Idomeneus, hic illa ducis Meliboei  
 parva Philoctetae subnixā Petelia mūrō.  
 Quin, ubi trāsmisssae steterint trāns aequora classēs  
 et positīs ārīs iam vōta in litore solvēs,  
 405 purpureō vēlāre comās adopertus amictū,  
 nē qua inter sānctōs ignis in honōre deōrum  
 hostilis faciēs occurrat et ōmina turbet.  
 Hunc socii mōrem sacrōrum, hunc ipse tenētō;  
 hāc casti maneant in rēligiōne nepōtēs.  
 410 Ast, ubi digressum Siculae tē admōverit ōrae  
 ventus et angustī rārēscent claustra Pelōri,  
 laeva tibi tellūs et longō laeva petantur  
 aequora circuitū; dextrum fuge litus et undās.  
 Haec loca vī quondam et vāstā convulsa ruīnā

399. hic: see on *hās* . . . *hanc*, 396.

401, 402. Idomeneus: for his expulsion from Crete see 121-123. *illa* . . . *parva* together = 'that small, but famous'; cf. n. on *illō*, ii. 274. *subnixā*, 'supported by,' 'secured by.' To Aeneas *subnixā* . . . *mūrō* would contain a menace. V. is probably alluding, however, by way of compliment, to the fact that Petelia bravely withstood Hannibal. The places mentioned are not given in geographical order; the Locri, first named, were furthest south.

403. quin: as in i. 279. *steterint*, 'shall have come to anchor'; cf. *stant* . . . *puppēs*, 277, with note.

405. vēlāre: imp. pass., in middle sense, with acc.; § 138. To cover one's head while praying was a Roman custom; the Greeks prayed with head uncovered. V. is supplying in the command of Helenus an ancient and dignified origin for the Roman practice; see § 68.

406. ignis: i.e. on the altar; cf. *vōtis* . . . *ārīs*, 279, with n. in . . . *deōrum*, 'while thou art worshiping,' etc.

407. hostilis faciēs, 'untoward

sight'; lit., 'sight hostile (to the sacrifice).' *occurrat*: sc. *tibi*. *ōmina*: these were taken before the sacrifice and prayer and might be nullified by subsequent mishaps.

408. tenētō: the so-called fut. forms of the imp. are more formal and archaic than the pres., and so are better suited to a solemn passage like this.

409. casti = an adv. *rēligiōne*, 'holy observance.'

411. angustī . . . Pelōri: i.e. the strait between Pelorus and Italy: its *claustra*, 'shutters,' are the headlands on either side. *rārēscent*: i.e. shall open as you approach. Cf. *rūrus*, as used in i. 118.

412. laeva . . . laeva: the course to the left will take them, *longō* . . . *circuitū*, round Sicily. The course to the right would be the most natural one; hence the repetition of the command to take a different course, and the full statement of reasons for that command, 414-432. Note the alliteration in 412.

414. ruīnā: we should say 'upheaval.'

(tantum aevi longinqua valet mutare vetustas) 415  
 dissiluisse ferunt, cum protinus utraque tellus  
 una foret; venit medio vi pontus et undis  
 Hesperium Siculō latus abscidit arvaeque et urbēs  
 litore diductas angustō interluit aestū.  
 Dextrum Scylla latus, laevum implacata Charybdis 420  
 obsidet atque imō barathrī ter gurgite vāstōs  
 sorbet in abruptum fluctūs rursusque sub aurās  
 erigit alternōs et sidera verberat undā.  
 At Scyllam caecis cohibet spelunca latebris  
 ora exsertantem et nāvis in saxa trahentem. 425  
 Prima hominis faciēs et pulchrō pectore virgō  
 pūbe tenus, postrēma immānī corpore pistrix  
 delphīnum caudās uterō commissa lupōrum.  
 Praestat Trinacrii mētās lustrāre Pachyni

415. **tantum . . . vetustas**: freely, 'such vast changes can be wrought by,' etc.

416. **protinus**, 'continuously'; with *una*. **utraque tellus**: Italy and Sicily.

417. **mediō**: dat., = *in medium*, i.e. into the gap thus made. **vi**, 'furiously.'

418. **Siculō**: sc. *lateri*; for case see on *silici*, i. 174.

419. **litore diductas**: freely, 'standing each on its own coast.' *litore* is abl. of spec.; the pl. would be more natural, but V. is thinking of the cities standing each on its own shore-line. **angustō . . . aestū** recalls *angusti . . . Pelorī*, 411.

420. **dextrum**: i.e. as one rounds Italy from the Adriatic. For the sake of variety V. dwells most on the activity of Charybdis, most on the appearance of Scylla.

421. **imō . . . gurgite**: local abl.; freely, 'seated deep down in her pit, amid the swirling waters.' **ter**: Homer says thrice daily. V.'s conception here is not clear.

422. **in abruptum**, 'sheer downwards.' *abruptum* properly = a (broken off, i.e.) precipitous cliff, then the abyss

which such a cliff overhangs. For the prtcpl. = a noun see § 196, 1.

423. **alternōs**, 'in turn,' makes a pleonasm with *rursus*, 422.

425. **ora . . . trahentem**: in prose we should probably have *unde ora exsertat*, etc.

426. **prima**: freely, 'in front'; it is to be construed with *faciēs* as *summō* is in *in summō monte*. **hominis**, 'human being,' without regard to sex, as in i. 328. **faciēs** is not only subject to *est* to be supplied, but also one of its two predicates. **pulchrō pectore**: abl. of characteristic.

427. **pūbe**, 'the waist.' **postrēma**: sc. *faciēs*.

428. **delphīnum . . . lupōrum**, 'uniting dolphins' tails to,' etc. The *uterus* is formed, or, as we should put it, encircled by wolves. **caudās** is object of *commissa*, which is to be taken as a middle.

429. **praestat**: as in i. 135. **mētās . . . Pachyni**, 'to double round Pachynus.' For case of *Pachyni* see § 111. V. compares the ships of Aeneas as they round Pachynus to racing chariots as

- 430 cessantem longōs et circumflectere cursūs,  
 quam semel infōrmem vāstō vīdisse sub antrō  
 Scyllam et caeruleīs canibus resonantia saxa.  
 Praetereā, sī qua est Helenō prūdētia vātī,  
 sī qua fidēs, animum sī vērīs implet Apollō,  
 435 ūnum illud tibi, nāte deā, prōque omnibus ūnum  
 praedicam et repetēns iterumque iterumque monēbō:  
 Iūnōnis māgnae primum prece nūmen adōrā,  
 Iūnōnī cane vōta libēns dominamque potentem  
 supplicibus superā dōnīs; sīc dēnique victor  
 440 Trīnaciā finīs Italōs mittēre relicta.  
 Hūc ubi dēlātus Cūmaeam accesseris urbem  
 dīvinōsque lacūs et Averno sonantia silvīs,  
 insānam vātem aspiciēs, quae rūpe sub imā  
 fāta canit foliīsque notās et nōmina mandat.  
 445 Quaecumque in foliīs dēscripsit carmina virgō,

they round the turning-posts (*mētae*) in the circus.

430. *cessantem*: freely, 'making haste slowly.' *circumflectere* here = 'to trace by rounding' (sc. *mētās Pachyni*); freely, 'trace.' *cursūs* is acc. of effect; § 128.

432. *caeruleis*, 'sea-hued.' *canibus* = *lupōrum*, 428; for the variety cf. § 181. Note how much light 424-432 throw on *vōs* . . . *scopulōs*, l. 200, 201.

433. *Helenō* = *mihi*; see on *Iūnōnis*, l. 48. *prūdētia*: here in its lit. sense, 'foresight.' *vātī* is in pred. appos. with *Helenō*, 'as a prophet.' *prūdētia* by itself may denote merely the foresight of common sense or experience. The threefold repetition of the one thought in *sī qua est* . . . *Apollō* is noteworthy. There is, of course, no element of doubt here. The meaning is, 'So surely as I am a prophet, so surely must you do one thing above all others' (435).

435. *illud*, 'the following'; a common meaning. *omnibus*: as in l. 15.

437. 438. *Iūnōnis* . . . *Iūnōnī*: note

the triple emphasis of position, repetition, and metrical treatment (§ 265) *libēns*: an important word; the Trojans might well have been loath to honor her at all. V. is suggesting an explanation of the high honor always paid to Juno at Rome; see § 68.

439. *superā*: a strong word; *saeva Iūnō* (l. 4) will not readily befriend the race she hates (l. 28). *victor* keeps up the figure. *dēnique*: as in ll. 70, ll. 295.

440. *mittēre*: sc. *ā Iūnōne dīvisque*.

442. *dīvinōs* . . . *lacūs* = *inferni* . . . *lacūs*, 386. The lakes are *dīvinī*, as belonging to the powers of the underworld. *et*: see § 198. *Averno* is pl. to *Avernus*, as *Pergama* is to *Pergamus*. We use the singular.

443. *insānam*: cf. *furēns* used of Cassandra, ll. 345. The ref. is to the Sibyl; § 56. *rūpe* . . . *imā*: a strained expression for 'within a cave at the foot of a rocky cliff.'

444. *notās et nōmina*: i.e. the signs and symbols by means of which her prophecies are expressed.

digerit in numerum atque antrō sēclūsa relinquit;  
 illa manent immōta locis neque ab ordine cēdunt;  
 vērum eadem, versō tenuis cum cardine ventus  
 impulit et tenerās turbāvit iānua frondēs,  
 numquam deinde cavō volitantia prēndere saxō 450  
 nec revocāre sitūs aut iungere carmina cūrat;  
 incōsultī abeunt sēdemque ōdēre Sibyllae.  
 Hīc tibi nē qua morae fuerint dispendia tantī,  
 quamvis increpitent socii et vī cursus in altum  
 vēla vocet possisq̄ sinūs implēre secundōs, 455  
 quā adeās vātem precibusq̄ ōrācula poscās  
 ipsa canat vōcemq̄ volēns atque ōra resolvat.  
 Illa tibi Italiae populōs ventūraque bella  
 et quō quemque modō fugiāsque ferāsque labōrem,  
 expediet cursūsque dabit venerāta secundōs. 460  
 Haec sunt quae nostrā liceat tē vōce monērī.  
 Vāde age et ingentem factis fer ad aethera Trōiam.  
 Quae postquam vātēs sic ōre effātus amīcō est,

446. numerum, 'order,' 'sequence.'  
 antrō = rūpe sub imā, 443.

448. eadem (folia): object of prēndere, 450. versō tenuis . . . cardine ventus, 'the gentle breeze due to the opening of the door' when some one comes to consult the Sibyl. cardine = foribus; § 188.

449. iānua: i.e. the swinging of the door.

450. cavō . . . saxō: the third expression for the Sibyl's cave; see 443, 446.

452. incōsultī, 'uncounseled,' a very rare sense. They are obliged to select leaves at random and so get little help. V. is perhaps thinking of the mode of consulting the Sibylline books; see § 82.

453-456. nē . . . tantī . . . quā . . . poscās, 'let not any loss-delay may impose be rated so high by you that as a result you will not visit.' fuerint: the pf. in a subj. of command or exhortation gives a tone of urgency. tantī:

A. 252, a; B. 203, 3; G. 380, 1; H. 448, 1  
 cursus . . . vocet: cf. aurae vēla vocant, 356, 357. secundōs: proleptic, 'so that they will help you on your way.' quā . . . poscās: see A. 558; B. 284, 3; G. 554, and N. 3; H. 594, II., and 2.

457. ipsa: i.e. with voice, not with leaves, 444. canat . . . resolvat: in O. O. after poscās. They represent the imp. of O. R. volēns, 'graciously'; esp. used of the favor of the gods. Cf. libēns, 438, of the worshiper.

460. venerāta: in pass. sense. For the thought cf. vocātus, 395.

461. quae . . . liceat: for the thought cf. prohibent . . . Iunō. 379, 380. nostrā . . . vōce: other tongues—e.g. that of the Sibyl—will tell Aeneas more.

462. vāde age, 'go, speed thee.' See on agite, I. 627. ingentem: proleptic 'in glory.' The command is also a prophecy.

463-505. 'Helenus and Andromache bid us farewell.'

- dōna dehinc aurō graviā sectōque elephantō  
 465 imperat ad nāvīs ferrī stipatque carinīs  
 ingēns argentum Dōdōnaeōsque lebētas,  
 lōricam cōnsertam hāmīs aurōque trīlicem  
 et cōnum insīgnis galeae cristāsque comantīs,  
 arma Neoptolemī. Sunt et sua dōna parentī.  
 470 Addit equōs additque ducēs;  
 rēmigium supplet, sociōs simul instruit armīs.  
 Intereā classem vēlīs aptāre iubēbat  
 Anchīsēs, fieret ventō mora nē qua ferentī.  
 Quem Phoebī interpres multō compellat honōre:  
 475 'Coniugiō, Anchīsē, Veneris dignāte superbō,  
 cūra deum, bis Pergameīs ērepte ruīnīs,  
 ecce tibi Ausoniae tellūs; hanc arripe vēlīs.  
 Et tamen hanc pelagō praeterlābāre necesse est;

464. **graviā**: i.e. richly adorned with. For the final *ā* see §§241, 245. **sectō . . . elephantō**: i.e. with plates of ivory; cf. *sectā . . . abiete*, II. 16. See on *eborī*, I. 592.

466. **Dōdōnaeōs . . . lebētas**: wondrous stories were told of certain caldrons which hung from the oak trees at Dodona; hence *Dōdōnaeus* in effect = 'magnificent.' For the form *lebētas* see §90.

467. **lōricam . . . trīlicem**, 'a breast-plate of links of gold, delicately interwoven.' *hāmīs* and *aurō* denote the same thing, the gold links of a breastplate of chain-mail. **trīlicem**: a weaver's term, describing the way in which the more elaborate patterns were woven.

468. **cōnum . . . comantīs** = *galeam cōnō insīgnī cristisque comantibus*; the text gives greater prominence to the *cōnus* and the *cristae*.

469. **sua**: used as in I. 461. **parentī** = *patrī meō*.

470. **ducēs**: i.e. pilots.

471. **rēmigium**, 'oarsmen'; cf. *conlugium* = *comūniz*, 296. Aeneas had lost

some of his people by pestilence, 140, some he had left in Crete, 190; hence his numbers needed replenishing.

472, 473. **classem . . . Anchīsēs**: cf. 9. **ventō . . . ferentī** (sc. *nāvīs*), 'a speeding (i.e. favorable) wind.'

475. **Veneris**: obj. gen. with *coniugiō*; cf. *Pyrrhīn cōnūbia*, 319. **dignāte**: in pass. sense.

476. **bis . . . ruīnīs** proves the truth of the statement *cūra deum*: for the thought cf. the words of Anchises himself, *satis . . . urbi*, II. 642, 643, with note.

477. **ecce . . . tellūs**, 'lo, yonder lies before you'; said with a gesture, like *hūs . . . terrās*, etc., 396-401. **hanc . . . vēlīs** might be construed as a modification of the command in 396-398; hence Helenus corrects himself in *tamen . . . est*, 478.

478. **praeterlābāre**: the subj. with *ut* is often used with *necesse est*; it is really an independent command, thus: 'glide by: you must.' Cf. n. on *sinite . . . revisam*, II. 669. 477, 478 = 'Make for the east shore of Italy, but only to coast along it.'

Ausoniae pars illa procul, quam pandit Apollō.  
 Vāde,' ait, 'ō fēlix nātī pietāte. Quid ultrā 480  
 prōvehor et fandō surgentīs dēmoror Austrōs?'  
 Nec minus Andromachē digressū maesta suprēmō  
 fert pictūrātās aurī subtēmine vestēs  
 et Phrygiam Ascaniō chlamydem nec cēdit honōre  
 textilibusque onerat dōnīs ac tālia fātur: 485  
 'Accipe et haec, manuum tibi quae monumenta meārum  
 sint, puer, et longum Andromachae testentur amōrem,  
 coniugis Hectoreae. Cape dōna extrēma tuōrum,  
 ō mihi sōla meī super Astyanactis imāgō.  
 Sic oculōs, sic ille manūs, sic ōra ferēbat 490  
 et nunc aequālī tēcum pūbēsceret aevō.'  
 Hōs ego digrediēns lacrimis adfābar obortīs:  
 'Vivite fēlicēs, quibus est fortūna perācta  
 iam sua; nōs alia ex aliis in fāta vocāmur.  
 Vōbīs parta quiēs, nūllum maris aequor arandum, 495  
 arva neque Ausoniae semper cēdentia retrō  
 quaerenda. Effigiem Xanthī Trōiamque vidētis,  
 quam vestrae fēcēre manūs meliōribus, optō,  
 auspiciis et quae fuerit minus obvia Grāis.

479. *procul* (*est*): cf. 381-383.

481. *prōvehor*: used here of talk, like our 'proceed,' 'go on.' *dēmoror Austrōs*: for the idea that the winds are waiting impatiently for the sailing of the ships cf. *lēnis* . . . *altum*, 70, and *quomōis* . . . *vī* . . . *vocet*, 454, 455.

482, 483. *nec* . . . *fert* . . . *vestēs* is briefly put for *nec minus (quam Helenus) Andromachē dōna dat, fert enim . . . vestēs. subtēmine*: here 'threads.'

484. *et*: as in 442. *cēdit honōre* (sc. *Helenō*): i.e. she vies with Helenus in doing us honor.

485. *textilibus*: freely, 'fruits of the loom.'

486. *et*, 'also,' i.e. beside those of 464-470, in which, of course, he had an interest.

489. *ō* . . . *imāgō*: freely, 'o sole

surviving image,' etc.; lit., 'o (lad), surviving as the sole image,' etc. *super* = an adj.; see on *longē*, i. 13. *Astyanactis*: after the capture of Troy the Greeks hurled him to death from its walls.

491. *pūbēsceret*: sc. *sī viveret*.

493. *fēlicēs*: pred. nom., 'live as blessed mortals.'

494. *sua*: as in 469. As possessors of a city (cf. 295, 302, 333-336, 350-352), Helenus and Andromache have, to Aeneas's mind, all that heart can crave. Cf. his own longing as voiced in i. 437.

495. *nūllum* . . . *arandum*: contrast ii. 780.

498. *meliōribus*: sc. than those under which old Troy was built; cf. *melioribus* . . . *auspiciis*, 374, 375.

499. *fuerit*: as in ii. 77.

- 500 Sī quandō Thybrim vicīnaque Thybridis arva  
intrārō gentīque meae data moenia cernam,  
cognātās urbēs ōlim populōsque propinquōs  
Ēpīrō, Hesperīā, quibus idem Dardanus auctor  
atque idem cāsūs, ūnam faciēmus utramque  
505 Trōīam animīs; maneat nostrōs ea cūra nepōtēs.  
Prōvehimur pelagō vicīna Ceraunia iūxtā,  
unde iter Ītaliā cursusque brevissimus undīs.  
Sōl ruit intereā, et montēs umbrantur opācī.  
Sternimur optātāe gremiō tellūris ad undam  
510 sortītī rēmōs passimque in litore siccō  
corpora cūrāmus; fessōs sopor inrigat artūs.  
Necdum orbem medium Nox Hōris ācta subibat:  
haud sēgnis strātō surgit Palinūrus et omnīs  
explōrat ventōs atque auribus āera captat;  
515 sīdera cūncta notat tacitō lābentiā caelō,  
Arctūrum pluviāsque Hyadas geminōsque Triōnēs,

500. *vicīna*: here a noun. *vicīnus*, when an adj., takes the dative.

502. *cognātās* has been finely rendered 'sisters.' *urbēs*: i.e. the city you already have and that which I am to build. *propinquōs*: freely, 'one kin.'

504, 505. *cāsūs*: i.e. 'story of disasters,' 'sad history.' *utramque Trōīam* repeats *urbēs*, 502. Augustus founded a city called Nicopolis in Epirus, in memory of his victory at Actium. To this V. is probably alluding. *ea cūra = eius rei cūra*; cf. *ea signa*, ll. 171, with note.

506-509. 'We set sail, and next day, at dawn, get our first view of Italy. Passing Tarentum and Aetna, we land at evening in the country of the Cyclops.'

506. *iūxtā*: here a preposition.

507. *unde . . . undīs*: see on *vicinōsque . . . portūs*, 382. *brevissimus*: an important matter to the ancient mariner, who had no compass and so was loath to lose sight of land.

508. *ruit*: sc. *in Oceanum*; contrast *ruit Oceanō nox*, ll. 250. *opācī*: proleptic, giving the result of *umbrantur*, 'are wrapped in darksome shadows.'

509. *optātāe*: the time so pleasantly spent with Helenus would make this first day's work seem all the harder.

510. *sortītī*: because the upper oars were harder to wield than the lower; cf. *operum . . . trahēbat*, l. 507, 508, with notes. The allotment was made by night that all might be ready for an early start.

511. *corpora cūrāmus*: a phrase which covers all means—rest, food, recreation—of keeping in trim for duty. *fessōs . . . artūs*: cf. *Venus . . . inrigat*, l. 691, 692, with note.

512. *Hōris ācta*, 'driven onward by the Hours'; the passing of the hours makes the night advance and finally depart.

514. *auribus . . . captat*: i.e. listens with the hope of hearing a favorable breeze. *captat* is conative.

516 = l. 744.

armātumque auró circumpicit Ōriōna.

Postquam cūcta videt caelō cōnstāre serēno,  
dat clārum ē puppi signum; nōs castra movēmus  
temptāmusque viam et vclōrum pandimus ālās. 530

Iamque rubescēbat stellis Aurōra fugātis,  
cum procul obscurōs collis humilemque vidēmus  
Italiam. Italiam primus conclāmat Achātēs,  
Italiam laetō socii clāmōre salūtant.

Tum pater Anchisēs māgnū crātēra corōnā 525  
induit implēvitque merō divōsque vocāvit  
stāns celsā in puppi:

‘Dī maris et terrae tempestātumque potentēs,  
ferre viam ventō facilem et spirāte secundī!’

Crēbrēscunt optātae aurae, portusque patēscit 530  
iam propior, templumque appāret in arce Minervae.

Vēla legunt socii et prōrās ad litora torquent.

Portus ab Eurōō fluctū curvātus in arcum;

objectae salsā spūmant asparagine cautēs;

ipse latet; geminō dēmittunt bracchia mūrō 535  
turriti scopuli, refugitque ab litore templum.

517. aurō, ‘his belt of gold.’ V. has in mind the bright stars that form the so-called belt and sword of the constellation Orion. Note parataxis in 512-517; in 513 we should expect *cum haud sēgnis*, etc.

518. cūcta . . . cōnstāre: i.e. that everywhere there is prospect of calm and settled weather. *cōnstāre* lit. = ‘stand together,’ instead of being scattered, as the stars seem to be in threatening weather.

519. dat . . . signum: no doubt by a trumpet, as in 239.

522. obscurōs, ‘dimly outlined.’

525, 526. māgnū . . . induit: cf. *crātērūs* . . . *corōnānt*, l. 724, with notes.

527. celsā in puppi: cf. l. 183. Here were carried the images of the special gods under whose protection the ship sailed.

529. *ferre* = *offerte*; sc. *nōbis*. *ventō*: instr. abl. with *facilem*, ‘made easy by the wind’s help.’

530. *patēscit*: cf. *rūrēscit*, 411.

531. *arce Minervae*: known in V.’s time as *Castrum Minervae*; in the very heel of Italy near it was the *portus Veneris*.

533. *ab* is used because *fluctū* is fully personified.

534. *objectae*: sc. *Eurōō fluctui*; freely, ‘jutting.’

535. *ipse*: the *portus*. That *latet* = ‘lies snugly,’ rather than ‘is hidden,’ is shown by *portus* . . . *propior*, 530, 531. *geminō* . . . *mūrō*: modal abl. *dēmittunt*: sc. *in mare*.

536. *turriti*, ‘tower-like,’ not ‘tower-crowned.’ *scopuli*: as in l. 163. The *bracchia* run down from these high rocks. The *cautēs*, 534, are the ends of



- Quattuor hic, primum omen, equos in gramine vidi  
 tondentis campum late, candore nivali.  
 Et pater Anchises: 'Bellum, o terra hospita, portas;  
 540 bellō armantur equi, bellum haec armenta minantur.  
 Sed tamen idem olim currū succedere sueti  
 quadrupedēs et frēna iugō concordia ferre;  
 spēs et pācis,' ait. Tum nūmina sancta precāmur  
 Palladis armisonae, quae prima accēpit oantis,  
 545 et capita ante arās Phrygiō vēlāmur amictū  
 praeceptisque Heleni, dederat quae mājima, rite  
 Iūnōni Argivae iussōs adolēmus honōrēs.  
 Haud mora, continuō perfectis ordine vōtīs  
 cornua vēlātārū obvertimus antemnārū  
 550 Grāiugenūque domōs suspectaque linquimus arva.  
 Hinc sinus Herculei, si vērā est fāma, Tarenti

the *dracchia*. Cf. in general l. 159-163. *refugit*, 'stands back'; lit., 'recedes.' At first the temple seems to stand at the edge of the water; presently one sees that it stands far back. In such a case a temple would, to the eye, actually seem to recede.

540. *bellō*: for case see § 123.

541. *olim* here = *nōnnumquam*, *saepe*. *suēti* (sc. *sunt*): a prtcl. of *suēscō*; see on *crētus*, ll. 74.

542. *frēna* . . . *ferre*: freely, 'to bear the rein and the yoke in harmony.' *iugō* is local abl. = *in iugō* or *sub iugō*; cf. n. on *subiēre*, 113. *concordia* is a transferred epithet. The whole phrase suggests (1) submission, (2) fellowship and concord, and (3) the arts of peace, horses being used in plowing, etc.

543. *spēs* . . . *pācis* gives the inference to be drawn from 541, 542. Cf. the omen in l. 442-445. *et*, 'also.'

544. *armisonae*: Pallas is called *dīva armipotēs*, ll. 425. *quae* = *ea enim*. *accēpit* (sc. *nōs*): i.e. by suffering us to land unharmed near her temple. V. probably meant to suggest that in this

sacrifice, thus naturally made, began the worship by the Romans of a deity as opposed to Troy as Minerva had been; cf. n. on *Iūnōnis* . . . *Iūnōni*, 437.

545. *capita* . . . *vēlāmur*: cf. 405-409.

546. *mājima* belongs in thought with *praeceptis*.

547. *iussōs*: cf. 435-440. *adolēmus*, 'we render generously.' The exact meaning cannot be determined, because the history of the verb *adolēō* is obscure.

548, 549. *haud mora* . . . *obvertimus*: cf. 207, 208, with notes. *vēlātārū*: a picturesque expression for 'sail-clad.' *obvertimus* (sc. *ventō*): i.e. we trim our yards (i.e. sails) to meet the breezes as we set sail again.

550. *Grāiugenū* . . . *arva*: Aeneas is thinking of what Helenus said, 398-402.

551. *hinc*, 'next,' not 'hence.' The bay of Tarentum can not be seen from Castrum Minervae. *si* . . . *fāma* belongs closely with *Herculei*. The exact connection of Hercules with Tarentum is not known.

cernitur; attollit sē dīva Lacīnia contra  
 Caulōnisque arcēs et nāvifragum Scylacēum.  
 Tum procul ē fluctū Trinacria cernitur Aetna,  
 et gemitum ingentem pelagī pulsātaque saxa 555  
 audimus longē frāctāsque ad litora vōcēs,  
 exsultantque vada, atque aestū miscentur harēnae.  
 Et pater Anchīsēs: 'Nīmīrum haec illa Charybdīs;  
 hōs Helenus scopulōs, haec saxa horrenda canēbat.  
 Ēripite, ō sociī, pariterque īnsurgite rēmīs.' 560  
 Haud minus ac iussī faciunt prīmusque rudentem  
 contorsit laevās prōram Palinūrus ad undās;  
 laevam cūcta cohors rēmīs ventisque petivit.  
 Tollimur in caelum curvātō gurgite et idem  
 subductā ad Mānis īmōs dēsēdimus undā; 565  
 ter scopulī clāmōrem inter cava saxa dedēre,  
 ter spūmam ēlisam et rōrantia vidimus astra.  
 Intereā fessōs ventus cum sōle reliquit,  
 ignārīque viae Cyclōpum adlābimur ōris.

552. attollit sē: cf. sē attollere, 205.  
 dīva Lacīnia: used like Apollō, 275; see  
 n. there. contrā: i.e. on the further or  
 western side of the gulf.

553. Caulōnis . . . Scylacēum: as  
 in 399-402, the geographical order is dis-  
 regarded; Caulon is further south than  
 Scylaceum. Still, since it stood on a  
 height, it would be sooner seen. nāvī-  
 fragum: by reason of the gales frequent  
 there. Such compound words are very  
 unusual in Latin, though common in  
 Greek.

555. pulsāta . . . saxa (sc. pelagō),  
 'the pounding of the sea on the rocks.'

556. frāctās . . . vōcēs: a fine ex-  
 pression for 'the intermittent booming  
 of the breakers.'

557. aestū . . . harēnae: cf. furit  
 aestus harēnis, l. 107, with note.

558. illa: i.e. that of which Helenus  
 spoke, 420-423.

560. ēripite: sc. vōs ē periculū, or

the like. īnsurgite rēmīs: cf. rēmīs  
 īnsurgimus, 207, with note.

561. haud . . . faciunt: cf. 236.  
 rudentem expresses the swash of the  
 waves against the ship as the steering  
 oars are suddenly turned.

562, 563. laevās . . . laevam (sc.  
 manum): cf. the command of Helenus,  
 412, 413. cohors, 'company.' rēmīs  
 ventisque: i.e. with all possible means  
 of making headway.

564. idem: as in 158.

565. subductā, 'removed,' 'with-  
 drawn.'

566. inter . . . saxa, 'amid their  
 rocky hollows.' The emphasis is on  
 cava, and the contrast between this vs.  
 and the next shows that the saxa must  
 be at the bottom of the sea.

567. The repeated ter throws light  
 on 421-423. V. means merely that when  
 Charybdīs is in operation, three convul-  
 sions follow one another; how often

570 Portus ab accessū ventōrum immōtus et ingēns  
 ipse; sed horrificis iūxtā tonat Aetna ruīnis  
 interdumque ātram prōrumpit ad aethera nūbem  
 turbine fūmantem piceō et candente favillā  
 attollitque globōs flammārum et sidera lambit,  
 575 interdum scopulōs āvulsaque viscera montis  
 ērigit ērūctāns liquefactaque saxa sub aurās  
 cum gemitū glomerat fundōque exaestuāt imō.  
 Fāma est Enceladī sēmiūstum fulmine corpus  
 urgērī mōle hāc ingentemque insuper Aetnam  
 580 inpositam ruptis flammam expirāre caminīs  
 et fessum quotiēns mūtet latus intremere omnem  
 murmure Trīnacriam et caelum subtexere fūmō.  
 Noctem illam tēcti silvis immānia mōnstra  
 perferimus nec quae sonitum det causa vidēmus,  
 585 nam neque erant astrōrum ignēs nec lūcidus aethrā  
 sidereā polus, obscurō sed nūbila caelō,  
 et lūnam in nimbō nox intempesta tenēbat.

this happens daily he does not say. *rōrantia*, 'wave-washed,' is in the pred., not a direct epithet of *astra*.

570-587. 'We are disturbed by the sights and sounds due to Aetna, though we can not see the mountain itself.'

570. *immōtus*, 'sheltered'; the word really means much more than this since it gives the result of such shelter.

571. *ipse*: i.e. apart from its nearness to Aetna. *ruīnis*: we should say, 'eruptions'; causal ablative.

572, 573. *ātram* . . . *favillā*, 'causes a cloud black with whirling eddies of pitchy smoke and hot ashes to burst forth.' With *prōrumpit* . . . *nūbem* cf. *rumpit vocem*, ii, 129, iii, 246.

574. *lambit*: as in ii, 684. The mountain is said to do what is done by the tongues of flames it sends forth. This usage is closely akin to that called transferred epithet (§ 194).

576. *ērigit* . . . *sub aurās*: cf. 422, 423.

577. *glomerat*: here not merely 'gathers,' as in i, 500, ii, 315, ii, 727, but 'gathers and hurls,' a fact shown by *sub aurās*, 576.

579. *-que*: see § 199. The fires that issue from Aetna come from the giant's still burning body.

580. *ruptis* = *abruptis*, 199. *caminis*: a picturesque expression for 'craters.'

581, 582. *fessum* . . . *latus*: i.e. 'when, in his weariness, he shifts from side to side.' He is weary from carrying the weight of Aetna. *intremere* . . . *murmure*: i.e. there is an earthquake. *subtexere*, 'curtains.'

583. *mōnstra*: the mysterious noises of Aetna. The knowledge indicated by 570-582 was not gained till later.

586. *nūbila* = the commoner *nūbēs*.

587. *in* . . . *tenēbat*: the moon is like a prisoner, fast in bonds or in jail.

Postera iamque diēs primō surgēbat Eōd,  
 ūmentemque Aurōra polō dimōverat umbram,  
 cum subitō ē silvīs maciē cōnfecta suprēmā 590  
 ignōtī nova fōrma virī miserandaque cultū  
 prōcēdit supplexque manūs ad litora tendit.  
 Respicimus. Dīra inliviēs, inmissaque barba,  
 cōnsertum tegumen spīnīs; at cētera Grāius  
 et quondam patriīs ad Trōiam missus in armīs. 595  
 Isque ubi Dardaniōs habitūs et Trōia vīdit  
 arma procul, paulum aspectū conterritus haesit  
 continuitque gradum; mox sēsē ad litora praeceps  
 cum flētū precibusque tulit: 'Per sīdera testor,  
 per superōs atque hōc caelī spirābile lūmen, 600  
 tollite mē, Teucrī, quāscumque abdūcite terrās;  
 hōc sat erit. Sciō mē Danaīs ē classibus ūnum  
 et bellō Īliacōs fateor petiisse Penātis:  
 prō quō, sī sceleris tanta est iniūria nostrī,  
 spargite mē in fluctūs vāstōque immērgite pontō; 605

**nox intempesta**, 'profound night.' The phrase is common, esp. in the earlier writers, but its exact meaning is not clear.

**588-654**. 'Next day a man appears on the shore, and asks to be taken with us or to be put to death. He tells us that for three months he has suffered terribly, in the country of the Cyclopes.'

**589. ūmentem** : . . **umbram**: cf. *nox ūmida*, ii. 8.

**591. nova**, 'strange,' 'startling,' **cultū**, 'dress.'

**593. respicimus**: when the stranger appeared, the Trojans were facing seaward, making ready to depart. **inmissa**, 'long,' 'tangled.' *inmittere* (or *prōmittere*) *barbam* = to allow the beard to grow. In V.'s time long hair and beard were tokens of grief or of unwillingness or inability to care properly for one's person. Cf. *barbam* . . . *gerēs*, ii. 277, 278.

**594. cētera**: for case see § 134.

**595. patriīs** = *Grāis*. V. gives no hint as to how at this point the Trojans could know the fact expressed by *quondam* . . . *armīs*. Perhaps they had seen and noted him at Troy.

**599. testor** (sc. *vōs*) = *vōs obsecrō*, *vōs implōrō*, a meaning which readily springs from that seen in ii. 155. For this appeal cf. ii. 154, 155.

**600. hōc**: used like *hūs* and *hanc*, 396. **hōc** . . . **lūmen**, 'yon light of heaven that we breathe,' indicates a belief in the identity of light and air, a view found elsewhere.

**601. tollite**: sc. *vōbiscum nāvibus*. **quāscumque** . . . **terrās**: as in ii. 800.

**602. sciō**: for scansion see § 249.

**603. Penātis**: this word (see §§ 295-298) puts his offence in the worst possible light.

**604. quō**: the antec. is the thought of *sciō* . . . *Penātis*.

**605. spargite** = *in partīs dīvidite eās*, *que spargite*, 'fling me piecemeal.'

- sī pereō, hominum manibus periisse iuvābit.  
 Dixerat et genua amplexus genibusque volūtāns  
 haerēbat. Quī sit fārī, quō sanguine crētus,  
 hortāmur, quāe deinde agitet fortūna, fatērī.  
 610 Ipse pater dextram Anchīsēs haud multa morātus  
 dat iuvenī atque animum praesentī pīgnore firmat.  
 Ille haec dēpositā tandem formīdine fātūr:  
 ‘Sum patriā ex Ithacā, comes infēlicis Ulixī,  
 nōmine Achaemenidēs, Trōiam genitōre Adamastō  
 615 paupere (mānsissetque utinam fortūna!) profectus.  
 Hīc mē, dum trepidī crūdēlia limina lincunt,  
 inmemorēs sociī vāstō Cyclōpis in antrō  
 dēseruēre. Domus saniē dapibusque cruentīs,  
 intus opāca, ingēns. Ipse arduus altaque pulsat  
 620 sīdera (dī tālem terris āvertite pestem!)  
 nec vīsū facilis nec dictū adfābilis ūllī;  
 vīsceribus miserōrum et sanguine vescitur ātrō.  
 Vīdī egomet, duo dē numerō cum corpora nostrō  
 prēnsa manū māgnā mediō resupīnus in antrō  
 625 frangeret ad saxum saniēque aspersa natārent

606. *pereō*, *hominum*: for the hiatus see § 257. *hominum manibus*: i.e. instead of by the hands of the Cyclops, who had killed and eaten some of his companions.

607-609. Sc. *nostra* with *genua*, *suīs* with *genibus*, *nōbis* with *haerēbat*; he grovels first to one, then to others of the Trojans. *quī* . . . *fatērī*: cf. il. 74, 75, noting the differences in the constr. For *quī* we should expect *quis*, since the interrog. *quī* is properly an adj., *quis* a noun, but V., following the practice of old Latin, at times ignores this distinction. *deinde* belongs with *fatērī*; for its displacement cf. i. 195.

611. *praesentī*, ‘strong,’ ‘comforting,’ a meaning which comes from the use of *praesens* in connection with deities; see on *praesentia*, 174.

612. *ille* . . . *fātūr* = il. 76.

613. *infēlicis*: V. is translating one of Homer's epithets for Ulixes. Note that a Greek is speaking.

614, 615. *genitōre* . . . *paupere*: causal abl. abs.; cf. Sinon's statement, *pauper* . . . *misit*, il. 87. *mānsisset* . . . *fortūna*: i.e. would that I had never exchanged this lot for the apparently more promising career of a soldier.

616. *limina*: sc. *Cyclōpis* from 617.

618. *saniē* . . . *cruentis*: abl. of char. with the usual adjective force.

619, 620. *alta* . . . *sīdera* gives the result of *ardus* (*est*).

621. *facilis*: here ‘agreeable.’ *ūlli*: dat. with both *facilis* and *adfābilis*; § 125.

624. *resupīnus* emphasizes the power of the Cyclops. He could do all this without rising from the ground.

līmina: vīdī ātrō cum membra fluentia tābō  
 manderet et tepidī tremarent sub dentibus artūs; .  
 haud inpūne quidem, nec tālia passus Ulixēs  
 oblitusve suī est Ithacus discrimine tantō.

Nam simul explētus dapibus vinōque sepultus 630  
 cervicem inflexam posuit iacuitque per antrum  
 inmēnsus saniem ērūctāns et frūsta cruentō

per somnum commixta merō, nōs māgna precātī  
 nūmina sortitīque vicēs ūnā undique circum  
 fundimur et tēlō lūmen terebrāmus acūtō 635

ingēns, quod torvā solum sub fronte latēbat  
 Argolici clipeī aut Phoebēae lampadis instar,  
 et tandem laetī sociōrum ulciscimur umbrās.  
 Sed fugite, ō miserī, fugite atque ab lītore fūnem  
 rumpite, 640

nam, quālis quantusque cavō Polyphēmus in antrō  
 lānigerās claudit pecudēs atque ūbera pressat,  
 centum alīi curva haec habitant ad litora vulgō  
 infandī Cyclopēs et altīs montibus errant.

Tertia iam lūnae sē cornua lūmine complent, 645

627. *tepidī*: i.e. not yet dead. *tepidus* can be used either of things that are becoming warm or, as here, of things that have parted with much of their heat. *tremarent*: cf. *tremētia*, l. 212, with note.

628, 629. *haud inpūne*: sc. *haec fecit*. *nec . . . tantō* explains *haud inpūne* and so = *namque nōn tālia*, etc. *Ulixēs . . . Ithacus*: for position see on *Delius . . . Apollō*, 162.

630. *simul* = *simul atque*, as often, both in prose and verse. *vinō . . . sepultus*: cf. ll. 265.

631. *inflexam*, 'drooping'; lit., 'bent on (his breast).'

632. *frūsta*: sc. *carnis*, 'flesh.'

634. *vicēs*: i.e. our several parts.

636. *latēbat*: the eye was deep-set; the forehead and eyebrows seemed to overhang it and hide it from view.

637. *Argolici . . . instar*: cf. *instar*

*montis ecum*, ll. 15, with n. *Phoebēae lampadis* is, of course, the sun. The Argive shield was round and large, protecting the whole body. Both objects, the sun and the shield, glitter and glare. The eye of the Cyclops is round, large, and glaring.

639, 640. *fūnem rumpite*: cf. *fūnem dēripere*, 266, 267, with note.

641, 642. *quālis . . . pressat*: *quālis* refers to character (621), *quantus* to size (619, 620); cf. ll. 591, 592. For the constr. see on *quālis*, l. 316. *Polyphēmus*: V has been talking about the Cyclops since 616, yet here first gives his name. Cf. the postponement of Aeneas's name in Book I, 1-92; see on i. 1. Roman readers knew the Homeric story which V. is here following.

643. *alii*: sc. *tāles et tantī*. *vulgō*: here in its physical sense, = *passim*.

645. *tertia* = an adv., 'for the third

- cum vītam in silvis inter dēserta ferārum  
 lustra domōsque trahō vāstōsque ab rūpe Cyclōpas  
 prōspiciō sonitumque pedum vōcemque tremēscō;  
 victum infēlicem, bācās lapidōsaque corna,  
 650 dant rāmi, et vulsīs pāscunt rādicibus herbae.  
 Omnia conlūstrāns hanc prīmum ad litora classem  
 prōspexī venientem. Huic mē, quaecumque fuisset,  
 addixī; satis est gentem effūgissee nefandam.  
 Vōs animam hanc potius quōcumque absūmite lētō.’  
 655 Vix ea fātus erat, summō cum monte vidēmus  
 ipsum inter pecudēs vāstā sē mōle moventem  
 pāstōrem Polyphēmum et litora nōta petentem, [tum.  
 mōnstrum horrendum, infōrme, ingēns, cui lūmen adēmp-  
 Trunca manū pīnus regit et vestigia firmat;  
 660 lānigerāe comitantur ovēs; ea sōla voluptās  
 sōlāmenque malī.  
 Postquam altōs tetigit fluctūs et ad aequora vēnit,  
 lūminis effossī fluidum lavit inde cruōrem .

time. **cornua**: the ends of the crescent moon; cf. the use of this word in 549.

646. **cum** = *ex quō*, II. 163; in this sense it regularly takes the indicative.

647, 648. **trahō . . . tremēscō**: these presents get the value of perfects from 645, which in sense is an acc. of duration of time and = *trās adeō mēnsēs*. **rūpe**: coll. sing. **tremēscō**: here trans.; see § 130.

649. **lapidōsa**: i.e. with large stones or pits, and so with little meat.

650. **dant**: sc. *mihī*; so sc. *mē* with *pāscunt*. **pāscunt**: properly of the feeding of animals. It fits in here with *victum infēlicem*, 649. **rādicibus**: instr. ablative.

652. **quaecumque fuisset**: O. O. He said to himself *huic mē quaecumque fuerit* (indic., as in II. 77) *addicō*.

653. **addixī**: a strong verb, used esp. of decisions by which the praetor handed over property to the full possession of

the man adjudged by him to be the lawful owner.

654. **animam hanc**: as in I. 98. **potius**: i.e. instead of leaving me to perish as my comrades did. **quōcumque** here = *quōlibet* or *quōvis*.

655 - 691. 'Suddenly Polyphemus appears and we depart in haste. We begin our voyage round Sicily.'

658. **cui . . . adēmpum**: a strong way of saying *caecum*. **lūmen** may = *oculus*, as in I. 226, etc., or the light of day.

655. **trunca** is construed as if it were *truncōla*, 'lopped'; it gives the result rather than the process. **manū**: with *trunca*. He broke off the tree with his hands and now uses it as a cane.

660. **ea** refers to the *ovēs*; why is it singular?

662. **altōs . . . vēnit**: parallelism. **aequora** = the open (deep) seas.

663. **inde**: i.e. from the waves;

dentibus infrendens gemitū graditurque per aequor  
iam medium, necdum fluctus latera ardua tinxit. 665  
Nōs procul inde fugam trepidi celerare recepto  
supplice sic meritō tacitūque incidere fūnem  
verrimus et prōni certantibus aequora rēmis.  
Sēnsit et ad sonitum vōcis vestigia torsit,  
vērū ubi nulla datur dextrā adfectāre potestās 670  
nec potis Iōniōs fluctūs aequāre sequendō,  
clāmōrem inmēsum tollit, quō pontus et omnēs  
contremuere undae penitusque exterrita tellūs  
Italiae curvisque inmūgiit Aetna cavernis.  
At genus ē silvis Cyclōpum et montibus altis 675  
excitum ruit ad portūs et litora complent.  
Cernimus adstantis nēquiquam lūmine torvō  
Aetnaeos frātrēs caelō capita alta ferentis,  
concilium horrendum, quālēs cum vertice celsō  
aeriae quercūs aut cōniferae cyparissī 680  
cōnstitērunt, silva alta Iovis lūcusve Diānae.  
Praecipitēs metus ācer agit quōcumque rudentis  
excutere et ventis intendere vēla secundis.

briefly put for 'with water from the waves.'

667. *sic meritō*: sc. *dē nobis*, 'who had deserved so well of us,' i.e. had put us under such obligations to him, by warning us concerning the Cyclops. *incidere fūnem*: cf. *fūnem rumpit*, 639, 640, with note.

668. *verrimus*: cf. 208, 290. Note the indic. beside the hist. infin. in 666, 667. *et*: postponed as in i. 282. *prōni*: the attitude is that described by *rēmīs insurgimus*, 207. *certantibus*, 'rival.'

669. *sēnsit*: sc. *Polyphēmus*.

670. *adfectāre* (sc. *nōs*): with *potes-tās*; § 170. This verb commonly = 'aim at,' 'seek to achieve' some cherished purpose. V. stretches the sense here into 'clutch,' 'grasp.'

671. *potis*: sc. *est*.

674. *curvis* . . . *cavernis*: i.e.

through every nook and corner of its caverns. *curvis* in thought corresponds to *penitus*, 673.

676. *ruit* . . . *complent*: for the change of number cf. *ruit* . . . *certant*, ii. 64, with note.

679. *quālēs*: briefly put, of course, for *tālēs quidem, quālēs*, but virtually, as often in comparisons, a conj., 'even as,' 'as.' *vertice*: here 'mountain-top.'

681. *cōnstitērunt*: for scansion see § 246. We have here the so-called gnomic pf., used not of a single past act, but of frequently recurring actions or states; the Eng. rendering uses the pres. It is common in similes. *silva* . . . *Diānae*: the oaks are sacred to Jupiter, the cy-presses to Diana = Hecate (§ 282), a goddess of death and the underworld; cf. n. on *ultrā*, 64.

682, 683. *agit*: sc. *nōs*. *quōcumque*



- Contrā iussa monent Helenī Scyllam atque Charybdim  
 685 inter, utramque viam lēti discrimine parvō,  
 nī teneant cursūs; certum est dare lintea retrō.  
 Ecce autem Boreās angustā ab sēde Pelōrī  
 missus adest; vivō praetervehor ōstia saxō  
 Pantagiae Megarōsque sinūs Thapsumque iacentem.  
 690 Tālia mōnstrābat relegēns errāta retrōrsus  
 litora Achaemenidēs, comes infēlicis Ulixī.  
 Sicaniō praetenta sinū iacet insula contrā  
 Plēmyrium undōsum; nōmen dīxere priōrēs  
 Ortygiā. Alphēum fāma est hūc, Ēlidis amnem,

... *secundis*: it is implied in 683-686 that the wind at this time was from the south; such a wind would drive them down on Scylla and Charybdis. *quōcumque=quōlibet*, 'no matter whither,' i.e. even down upon Scylla and Charybdis. *rudentis excutere*: cf. *excussos* ... *rudentis*, 267, with note.

684. *contrā*, etc., gives the sober second thought of the Trojans. *iussa* ... *Helenī*: cf. 410-413.

685. *inter*: for position see §210. *utramque* ... *parvō*: lit., 'ways, both of them of but a narrow division from death,' i.e. ways ... but narrowly divided from death. The whole phrase = a causal cl. with *monent*, 'since both ways,' etc. *lēti* ... *parvō* is an abl. of char., with adj. force, 'highly dangerous.' *lēti* is an extension of the obj. gen. with *discrimine* (§119), and practically = *ā lēto*.

686. *nī* ... *cursūs*, 'that men shall not seek to hold their course'; *nī* = *nē*, an archaism. The subject of *teneant* seems to be 'men' in general; cf. *habitant*, 106, *habitabant*, 110. *certum est*: sc. *nōvis*, 'therefore we resolve.' *dare* ... *retrō*: a stereotyped expression for 'to retrace (our) course,' whether by actual sailing or by rowing alone.

687. *ecce autem* calls attention

sharply to the opportune veering of the wind to the north, which enables them to carry out the decision just made, 686. *angustā* ... *Pelōrī*: cf. 411.

688. *vivō* ... *saxō*: cf. *vivōque sedilia saxō*, i. 167. There is a natural breakwater at the mouth of the Pantagias.

689. *iacentem* = *humilem*, 522. None of the places mentioned here was founded till long after Aeneas's time; the mention of them involves an anachronism.

690. *relegēns*: cf. *legimus*, 127, 292. *errāta*, 'by which he had wandered aforetime.' For this pass. prtepl. from an intrans. verb see on *crēdita*, ii. 247.

691. *comes* ... *Ulixī*: Aeneas is quoting Achaemenides, 613.

692-715. 'We pass by many towns of Sicily till we reach Drepanum; there my father dies. Thence I sail, only to be driven by a storm to your shores.'

692. *sinū*: dat. The harbor is that of Syracuse.

693. *undōsum* translates the Gk. name *Plēmyrium*, which = 'the blowy headland'; see on *novae*, i. 298, *pluviās*, i. 744. *Plēmyrium* is on the south side of the harbor. For the part played by the island cf. *insula portum efficit*, etc., i. 150, 160.

occultās ēgisse viās subter mare, quī nunc  
 695  
 ōre, Arethūsa, tuō Siculīs cōfunditur undīs.  
 Iussī nūmina māgna locī venerāmur, et inde  
 exsuperō praepingue solum stāgnantis Helōrī.  
 Hinc altās cantēs prōiectaque saxa Pachynī  
 rādīmus, et Fātīs numquam concessa movērī  
 700  
 appāret Camarīna procul campīque Gelōī  
 immānisque Gelā fluvīī cognōmine dicta.  
 Arduus inde Acragās ostentat mājima longē  
 moenia, māgnanimum quondam generātor equōrum,  
 705  
 tēque datīs linquō ventīs, palmōsa Selīnus,  
 et vada dūra legō saxīs Lilybēīa caecīs.  
 Hinc Drepanī mē portus et inlaetābilis ōra  
 accipit. Hic pelagī tot tempestātibus āctus  
 heu genitōrem, omnis cūrae cāsūsque levāmen,

695, 696. *ēgisse*: i.e. made for itself by force. *quī . . . undīs*: the O. O. stops at *mare*. *ōre . . . tuō*: abl. of the route, 'by way of thy mouth.' Cf. *ōra novem* used of the *fōns Timāvī*, i. 245. The *fōns Arethūsa* lay very close to the sea. *Arethūsa*: apostrophized as a nymph, i.e. a goddess.

697. *iussī*: perhaps by Anchises, as in 189, 267, 472, 558. *nūmina . . . venerāmur*: cf. *nymphūs . . . arvis*, 34, 35, with n. V. may intend a compliment to the great part played by Syracuse in Roman history.

698. *exsuperō*: cf. *fontem superāre Timāvī*, i. 244. *solum*, 'bottom-lands.'

699. *Pachynī*: cf. 429.

700. *rādīmus*: this verb is often used of passing so close to a goal or turning-post as almost to touch it. *concessa*, 'permitted,' another pass. prtcl. from a verb not fully transitive.

701. *Camarīna*, in defiance of an oracle, removed a marsh which made the city unhealthy; presently through the space thus opened the enemies of Camarina advanced and captured the

city. *campī . . . Gelōī*: i.e. the plains about Gela as distinct from the city itself, 702.

702. *immānis*, 'cruel,' 'dangerous.' Ovid (§32) calls the stream 'unapproachable' by reason of its eddies. *Gelā*: the *ἄ V*. derived from the Gk. form of this name. *fluvīī*: in V.'s time nouns in *-ius*, *-ium* usually made the gen. in *-ī*, not *-īi*.

703. *arduus*: contrast *iacentem*, 689, *humilem*, 522.

704. *māgnanimum*: gen. pl.; see §89. *quondam*, 'once on a time.' V. forgets himself here, and writes from the standpoint of his own time. The fame of the Agrigentine horses belonged to the fifth century B.C., 600 years after Aeneas's time.

705. *palmōsa*: the dwarf (not the date) palm is said to be still common about the site of Selinus.

707. *inlaetābilis*: the shore is a desolate salt marsh. Aeneas is thinking much more, however, of the sorrow he endured there, 708-714.

708. *āctus* = *postquam āctus sum*.

- 710 *amittō Anchīsē; hīc mē, pater optime, fessum  
dēseris, heu tantis nēquiquam crepte periclis!*  
Nec vātēs Helenus, cum multa horrenda monēret,  
hōs mihi praedixit lūctūs, nōn dīra Celaenō.  
Hīc labor extrēmus, longārū haec mēta viārū;
- 715 *hinc mē digressum vestris deus appulit ōris.*  
Sīc pater Aenēās intentis omnibus ūnus  
fāta renārrābat dīvum cursūque docēbat.  
Conticuit tandem factōque hīc fine quiēvit.

710. *fessum*: i.e. though I am in need of every possible help and solace.

711. *tantis . . . periclis*: cf. *dis . . . ruinis*, 476, said to Anchises, with n. The present passage includes both the sufferings in Troy itself and those experienced since the fall of the city. *nēquiquam*: because after all he did not reach the promised land.

713. *nōn*: we ought to have *neque* or *nec* after *nec*, 712.

714. *hīc . . . haec*: to what do these words refer? Explain their genders.

715. *vestris*: Aeneas is addressing the whole company; the *vs.* constitutes a leave-taking after his long narrative.

716-718. The poet speaks now in his own person: 'So Aeneas ended his narrative and all was still.'

716. *intentis omnibus*: abl. abs. *intentis* recalls *intenti*, ii. 1. All through his narrative Aeneas kept the attention of his audience. Note juxtaposition of contrasts in *omnibus ūnus*; he alone spoke, all the others listened.

718. *conticuit . . . quiēvit*: an effective parallelism, emphasizing the lasting hush that followed Aeneas's exciting story. V. says nothing of the breaking up of the banquet and the separation of the guests; see § 225.

# LIBER IV

At rēgina gravi iam dūdum saucia cūrā  
vulnus alit vēnis et caecō carpitur igni.  
Multa viri virtūs animō multusque recursat  
gentis honōs; haerent infixi pectore vultūs  
verbaque, nec placidam membrīs dat cūra quiētem. 5  
Postera Phoebeā lūstrābat lampade terrās  
ūmentemque Aurōra polō dīmōverat umbram,  
cum sic ūnanimam adloquitur male sāna sorōrem:  
'Anna soror, quae mē suspēnsam īnsomnia terrent!  
Quis novus hīc nostrīs successit sēdibus hospes, 10  
quem sēsē ōre ferēns, quam fortī pectore et armīs!  
Crēdō equidem, nec vāna fidēs, genus esse deōrum.  
Dēgenerēs animōs timor arguit. Heu, quibus ille  
iactātus fātis! quae bella exhausta canēbat!  
Sī mihi nōn animō fixum immōtumque sedēret, 15  
nē cui mē vinclō vellem sociāre iugālī,  
postquam prīmus amor dēceptam morte fefellit,  
sī nōn pertaesum thalamī taedaeque fuisset,

1-30. Dido addresses her sister Anna: 'What a wondrous man is this stranger guest! Could I love again, I could yield myself to him.'

1. at marks the transfer of the main interest of the poem from Aeneas to Dido. cūrā: i.e. of love.

6. Phoebeā . . . lampade: cf. iii. 637. lūstrābat = īnlūstrābat, 'was lighting'; § 201.

7. ūmentem . . . umbram = iii. 589.

8. ūnanimam: sc. sēcum. male sāna: cf. male . . . carinis, ii. 23, with note.

10. hīc is the pron.; the vs. = 'who is this wondrous guest that is come,' etc.

11. quem . . . ferēns: freely, 'what a face, what a carriage he possesses.'

sēsē ōre ferēns emphasizes two points, as shown by this rendering. quam, 'how.' fortī . . . armīs: modal abl. with sēsē ferēns. armīs: the narrative of Book II had much to do with Aeneas's prowess; cf. his own words, quōrum pars magna fui, ii. 6.

12. genus: here of one person; a poetic use.

13. dēgenerēs, 'base-born.' arguit: the thought is, Aeneas nowhere showed fear; therefore he is not dēgener.

15. sī . . . sedēret = sī mihi nōn animō firmiter dēcrētum esset; cf. sedet hōc animō, ii. 660, stat, ii. 750.

17. dēceptam (mē) . . . fefellit = dēcepit mē et fefellit.

18. pertaesum . . . fuisset (sc. mē): see A. 354, b; B. 209; G. 377; H. 457,

- huic ūnī forsān potuī succumbere culpae,  
 20 Anna, fatēbor enim, miserī post fāta Sychaei  
 coniugis et sparsōs frāternā caede Penātis,  
 sōlus hic inflexit sēnsūs animumque labantem  
 impulit, Agnōscō veteris vestigia flammae.  
 Sed mihi vel tellūs optem prius imā dehiscat  
 25 vel pater omnipotēns adigat mē fulmine ad umbrās,  
 pallentis umbrās Erebi noctemque profundam,  
 ante, pudor, quam tē violō aut tua iūra resolvō.  
 Ille meōs, primus quī mē sibi iunxit, amōrēs  
 abstulit: ille habeat sēcūm servetque sepulcrō.  
 30 Sic effāta sinum lacrimis implēvit obortis.  
 Anna refert: 'Ō lūcē magis dīlēcā sorōrī,  
 sōlane perpetuā maerēns carpēre iuventā  
 nec dulcīs nātōs Veneris nec praemia nōris?'

**taedae:** i.e. the marriage-torch, carried in the procession which (among the Romans) escorted the new-made bride from her father's house to her husband's.

**19. potui:** for mood see on *impulerat*, ii. 55. The indic. is esp. common in expressions like this, of obligation, necessity, or propriety. **culpae:** the sin of loving another, after vowing fidelity to Sychaeus.

**20-22. fatēbor . . . inflexit:** parataxis; we should have expected *fatēbor . . . hunc sōlū inflexisse*. **sparsōs . . . Penātis,** 'the spattering of the Penates,' etc. Cf. i. 348-350. **frāternā caede** = *frūtris cruōre*; for effect Dido calls Pygmalion and Sychaeus brothers instead of brothers-in-law. **hic:** the *i* is short, as occasionally in classic poetry. **labantem:** proleptic, 'till it totters'; cf. *furentem . . . rēginam*, i. 659. 660.

**24, 25. optem:** subj. because the idea of wish or prayer dominates 24, 25, 'May earth open,' etc. **dehiscat . . . adigat:** really independent wishes (cf. *n.* on *simile . . . revivam*, ii. 669), but felt by V.'s readers as purpose clauses dependent on *optem*.

**27. ante** repeats *prius*, 24, a pleonasm hardly noticeable, by reason of the separation of *prius* and *ante*, and the distance of the former from *quam*. **pudor** has been finely rendered, 'my woman's honor.' See Vocab. The best Roman feeling condemneth second marriages. **tua iūra:** cf. *Grāiōrum sacrāta . . . iūra*, ii. 157, with note.

**29. abstulit:** i.e. carried with him to the tomb. **sepulcrō:** the soul is thought of here as abiding in the tomb; cf. *animamque sepulcrō condimus*, iii. 67, 68.

**31-33. Anna's reply:** 'Why not yield? Keep him here, for the present at least.'

**31. sorōrī:** dative (see § 121) with *dīlēcā*.

**32. sōlane . . . maerēns carpēre,** 'shall you waste yourself in loneliness and sorrow?' **perpetuā** = *tōtā*; the temp. abl. here denotes duration of time, a constr. common in phrases involving *tōtus* or its equivalent.

**33. Veneris . . . praemia:** i.e. the joys of wedded life.

id cinerem aut Mānīs crēdis cūrāre sepultōs?  
 \*Estō, aegram nullī quondam flexere maritī,  
 nōn Libyae, nōn ante Tyrō, dēspectus Iarbās  
 ductōrēsque aliī, quōs Āfrica terra triumphis  
 dives alit: placitōne etiam pūgnābis amōrī?  
 nec venit in mentem, quōrum cōnsēderis arvīs?  
 Hinc Gaetūlae urbēs, genus insuperābile bellō,  
 et Numidae infrēnī cingunt et inhospita Syrtis,  
 hinc dēserta sitī regiō lātēque furentēs  
 Barcaeī. Quid bella Tyrō surgentia dicam  
 germānīque minās?  
 Dīs equidem auspiciis reor et Iūnōne secundā  
 hunc cursum Īliacās ventō tenuisse carinās.  
 Quam tū urbem, soror, hanc cernēs, quae surgere rēgna  
 coniugiō tālī! Teucrum comitantibus armīs  
 Pūnica sē quantīs attollet glōria rēbus!

34. *id*: i.e. your refusal to marry again. *cinerem* denotes the material part of one who is dead, *Mānīs* his spirit. Both are in the tomb; cf. *animam* ... *condimus*, iii. 67, 68.

35. *estō*: lit., 'let ... be so.' Its subject is in *aegram* ... *alit*, 35-38; the whole = 'granted that no suitors,' etc., i.e. 'though no suitors.' *aegram* (sc. *tē*): i.e. in your days of mourning for Sychaeus. *maritī*: used as *generis*, ii. 344, and *coniugis*, iii. 331.

36. *Libyae*: for case see § 148.

37. *triumphis*: the character of the African peoples (i. 339) gave abundant chance for these. Roman readers would think of the victories of the Scipios in Africa.

38, 39. *placitō*, 'welcome'; dep. participle of *placet*. *amōrī*: for case see § 124. *venit*: the subject is *quōrum* ... *arvīs*.

41. *infrēnī*: here of bold riders, whose horses go unbridled. V. perhaps meant to suggest also the other sense of 'unbridled' in passions. *cingunt*: sc. *tē*. *Syrtis*: cf. i. 111. There was danger both

from the sea and the barbarous people along the coast.

42. *dēserta* ... *regiō* is not in place in an account of dangerous peoples, since a desert would help Carthage by preventing attack. Anna is, however, recounting all the drawbacks of life in Africa. The desert lay north of Lake Tritonis. The desert and the Barcaeī are not, as *hinc* ... *hinc* implies, on a side of Carthage distinct from that on which lay the Numidae, etc. See on *Geticis*, iii. 35.

43. *quid* ... *dicam*, 'why should I mention?' i.e. there is no reason why I should mention. The subj., as often, expresses obligation or propriety.

44. *germānī*: Pygmalion. For dangers besetting Carthage cf. i. 563, 564.

45. *dīs* ... *secundā*, 'guided by the gods and favored by Juno.' For case see § 147. Cf. *divis* ... *auspiciis*, iii. 19, 20, and, for the thought, i. 387, 388. Juno is singled out here as patron of Carthage and goddess of marriage.

46. *comitantibus*: sc. *eam*, referring

- 50 Tū modo posce deōs veniam sacrīsque litātis  
indulgē hospitio causāsque innecte morandī,  
dum pelagō dēsaevit hiems et aquōsus Oriōn  
quassātaeque ratēs, dum nōn trāctābile caelum. '
- His dictis incēsum animum inflammāvit amōre
- 55 spemque dedit dubiae menti solvitque pudōrem.  
Principiō dēlūbra adeunt pācemque per ārās  
exquirunt; mactant lēctās dē mōre bidentis  
lēgiferae Cererī Phoebōque patrīque Lyaeō,  
Iūnōnī ante omnīs, cui vincla iugālīa cūrae;  
60 ipsa tenēns dextrā pateram pulcherrima Dīdō  
candentis vaccae media inter cornua fundit  
aut ante ōra deum pinguīs spatiātur ad ārās  
instauratque diem dōnīs pecudumque reclūsīs  
pectoribūs inhiāns spirantia cōsulit, exta.
- 65 Heu vātum ignārae mentēs! quid vōta furentem,  
quid dēlūbra iuvant? est mollis flamma medullās

to *Pūnica glōria*. The abl. abs. is conditional.

50. *veniam*: i.e. escape from the misfortunes suggested by the dreams, 9. *sacrīs* . . . *litātis*: *litāre* is here trans., a poetic use. Contrast *animū* . . . *litandum*, II. 118.

51. *innecte*: the *causae morandī* are to fit into one another like the links of a chain.

52. *dēsaevit*: the prefix *dē-* often = 'out,' 'to the very end.' *Oriōn*: a stormy constellation, as in I. 535-537.

53. *quassātae*: cf. I. 551. There has been no chance as yet to make repairs. *nōn trāctābile*: i.e. hopelessly unfit for sailing.

54-59. Dido's scruples are laid to rest; she yields to her love.

54. *inflammāvit*: stronger than *incēsum*.

55. *pudōrem*: i.e. the restraints her sense of honor had imposed; cf. 27.

57. *exquirunt*: sc. *Dīdō et Anna*.

58. *Lyaeō* = *Bacchō*; § 287, end. Cf. *laticemque Lyaeum*, I. 686, with note.

59. *vincla iugālīa*: cf. 16. Sacrifice is made to Ceres because, as lawgiver, she will have much to do with the union of Tyrians and Trojans (47-49), to Apollo, as the god who knows the future, and to Bacchus, as giver of happiness (I. 734).

61. *media* = an adv., 'midway'; cf. *inter medius*, I. 348.

62. *ōra*: i.e. statues. *pinguis*: i.e. richly laden with the sacrifices she has offered.

63. *instaurat*: freely, 'makes memorable'; it suggests repeated offerings. See on *instauramus*, III. 62.

64. *pectoribūs*: for the *ū* see § 242. *inhiāns* pictures the queen's eagerness. *spirantia*: i.e. still quivering with life.

65. *vātum*: they have no doubt been with Dido from the first; § 235. *ignārae*: had they known the future they would not have aided Dido's love in any way. *furentem*, 'one crazed with love'; cf. I. 659, and n. on *vententum*, I. 434.

66. *quid . . . iuvant?* = *nihil enim*

intereā, et tacitum vīvit sub pectore vulnus.  
 Ūritur infelix Didō tōtāque vagātur  
 urbe furēns, quālis coniectā cerva sagittā,  
 quam procul incautam nemora inter Crēsia fixit 70  
 pāstor agēns tēlis liquitque volātile ferrum  
 nescius; illa fugā silvās saltūsque peragrat  
 Dictaeōs; haeret lateri lētālis harundō.  
 Nunc media Aenēān sēcum per moenia dūcit  
 Sidoniāsque ostentat opēs urbemque parātam 75  
 incipit effārī mediāque in vōce resistit;  
 nunc eadem lābente diē convivia quaerit  
 Īliacōsque iterum dēmēns audire labōrēs  
 exposcit pendetque iterum nārrantis ab ōre.  
 Post, ubi digressi lūmenque obscūra vicissim 80  
 lūna premit suādentque cadentia sīdera somnōs,  
 sōla domō maeret vacuā strātisque relictis  
 incubat. Illum absēns absentem auditque videtque  
 aut gremiō Ascanium genitōris imāgine capta  
 dētinet, infandum sī fallere possit amōrem. 85  
 Nōn coeptae adsurgunt turrēs, nōn arma iuventūs

*tuvant. est:* from *edō*. *medullās:* see on *ossibus*, i. 680.

69. *quālis:* as in iii. 679. *coniectā . . . sagittā:* freely, 'arrow-pierced'; temp. abl. abs. The target is indicated by the position of *cerva*; cf. n. on *conversa cuspidē*, i. 81. *cerva:* sc. *vagatur*.

70. *Crēsia:* localization; § 190. The Cretans were famous archers.

72. *nescius:* i.e. of the success of his shot.

73. *Dictaeōs:* see on *Dictaea*, iii. 171, and note variety after *Crēsia*, 70. *harundō:* in 69-73 we have four terms for the weapon; § 181.

75. *opēs urbemque:* powerful temptations to one who could describe his own people as *omnium egenōs* (l. 599), and who yearned so for an abiding city (l. 437, iii. 493-505).

77. *eadem:* i.e. in the topics discussed and in their effect on Dido; cf. 78, 79.

78. *dēmēns* appropriately repeats *furēns*, 69, since a second recital of the *Īliacōs . . . labōrēs* would be sure to increase her interest in the hero of the story.

81. *suādent . . . somnōs:* cf. ii. 9.

82. *domō*, 'hall.' *relictis:* sc. *ab Aenēā*.

83. *absēns absentem* = two adversative clauses.

84. *Ascanium* = the real Ascanius; so everywhere henceforth. Of his return from Idaliū (l. 661-694) V. say, nothing; see § 225. *genitōris imāgine:* i.e. his likeness to his father.

85. *si . . . possit:* for constr. see on *Anthea si . . . videat*, i. 181, 182. 82-85 do not describe consecutive actions but



exercet portūsve aut prōpugnācula bellō  
tūta parant; pendent opera interrupta minaeque  
mūrūrū ingentēs aequātaque māchina caelō.

- 90 Quam simul ac tāli persēnsit peste tenērī  
cāra Iovis coniūnx nec fāmam obstāre furōrī,  
tālibus adgreditur Venerem Sātūrnīa dictīs:  
'Ēgregiam vērō laudem et spolia ampla refertis  
tūque puerque tuus; māgnū et memorābile nūmen,  
95 ūna dolō divum sī fēmina victa duōrum est.  
Nec mē adeō fallit veritam tē moenia nostra  
suspectās habuisse domōs Carthāginis altae.  
Sed quis erit modus, aut quō nunc certāmine tantō?  
Quīn potius pācem aeternam pactōsque hymenaeōs  
100 exercēmus? Habēs, tōtā quod mente petistī:  
ārdet amāns Didō trāxitque per ossa furōrem.  
Commūnem hunc ergō populū paribusque regāmus  
auspiciis; liceat Phrygiō servīre maritō

rather different ways by which Dido tries to satisfy her love.

87. *exercet*; as in iii. 281.

88, 89. *pendent . . . interrupta*: the rendering 'are interrupted and suspended' will preserve the figure in *pendent*. *opera* covers both the military preparations and the efforts to stimulate commerce (*portūs*, 87). *minae . . . ingentēs*: freely, 'huge frowning walls.' For case of *mūrūrū* see § 111. *aequāta*: i.e. towering up to. *māchina*: a military machine as in ii. 46; hence part of the defences of the city. With the picture in 88-89 contrast those in i. 423-436 and i. 505-508, esp. the latter.

90-104. Juno suggests to Venus a union between Dido and Aeneas and the latter's settlement at Carthage.

90. *quam* = *Didōnem*; see on *quem*, i. 61.

91. *fāmam*: i.e. what people might say.

93. *ēgregiam* and *ampla* carry the emphasis, one of scorn.

94. *puer*: Cupid; cf. i. 684. *nūmen*: i.e. display of superhuman power.

96, 97. *adeō*: i.e. as completely as you fancy. *fallit*: the subject is *veritam* . . . *altae*, 'the fact that you,' etc. *suspectās habuisse* emphasizes the continuance of the distrust; *suspexisse* might denote a momentary suspicion.

98. *quō . . . tantō*: sc. *prōgrediēmur*, suggested by *quis . . . modus*, which = 'how far are we to go?' *quō* = 'whither,' 'to what lengths.' *certāmine tantō*: either modal abl. or abl. according to § 147.

99, 100. *quīn . . . exercēmus*, 'why do we not rather,' etc., a passionate question which really = a command; a common use, in which *quīn* (= *quī*, abl. + *nē*) has its original force. *exercēmus*: as in 87.

101. *amāns* gives the cause of *ārdet*; it virtually = *amōre*. *ossa* = *medullās*, 66.

102, 103. *commūnem* = *commūnī imperiō*, and so may rightly be joined by

dōtālisque tuae Tyriōs permittere dextrae.'

Olli (sēnsit enim simulātā mente locūtā,

106

quō rēgnū Italīae Libycās āverteret ōrās)

sic contrā est ingressa Venus: 'Quis tālia dēmēns

abnuat aut tēcū mālīt contendere bellō?

sī modo, quod memorās, factum fortūna sequātur.

Sed Fātīs incerta feror, sī Iuppiter ūnam

110

esse velit Tyriīs urbem Trōiāque profectis

miscēre probet populōs aut foedera iungi.

Tū coniūnx; tibi fās animum temptāre precandō.

Perge, sequar.' Tum sic excēpit rēgia Iūnō:

'Mēcū erit iste labor. Nunc, quā ratiōne quod instat 115

cōnfieri possit, paucis, adverte, docēbō.

Venātūm Aenēās ūnāque miserrima Didō

in nemus ire parant, ubi primōs crāstinus ortūs

extulerit Titān radiisque retēxerit orbem.

His ego nigrantem commixtā grandine nimbū,

120

dum trepidant ālae saltūsque indāgine cingunt,

*que to paribus . . . auspiciis*; see the note on *dulci adspirāns . . . umbrā*, i. 894. *auspicis*, 'power,' 'authority,' a meaning which easily comes from the fact that the right of taking the auspices was largely a magisterial function. *liceat*: sc. *Didōni*. *servire*: a sarcastic substitute for *nūbere*. There is a sneer, too, in *Phrygiō*, which to a Gk. (and so to Juno) denoted effeminacy. Juno can not hide her bitterness even while she is trying to conciliate Venus.

104. *dōtālis*: proleptic, = *ut pars dōtis sint*, 'as a dowry.'

105-128. Venus replies cautiously. Juno explains how the union of Aeneas and Dido can be accomplished.

105, 106. *olli*: as in i. 254. *quō . . . āverteret*: since there is no comp., as in iii. 377, *ut* would be more correct. *Italīae Libycās*: juxtaposition of contrasts.

109. *sequātur*, 'should attend'; cf. *secundus*, 'favorable,' 45, l. 207, ii. 617.

110. *incerta*: in the pred. after *feror*, which = *facta sum*. *sī*, 'whether.'

111. *Tyriīs . . . Trōiāque profectis*: as in i. 732.

112. *foedera iungi*: the prose expression is *foedus icere* or *ferire*; see on *terris . . . et altō*, i. 3.

113. *coniūnx*: sc. *Iovis*.

114. *excēpit* (sc. *eam*): how does *excipere* come to = *respondere*?

115. *mēcū . . . labor* = *mihī cūrae erit iste labor*.

116. *cōnfieri*: compounds of *faciō* usually make the pass. regularly, *cōnficiō*, etc. *paucis* (sc. *verbis*): a standing expression for 'briefly.' *adverte*: see on *animis . . . vestris*, ii. 712.

119. *Titān* here = *Sōl*. For the Titans see § 273 (end). The name is given also to deities descended from Titans; Hyperion, father of the Sun, was a Titan. *orbem*: sc. *terrārum*; cf. i. 233

120. *nimbū*: for meaning see § 185.

121. *ālae*: note the military figure. The troops in the *ālae* were chiefly

- dēsUPER infundam et tonitrū caelum omne ciēbō.  
 Diffugient comitēs et nocte tegentur opācā;  
 spēluncam Didō dux et Trōiānus eandem  
 125 dēvenient. Aderō, et, tua sī mihi certa voluntās,  
 cōnubiō iungam stabili propriamque dicābō;  
 hīc Hymenaeus erit.' Nōn adversāta petenti  
 adnuī atque dolīs risit Cytherēa repertīs.  
 Ōceanum intereā surgēns Aurōra reliquit.  
 130 It portīs iubare exortō dēlēcta iuventūs;  
 rētia rāra, plagae, lātō vēnābula ferrō  
 Massylīque ruunt equitēs et odōra canum vīs.  
 Rēginam thalamō cunctantem ad līmina primī  
 Poenōrum exspectant, ostrōque insignis et aurō  
 135 stat sonipēs ac frēns ferōx spūmantia mandit.  
 Tandem prōgreditur māgnā stīpante catervā  
 Sīdoniam pictō chlamydem circumdata limbō;  
 cui pharetra ex aurō, crīnēs nōdantur in aurum,

cavalry; so the ref. here is to mounted beaters who surround part of a forest and with cries and noises drive the game therein down to the point where the huntsmen proper are in waiting. *indāgine*: freely, 'by a circle of nets and men'; see Vocabulary.

123. *nocte . . . opācā*: i.e. darkness like that of night.

126. *cōnubiō . . . dicābō*=1.73. Here sc. *Didōnem Aenēae* with *iungam*, *eam* with *dicābō*. The ellipses seem harsh, but Venus would readily understand Juno's meaning.

127. *hīc* refers to the description in 120-128. Explain its gender. *Hymenaeus*, 'bridal.' Elsewhere V. has the pl. in this sense, but here the pl. would be unmetrical.

128. *dolīs . . . repertīs* repeats the thought of *sēnit . . . locūtā*, 105. In view of Jupiter's assurances, 1. 263-296, Venus could afford to laugh at Juno's present scheme.

129-139. The hunt and the marriage.

129. *Ōceanum . . . reliquit*: contrast 1.745, with note.

130. *portīs*: abl. of the route; §146. *iubare*: sc. *Aurōrae*.

131. *rāra*, 'wide-meshed.' When used of a single thing *rārus* emphasizes the distance between its parts. *lātō . . . ferrō*: cf. *lātō . . . hastilia ferrō*, 1. 313.

132. *ruunt* fits only the last two of its five subjects; see on *legunt*, 1. 426. *odōra . . . vīs*: freely, 'keen-scented, sturdy hounds.' The phrase *canum vīs* is formed like *rotārum . . . lāpsus*, 11. 235, 236, etc. *odōrus* elsewhere = 'giving forth a smell.'

133. *līmina*: i.e. of the palace.

135. *sonipēs* (sc. *ecus*): onomatopoeic; §224.

137. *circumdata*: freely, 'wearing.' For its constr. cf. *collō . . . terga datī*, 11. 218, 219, with note.

138. *cui*: we should say 'her'; see

aurea purpuream subnectit fibula vestem.  
 Nec nōn et Phrygiī comitēs et laetus Iūlus 140  
 incēdunt; ipse ante aliōs pulcherrimus omnis  
 infert sē socium Aenēās atque agmina iungit.  
 Quālis ubi hibernam Lyciam Xanthique fluenta  
 dēserit ac Dēlum māternam invisit Apollō  
 instauratque chorōs mixtique altāria circum 145  
 Crētesque Dryopesque fremunt pictique Agathyrsī,  
 ipse iugis Cynthī graditur mollique fluentem  
 fronde premit crinem fingēns atque implicat aurō,  
 tēla sonant umeris; haud illō sēgnior ibat  
 Aenēās, tantum ēgregiō decus ēnitet ōre. 150  
 Postquam altōs ventum in montis atque in via lustra,  
 ecce ferae saxī dēiectae vertice caprae  
 dēcurrēre iugis; aliā dē parte patentis

on *quem*, l. 64. *crinēs* . . . *aurum*: a strained way (§ 208) of saying that her knotted tresses are held in place by golden fastenings.

139. *aurea*: note the effect of the fourfold repetition of 'gold' in 134-139; cf. the repetition of 'bronze' in l. 448, 449, and see also § 266.

140. *et laetus Iūlus*, 'and in particular,' etc.; § 198.

141. *ante* . . . *omnis*: the strongest possible sup.; cf. the strong comp. in l. 347.

142. *socium*: sc. *rēgīnae*. *agmina iungit*: sc. *agminibus rēgīnae*. *agmina* refers to *Phrygiū* . . . *Iūlus*, 140.

143. *quālis*: as in iii. 679. It is balanced by *haud* . . . *sēgnior*, 149. *hibernam Lyciam*: i.e. his winter quarters in Lycia. *Xanthi*: here a river in Lycia.

144. *māternam*: explained by iii. 75-77; see n. there on *pūs*.

145. *instaurat*: the dances have been interrupted since the preceding year.

146. *Crētes* . . . *Agathyrsi*: these peoples typify the wide variety of re-

gions from which Apollo's worshippers came. For scansion of *-guē* with *Crētes* see § 241. *fremunt*, 'shout aloud.' *picti*: probably 'tattooed.' However remote or however strange a people is, it nevertheless worships Apollo.

147. *ipse*: Apollo. This picture of Apollo is parallel to that of Diana, l. 498-502; cf. the two closely.

148. *fronde*: the laurel; for the connection of the laurel with Apollo cf. iii. 81, iii. 91. *premit* . . . *fingēns*, 'confines and moulds into shape.' For Apollo's long locks see on *crinitus*, l. 740. *aurō*: cf. *aurum* in the same connection, 138.

149. *tēla* . . . *umeris*: Apollo is *arcitenēns*, iii. 75. Cf. *illa* . . . *humerō*, of Diana, l. 500, 501.

150. *tantum* . . . *ōre*: for Aeneas's beauty cf. l. 588-593.

151. *ventum*: sc. *est*; see on *discumbitur*, l. 700.

152. *saxi* . . . *vertice*: both singulars are coll. *dēiectae*, 'dislodged,' 'started,' by the beaters, 121; cf. the military phrase *dēicere hostem locō*.

- trāsmittunt cursū campōs atque agmina cervi  
 155 pulverulenta fugā glomerant montisque relinunt.  
 At puer Ascanius mediis in vallibus ācri  
 gaudet equō iamque hōs cursū, iam praeterit illōs  
 spūmantemque darī pecora inter inertia vōtis  
 optat aprum aut fulvum dēscendere monte leōnem.  
 160 Intereā māgnō miscērī murmure, caelum  
 incipit; insequitur commixtā grāndine nimbū;  
 et Tyrii comitēs passim et Trōiāna iuventūs  
 Dardaniusque nepōs Veneris diversa per agrōs  
 tēcta mētū petiēre; ruunt dē montibus amnēs.  
 165 Spēluncam Didō dux et Trōiānus eandem  
 dēveniunt. Prima et Tellūs et prōnuba Iūnō  
 dant signum; fulsērē ignēs et cōnsciūs aēthēr  
 cōnubiis, summōque ululārunt vertice nymphae.  
 Ille diēs primus lēti primusque malōrum  
 170 causa fuit; neque enim speciē fāmāve movētur

154. trāsmittunt, 'scud across';  
 sc. sē (§ 139). cervi: for deer in Africa  
 see i. 184-198.

155. glomerant, 'mass.'

156, 157. puer, 'boy though he is.'  
 ācri . . . equō, 'in the mettle of his  
 steed.'

158. darī . . . vōtis, 'may be vouch-  
 safed in answer to his prayers.' pecora  
 . . . inertia, 'such spiritless game'; a  
 contemptuous designation of the caprae  
 and the cervi, 152, 154.

160-172. A storm comes on; Aeneas  
 and Dido take shelter in the same  
 cave. The marriage is consummated  
 as Juno had planned.

160. māgnō . . . caelum: cf. i. 124,  
 with notes.

161. commixtā . . . nimbus: cf.  
 nigrantem . . . nimbū, 120.

163. nepōs Veneris: Iulus.

164. tēcta, 'places of shelter.'  
 petiēre: for tense see § 151. amnēs:  
 due to the rain.

166. prima, 'primal.' Earth is the  
 oldest of all the deities and ultimate

source of all the rest; cf. §§ 273, 275.  
 prōnuba: freely, 'bride-escorting.' V.  
 is thinking of the married women who  
 escorted the new-made wife to the cham-  
 ber in which her husband awaited her  
 coming.

167, 168. signum: i.e. for the mar-  
 riage. Its nature is not indicated. Note  
 parataxis in prima . . . ignēs. cōnsciūs  
 . . . cōnubiis, 'witness to the bridal.'  
 For the dat. after cōnsciūs see on cui, i.  
 314. vertice: as in 152. The ignēs, 167,  
 correspond to the wedding-torches  
 (taedae, 18); the cry of the nymphs sug-  
 gests the wild cries of rejoicing and  
 congratulation which greeted the bride  
 as she passed to her new home. Tellus  
 and Aether appear, perhaps, because  
 the descent of the fertilizing showers of  
 heaven into the lap of mother earth was  
 in antiquity the type of wedlock. The  
 phenomena noted are in themselves  
 neither of good nor of evil omen. The  
 sequel shows that they were really omi-  
 nous of evil.

169, 170. diēs is to be taken in both

nec iam furtivum Didō meditatur amorem;

coningium vocat; hōc praetexit nōmine culpam.

Exemplō Libyae magnās it Fāma per urbēs,

Fāma, malum quā nōn aliud velōcius ūllum.

Mōbilitate viget virisque acquirit eundō;

175

parva metū primō, mox sēsē attollit in aurās

ingrediturque solō et caput inter nūbila condit.

Ilam Terra parēns irā inritata deōrum

extrēmam, ut perhibent, Coeō Enceladōque sorōrem

180

progenit pedibus celerem et pernīcibus alīs,

mōnstrum horrendum, ligēns, cui, quōt sunt corpore plū-

tot vigilēs oculi subter (mirābile dictū),

tot linguae, totidem ōra sonant, tot subrigit aurīs.

Nocte volāt caelī mediō terraeque per umbram

stridēns nec dulcī dēclinat lūmina somnō;

185

lūce sedet cūstōs aut summi cūlmine tēctī

subject and pred.: cf. the use of *faciēs*, iii. 426. **primusque** . . . **causa**: a harsh phrase, a combination of *primusque* (*dīce*) *malōrum fuit* and *causaeque malōrum fuit*. **speciēs**, 'regard for appearances.' **fāmā**: as in 91.

171. **Didō**: the subject of two clauses is often set in the second; cf. position of *cervi*, 154.

172. **vocat**: the object is the thought of 166-168, i.e. the events that marked their stay in the cave.

173-197. **Rumor**, a loathsome goddess, spreads the story of Dido's love. She goes at last to Iarbas, a rejected suitor of Dido.

173. **Fāma**: the goddess of scandal.

175. **mōbilitate** . . . **eundō**: instr. abl. Note how fully substantival the gerund is.

176. **metū**: V. is thinking of the way in which those who first spread a bit of gossip do so stealthily, as if in fear.

178. **deōrum**: obj. gen. with *irā*; see § 119, n. Earth, angered by the treatment of the Titans (§ 273), in re-

venge bore the giants (§ 274). **Rumor** has just been described as a giant, 177.

179. **extrēmam** = an adv., 'last of all.' **Rumor** is the last of Earth's children. **Coeō Enceladōque**: the former was a Titan, the latter a giant. V., like other classical writers, confuses the two classes of beings.

181, 182. **cui** . . . **subter** (*eunt*): there is an eye for every feather, and the eyes are beneath the feathers. **Fāma** is a monstrous bird; in the description of her eyes V. may have the peacock in mind.

183. **subrigit**, 'pricks up'; as subject sc. *Fāma*. *subrigō* is an old form of *surgō*; we have had *arrigō* in this sense, e.g. i. 152.

184. **caelī . . . terrae**, 'twixt heaven and earth'; literally, 'in heaven and earth's midspace.' **mediō** is a neut. adj. used as a noun, in the local abl.

186. **lūce**, in thought and meter both. balances *nocte*, 184. **cūstōs**, 'sentinel-like.' Latin often uses a metaphor where we use a simile. **summi** . . .

- turribus aut altis et magnās territat urbēs  
 tam ficti prāvique tenāx quam nūntia vēri.  
 Haec tum multiplici populōs hermōne replēbat  
 190 gaudēns et pariter facta atque infecta canēbat,  
 vēnisse Aenēan Trōiānō sanguine crētum,  
 cui sē pulchra virō dignētur iungere Dīdō;  
 nunc hiemem inter sē lūxū, quam longa, fovēre  
 rēgnōrum Inmēmōrēs turpique cupidine captōs.  
 195 Haec passim dea foeda virum diffundit in ōra.  
 Prōtinus ad rēgem cursūs dētorquet Iarban  
 incenditque animum dictis atque aggerat irās.  
 Hic Hammōne satus raptā Garamantide nymphā  
 templa Iovī centum lātis immānia rēgnis,  
 200 centum ārās posuit vigilemque sacrāverat ignem,  
 excubiās divum aeternās; pecudumque cruōre

tēcti: cf. *summī fastigia tēcti*, II. 302, with n. Fama takes care to have as wide a view as possible of men and affairs; cf. *turribus*, 187.

188. *ficti prāvi . . . vēri*: obj. gen. See also § 196, especially 2.

189. *tum*: i.e. in the days of our story. *multiplici*, 'ever-changing.' She never told the same tale twice.

190. *gaudēns*: she enjoyed the mischief she wrought as did Cupid, I. 690. *facta* corresponds to *vēri*, *infecta* to *ficti prāvique*, 188.

191. *Trōiānō*: here contemptuous, equivalent to 'foreign.' *crētum*: as in II. 74.

192. *virō*, 'in wedlock'; literally, 'as her husband,' a common sense of *vir*. *iungere*: for infin. with *dignētur* see § 161.

193. *quam longa* (sc. *sit*): literally, 'how long it is,' i.e. regardless of its length. The subj. is due to the O. O. *hiemem . . . quam longa* together = an acc. of duration of time, *tōtam hiemem*. *fovēre*: as subject sc. *eōs* = *Dīdō-*

*nem et Aenēan*; both have just been mentioned.

194. *rēgnōrum*: Dido is forgetting Carthage (86-89), and Aeneas is forgetting his destined realm in Italy.

197. *aggerat irās*: so we talk of a 'towering rage.'

198-218. Iarbas begs Jupiter to note how Dido is requiting the favors she has received at his hands.

198. *Hammōne satus*: cf. *satum quō*, II. 540, with note.

199. *centum . . . rēgnis*: the size and the number of the temples were commensurate with the extent of his realm.

200. *centum ārās*: one for each temple. *posuit* pictures an act done at some undefined time in the past. *sacrāverat* pictures an act of the same time defined with ref. to another past moment, i.e. that at which Fama came to Iarbas. *ignem*: V. has in mind Vesta's fire at Rome.

201. *excubiās*, 'sentry'; see Vocab. The fire guards the honor of the gods.

pingue solum, et variis flōrentia līmina sertis.  
 Isque amēns animi et rūmōre accēnsus amārō  
 dīcitur ante ārās media inter nūmina dīvum  
 multa Iovem manibus supplex orāsse supinis: 205  
 'Iuppiter omnipotēns, cui nunc Maurūsia pictis  
 gēns epulāta toris Lēnaeum libat honōrem,  
 aspicias haec? an tē, genitor, cum fulmina torquēs,  
 nēquiquam horrēmus, caecique in nūbibus ignēs  
 terrificant animōs et inānia murmura miscent? 210  
 Fēmina, quae nostris errāns in finibus urbem  
 exigua pretiō posuit, cui litus arandum  
 cuique loci lēgēs dedimus, cōnūbia nostra  
 reppulit ac dominum Aenēā in rēgna recēpit.  
 Et nunc ille Paris cum sēmivirō comitātū 215  
 Maeoniā mentum mitrā crīnemque madentem  
 subnexus raptō potitur, nōs mūnera templis

202. *solum*: the spaces before the altars (200); coll. sing. *variis* . . . *sertis*: cf. *arāe sertis* . . . *hālant*, i. 417.

203. *-que*, 'and so'; § 199. Iarbas's devotion gives him a claim upon the god. *amēns animi*: cf. *fidēs animi*, ii. 61, with note.

204. *media inter*: as in 61. *nūmina*: i.e. as represented by their statues; cf. *ante ora deum*, 62.

205. *manibus* . . . *supinis*: cf. *supinūs* . . . *manūs*, iii. 176, 177.

206, 207. *nunc*: i.e. since I introduced your rites. The cl. is a hint to the god of his debt to the speaker. *Maurūsia* = *Āfrica* or *Āfricāna*; § 190. *pictis* . . . *toris*: cf. i. 708. *epulāta* = *postquam epulāta est*; the wine and the libation come after the feast proper, as in i. 723-736. *Lēnaeum* . . . *honōrem*: i.e. an offering of wine. Cf. *Bacchī* = *vinī*, i. 215, and *laticem* . . . *Lyaeum*, i. 686.

208. *haec* is explained by 211-217. The thought is, 'If thou seest, why dost thou not punish them, if thou hast the power?'

209, 210. *caeci* and *inānia* carry

the emphasis, 'are the lightning-fires that frighten . . . aimless,' etc. *miscent*: sc. *eōs* = *animōs*.

212. *exigua pretiō*: juxtaposition; small as the city was Dido had to pay for it. *pretiō posuit* = 'bought the right to build.' *lītus*: i.e. only the sandy land on the coast.

213. *loci lēgēs*: i.e. laws governing her use of the site, 'the conditions of tenure.' *nostra* = an obj. gen., 'with me.' The thought is, 'the little she has she owes to me, yet she rejects me.'

214. *dominum*: see on *dominantur*, ii. 327; cf. *servire*, 103, with note.

215. *ille Paris*, 'this (second) Paris.' Aeneas is a Paris, Iarbas means, because he is carrying off another's (Iarbas's) bride (§ 51). *sēmivirō*: cf. *Phrygiō*, 103, with note.

216. *madentem*: contemptuous for 'perfumed.' Note allit. in this verse.

217. *subnexus*: a middle, with acc.; §§ 136, 138. *raptō potitur*, 'is master of his prey.' For *raptō* cf. § 196, 1, for short *i* in *potitur* cf. iii. 56. Both words suggest unfeeling, brute force.



quippe tuīs ferimus fāmamque fovēmus inānem.’

- Tālibus ōrantem dictīs ārāsque tenentem  
 220 audiit omnipotēns oculōsque ad moeniā torsit  
 rēgia et oblitōs fāmae meliōris amantīs.  
 Tum sic Mercurium adloquitūr ac tālia mandat:  
 ‘Vāde age, nāte, vocā zephyrōs et lābere pinnīs  
 Dardaniumque ducem, Tyriā Carthāgine quī nunc  
 225 exspectat Fātisque datās nōn respicit urbēs,  
 adloquere et celerīs dēfer mea dicta per aurās.  
 Nōn illum nōbīs genetrīx pulcherrima tālem  
 prōmīsīt Grāiūmque ideō bis vindicat armīs,  
 sed fore, quī gravidam imperiīs bellōque frementem  
 230 Itāliam regeret, genus altō ā sanguine Teucrī  
 prōderet ac tōtum sub lēgēs mitteret orbem.  
 Sī nūlla accendit tantārum glōria rērum  
 nec super ipse suā mōlītur laude labōrem,  
 Ascaniōne pater Rōmānās invidet arcēs?  
 235 Quid struit aut quā spē inimicā in gente morātūr  
 nec prōlem Ausoniam et Lāvīnia respicit arva?

218. *quippe*: used here like *scilicet*, II. 577. *fāmam*: i.e. that Hammon is a mighty god.

219-237. Jupiter sends Mercury to Carthage to bid Aeneas think of Italy, his appointed home.

219. *ārās . . . tenentem*: this act was intended to give greater solemnity and weight to an entreaty, an oath, or the like.

221. *amantīs*, ‘the lovers’; see on *venientum*, I. 434.

222. *adloquitūr*: for the *ū* see § 243.

223. *vāde age*: as in III. 462. *pinnīs*: cf. *volat . . . alārū*, I. 300, 301. Here Mercury is to make all speed and so is to use the winds too.

225. *exspectat*: intrans., = *manet*, a rare use. *urbēs*: an exaggeration; Aeneas is to found but one city. See I. 264, II. 294, III. 397. That city is to be in Italy, not in Africa.

227. *tālem*: i.e. such a sluggard; sc. *fore* from 229.

228. *Grāiūm . . . armīs*: *nōn*, 227, must be carried over into this cl. *ideō*: i.e. that he may be a laggard. *bis vindicat*: once from Diomedes (cf. I. 96-98, with notes), and again when Troy fell (II. 620). The latter rescue will not be complete till Aeneas comes to Italy; hence we have the present tense.

231. *prōderet*: i.e. to future generations. *tōtum . . . orbem*: i.e. through the victories of his successors.

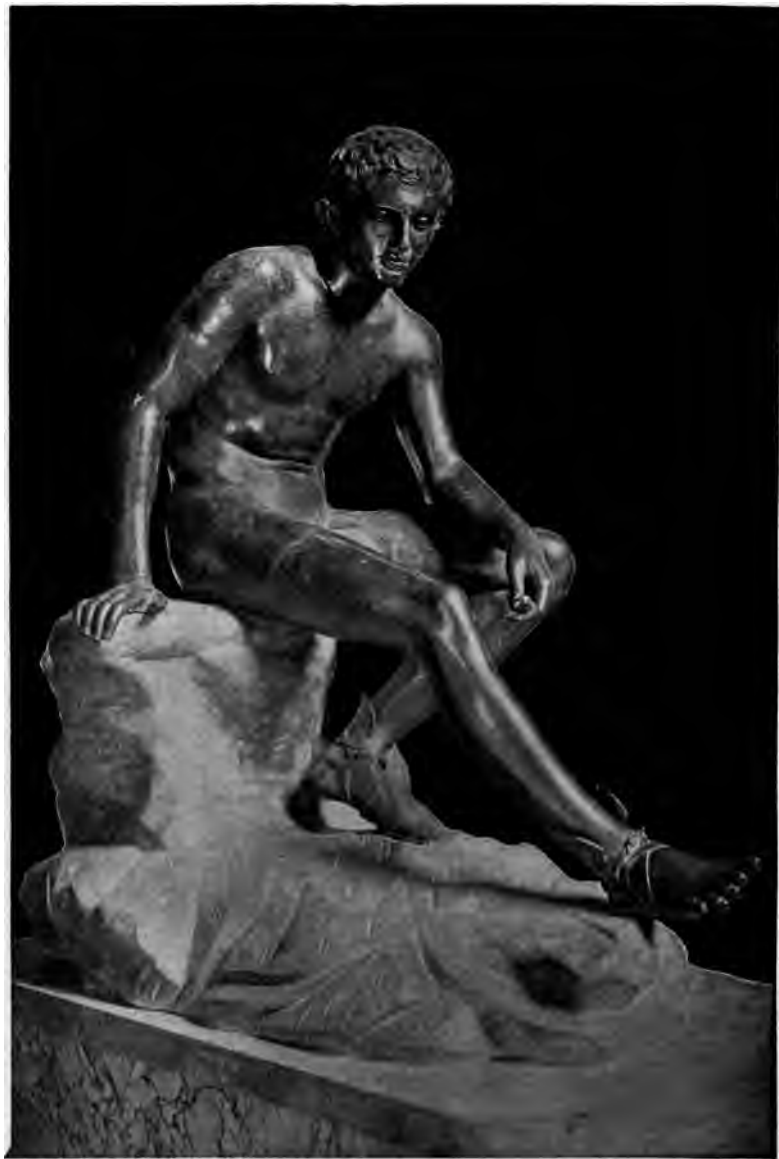
232. *nūlla*: with adverbial force, = *nūllō mōdō*.

233. *super*: as in I. 750.

234. *Ascaniōne pater*: juxtaposition; ‘does he find it in his father’s heart to begrudge?’

235. *spē inimicā*: for the hiatus see § 257.





**MERCURY**

Nāviget! haec summa est, hic nostrī nūntius estō.'

Dixerat. Ille patris māgnī pārēre parābat

imperio et primum pedibus tālāria nectit

aurea, quae sublimem ālis sive aequora suprà

240

seu terram rapidō pariter cum flāmine portant.

Tum virgam capit; hāc animās ille ēvocat Orcō

pallentis, aliās sub Tartara tristia mittit,

dat somnōs adimitque et lūmina morte resignat.

Illā frētus agit ventōs et turbida trānat

245

nūbila. Iamque volāps apicem et latera ardua cernit

Atlantis dūri, caelum quī vertice fulcit,

Atlantis, cinctum adsiduē cui nūbibus ātrīs

piniferum caput et ventō pulsatur et imbrī;

nix umerōs infūsa tegit; tum flūmina mentō

250

praecipitant senis, et glaciē riget horrida barba.

Hic primum paribus nītēns Cyllēnius ālis

cōstitit; hinc tōtō praeceps sē corpore ad undās

mīsīt avi similis, quae circum litora, circum

piscōsōs scopulōs humilis volat aequora iūxtā.

255

237. *summa*, 'my will; lit., 'the sum and substance' of what I have to say to him. *nostrī*: gen. pl. of *ego*, with possessive force; a rare use.

238-278. Mercury goes to Carthage; he rebukes Aeneas, gives him Jupiter's message and departs.

239. *pedibus*: dat.: § 124.

240. *sublimem ālis*, 'upborne by their pinions'; *sublimis* is often treated as if it were a pass. participle.

241. *pariter cum*, 'with the speed of.'

242, 243. *virgam*: commonly called *caduceus*; see *cit.*, § 286. *animās* . . . *aliās*: briefly put for *aliās animās* . . . *aliās*. *Orcō* . . . *Tartara*: i.e. the underworld in general. *pallentis*: cf. *imāgō* . . . *ora motis* . . . *pallida miris*, i. 353, 354. For Mercury's functions here see § 286.

244. *morte*: abl. of separation with

*resignat*, which here = *liberat*. *lūmina* . . . *resignat* repeats the thought with which the parenthesis begins, namely, Mercury's mighty power over the souls of the dead. For this arrangement cf. that in iii. 317-319, as explained in the note there on *Pyrrhin*.

245. *agit*, 'puts to rout,' i.e. outstrips, a variation from the thought in *rapidō* . . . *flūmine*, 241. *turbida*: i.e. by the winds; freely, 'rolling.'

247. *dūri*, 'rugged,' 'patient,' is explained by *caelum* . . . *fulcit*. *vertice* = *capite*. For Atlas see on i. 741.

250, 251. *nix* . . . *infūsa*: freely, 'a mantle of snow.' *mentō* . . . *barba*: V. writes thus because he thinks of Atlas as a demigod transformed into a mountain. *praecipitant*: as in ii. 9.

252. *paribus nītēns* . . . *ālis*, 'poised on balanced wings.'

255. *humilis volat*: V. has in mind

- 256 *she* *mat* *spes*  
 Haud aliter terrās inter caelumque volābat  
 litus harēnōsum ad Libyae ventōsque secābat  
 maternō veniēns ab avō Cyllēnia prōlēs.  
 Ut primum alatis tetigit māgālīa plantis,  
 260 Aenēan fundantem arcēs ac tēctā novantem  
 cōspicit. Atque illi stellātus iaspide fulvā  
 261 *sw* *gold* *look*  
 ēnsis erat, Tyriōque ardēbat mūnīce laena  
 dēmissa ex umeris, divēs quae mūnera Didō  
 fēcerat et tenuī tēlās discrēverat aurō.  
 265 Continuō *inv* *adit*: 'Tū nunc Carthāginis altae  
 fundāmēnta locās pulchramque uxōrius urbem  
 exstruis hēu rēgnī rērumque oblīte tuārum?  
 Ipse deum tibi mē clārō dēmittit Olympō  
 rēgnātor, caelum et terrās quī nūmine torquet,  
 270 ipse haec ferrē inbet celeris mandātā per aurās:  
 quid struis aut quā spē Libycis teris ōtia terris?  
 Sī tē nūlla movet tantārum glōria rērum  
 nec super ipse tuā mōliris laude labōrem,  
 Ascanium surgentem et spēs hērēdis Iūli  
 275 respice, cui rēgnum Itāliae Rōmānaque tellūs

a gull or cormorant flying close to the water in search of food.

257. *ad*: for position see § 210.

258. *maternō* . . . *avō*: Atlas. Mercury was son of Maia, daughter of Atlas. *Cyllēnia prōlēs*: cf. *Cyllēnius*, 252.

259. *māgālīa*: sc. *Carthāginis*; apparently the suburbs as distinguished from the better portion of the city.

261. *atque*, 'and lo'; see § 200. The Trojan leader's garb is in keeping with his strange occupation. *stellātus*: i.e. on the hilt. *iaspide*: coll. singular.

263. *dēmissa*, 'draped.' *quae mūnera*, 'a gift which.' *mūnera* probably includes both the *ēnsis* and the *laena*, though the rel. cl. applies only to the latter.

264. *tenuī* . . . *aurō*: i.e. with thin threads of gold. *discrēverat*, 'had varied,' 'had worked'; the cloak is not

one broad expanse of crimson, but is divided into different fields by the threads that work out the pattern.

265, 266. *nunc*: emphatic, 'at so critical a time as this.' *altae* . . . *pulchram*: Mercury suggests to Aeneas that Carthage is high enough and lovely enough without his aid. *uxōrius*: freely, 'for a woman's sake.'

267. *rērum* . . . *tuārum*, 'your real destiny.'

269. *torquet*, 'guides,' literally with *caelum*, in the sense of 'causes to revolve' (cf. ii. 250), fig. with *terrās*.

271. *ōtia*, 'hours of idleness.'

272. With 272, 273, cf. 232, 233.

274. *Ascanium* . . . *Iūli*: for V.'s love of variety see § 181. *surgentem* = *adolēscēntem*.

275. *cui* = *ei enim*.

dēbentur.' Tali Cyllēnius ore locūtus  
mōrtālīs vīsūs mediō sermōne reliquit  
et p̄ocul in tenuem ex oculīs ēvānuit auram.

At vērō Aenēās aspectū obmūtuit amēns,  
arrēctaeque horrōre comae, et vōx faucibus haesit.  
Ārdet abire fugā dulcisque relinquere terrās  
attonitus tantō monitū imperiōque deōrum.  
Heu quid agat? quō nunc rēginam ambire furentem  
audeat adfātū? quae prīma exōrdia sūmat?  
atque animum nunc hūc celerem, nunc dīvidit illūc  
in partisue rapit variās perque omnia versat.  
Haec alternantī potior sententia vīsa est:  
Mnēsthea Sergestumque vocat fortemque Serestum,  
classem aptent tacitī sociōsque ad litora cōgant,  
arma parent et, quae rēbus sit causa novandīs,  
dissimulent; sēsē intereā, quandō optima Dīdō  
nesciat et tantōs rumpī nōn spēret amōrēs,  
temptātūrum aditūs et, quae mollissima fandi  
tempora, quis rēbus dexter modus. Ōcius omnēs  
imperiō laeti pārent et iūssa facessunt.

277. mediō sermōne: an exaggerated phrase, akin to *dictō citius*, i. 142; see note there.

279-295. Aeneas bids his companions make ready for sailing, hoping to find some favorable opportunity of announcing his purpose to the queen.

280. arrēctae . . . haesit: cf. ii. 774, iii. 48.

283, 284. agat . . . sūmat: subj. in O. O., representing delib. questions of the O. R. ambire, 'approach.' V. has in mind the use of the word to denote the tactics employed by politicians to 'get round' voters.

285. dīvidit: i.e. he parts his mind (thoughts) and then dispatches the parts in quest of some way out of his dilemma. The vs. is explained by 286.

286. partisue: for position of *-que* see on *pedibusque*, ii. 227. per . . . ver-

sat, 'makes it range over the whole field,' i.e. of ways to obey Jupiter's command.

289-291. aptent . . . dissimulent: subj. in O. O. after *vocat*, 288, regarded as = *vocat et imperat*. arma parent: so as to be ready for any developments. rēbus = *cōsiliis*, the plans of 280. sēsē . . . temptātūrum (293): with *vocat*, 288, which now = *vocat et dicit (eis)*.

292. spēret, 'expect'; the verb is used of anticipating evil as well as of hoping for good.

293, 294. temptātūrum aditūs contains a military metaphor; *aditūs* is used of the approaches to a fort. quae . . . modus: sc. *sint* with *tempora*, *sit* with *modus*. Cf. n. on *viris*, i. 517. mollissima, 'happiest,' 'fairest.' rēbus dexter, 'propitious to his interests'; for case of *rēbus* see § 125.

At rēgina dolōs (quis fallere possit amantem?)  
 praesēnsit mōtūsque excēpit prīma futūrōs,  
 omnia tūta timēns; eadē impia Fāma furenti  
 dētulit, armārī classem cursumque parārī.

300 Saevit inops animi tōtamque incēnsa per urbem  
 bacchātur, quālis commōtis excita sacris  
 Thyias, ubi auditō stimulant trietērica Bacchō  
 orgia nocturnusque vocat clāmōre Cithaerōn.  
 Tandem his Aenēan compellat vōcibus ultrō:

305 'Dissimulāre etiam spērāstī, perfide, tantum  
 posse nēfās tacitusque meā dēcēdere terrā?  
 nec tē noster amor nec tē data dextera quondam  
 nec moritūra tenet crūdēli fūnere Didō?

Quin etiam hibernō mōliris sidere classem  
 310 et mediis properās Aquilōnibus ire per altum,  
 crūdēlis? Quid? Si nōn arva aliēna domōsque  
 ignōtās peterēs et Trōia antiqua manēret,  
 Trōia per undōsum peterētur classibus aequor?  
 Mēne fugis? Per ego hās lacrimās dextramque tuam tē

297. *excēpit*: *excipere rēmōrēs, vōcēs, sermōnem* are standing phrases.

298. *tūta*: acc. pl., 'safe though they were'; she was therefore doubly fearful of aught that threatened harm. *omnia . . . timēns* = a causal cl. *impia* = *foeda*, 195.

300. *animi*: for case see § 116.

301. *quālis*: as in iii. 679.

302. *Thyias*: sc. *bacchātur*. In Bacchic rites the *sacra* seem to have been brought out of the temple and shaken violently. At the sound of this shaking the Bacchantes start up to join in the rites. *stimulant*: sc. *eam*. *Bacchō*, 'the Bacchus cry,' *īō Bacche*, much used by the Bacchantes.

303. *orgia*: the great festival of Bacchus, held in and about Thebes in Boeotia. *nocturnus*: adv., 'by night,' the usual time for Bacchic orgies. *vocat* . . . *Cithaerōn*: the mountain is said

to do what is done by the revelers on its slopes; cf. n. on *lambit*, iii. 574.

305. *dissimulāre etiam*: i.e. to cloak as well as to form.

306. *dēcēdere*: join directly with *spērāstī*.

308. *moritūra* . . . *Didō*: we should say, 'the thought that Dido,' etc.; sc. if you desert her. Dido's use of her own name has a pathetic effect.

309. *mōliris*: an exaggeration (cf. iii. 5, 6); Aeneas was merely repairing his fleet. *sidere*: a poetical substitute for *tempore*. The ancients seldom sailed in winter.

311. *quid?*: often thus used, esp. in prose, to call attention to a following question. *aliēna*: i.e. those belonging to the Italians.

313. *Trōia*: emphatic, 'even Troy.' *peterētur*: sc. at this season.

314. *tē*: with *drō*, 319.

(quandō aliud mihi iam miserae nihil ipsa reliquī),  
 per cōnūbia nostra, per inceptōs hymenaeōs,  
 si bene quid dē tē merui fuit aut tibi quicquam  
 dulce meum, miserēre domūs lābentis et istam,  
 orō, si quis adhūc precibus locus, exue mentem.  
 Tē propter Libycae gentēs Nomadumque tyrannī  
 odēre, infēnsi Tyrii; tē propter eundem  
 extinctus pudor et, quā sōlā sidera, adibam,  
 fāmā prior. Cui mē moribundam dēseris, hospes?  
 hōc solum nōmen quoniam dē coniuge restat.  
 Quid moror? an mea Pygmalion dum moenia frāter  
 dēstruat aut captam dūcat Gaetūlus Iarbas?  
 Saltem si qua mihi dē tē suscepta fuisset  
 ante fugam subolēs, si quis mihi parvulus aulā  
 lūderet Aenēās, quī tē tamen ore referret,  
 nōn equidem omninō capta ac dēserta vidērer.  
 Dixerat. Ille Iovis monitis immōta tenēbat  
 lūmina et obnixus cūram sub corde premēbat.

316. cōnūbia = the union in the cave, 165-172. hymenaeōs = the formal marriage to which that union seemed to point.

317, 318. si... merui: cf. sic meritō, iii. 667, with n. fuit... meum = aut si quicquam tibi placuit. si... meum is one of the objects of per, 314, 'by whatever favors,' etc.; cf. n. on per, ii. 142. lābentis: Dido anticipates the result of Aeneas's departure.

320, 321. tyrannī odēre (sc. mē): cf. 36, 37. infēnsi: i.e. on account of the neglect of their city; see 86-89.

322. pudor: as in 27. quā... adibam: i.e. by which I was winning immortality. Cf. tollēmus in astra, iii. 158, with note.

323. fāmā, 'my good name'; cf. famam, 91. cui... dēseris: cf. cui... relinquo, ii. 678. hospes contains a hint that he deserves better treatment at our hands.

324. quoniam... restat explains why she calls him hospes. coniuge' briefly put for coniugis nōmine; cf. n. on cum nāvibus, i. 193.

325. quid moror: sc. to die. After an sc. morer, 'shall I delay?' quid moror (note the indic.) has to do with her actual conduct; (morer) deals with her fut. conduct, and is a delib. question.

327. suscepta fuisset: i.e. had been born to me by you and had been reared; cf. n. on suscepit... foliis, i. 175.

329. quī tē... referret, 'who reproduced you.' The cl. is an integral part of saltem si... Aenēas, the prot. of a condition contrary to fact; hence the subj. tamen, 'at least,' suggests a balancing phrase like 'though in no other way.'

331-361. Aeneas's reply: 'Well do I remember all I owe thee. But duty bids me go to Italy.'

332. obnixus: Aeneas struggles



- Tandem pauca refert: 'Ego tē, quae plūrima fandō  
 335 prōmeritam, nec mē meminisse pigēbit Elissae,  
 dum memor ipse mēi, dum spīritus hōs regit artūs.  
 Prō rē pauca loquar. Neque ego hanc abscondere fūrtō  
 spērāvī (nē finge) fugam nec coniugis umquam  
 praetendī taedās aut haec in foedera venī.  
 340 Mē sī Fāta meis pateventur dūcere vitam  
 auspiciis et sponte meā cōmpōnere cūrās,  
 urbem Trōiānam primum dulcisque meōrum  
 reliquias colerem, Priamī tēcta alta manērent,  
 et recidiva manū posuissē Pergama victis.  
 345 Sed nunc Italiam magnam Grūnēus Apollō,  
 Italiam Lyciae iussere capessere sortēs;  
 hic amor, haec patria est. Sī tē Carthāginis arcēs  
 Phoenissam Libyaeque aspectus dētinet urbis,  
 quae tandem Ausoniā Teucrōs cōsidere terrā  
 350 invidia est? et nōs fās extera quaerere rēgna.

against his anguish as against a foe.  
 cūram . . . premēbat: cf. *premit* . . .  
*dolōrem*, I. 209.

333-335. *tē* . . . *prōmeritam* (sc.  
*esse dē mē*) answers *sī bene* . . . *merui*,  
 317. *quae* . . . *valēs* is the object of *prō-*  
*meritam*; *plūrima* = 'in long array.' *mē*  
 . . . *pigēbit*: for constr. cf. *sī nōn per-*  
*taesum* . . . *fuisse*, 18, with n. The gen.  
 which we have there is replaced by the  
 infin. phrase here; cf. *nec* . . . *paeniteat*,  
 I. 548, 549.

336. *dum* . . . *mēi*: sc. *sum*.

337. *prō rē*, 'in defense of my con-  
 duct.'

338, 339. *nē finge*: sc. *animō*, 'fancy  
 it not.' *nec* . . . *taedās*: a fig. way of  
 saying, 'nor did I ever seek to become  
 your husband.' With *taedās* cf. *taedae*,  
 18, with n. *haec* = *illia*. The *foedera*  
 into which Aeneas entered were those  
 of hospitality, not of marriage.

341. *auspiciis*, 'will'; cf. n. on *au-*  
*spiciis*, 103. *cōmpōnere*: as in I. 135.

343, 344. *manērent*, 'would (still)  
 be standing,' pictures the result rather  
 than the process; *posuissē* gives the  
 process. With the text cf. *Priamū* . . .  
*manērēs*, II. 56. *recidiva*: freely, 'a sec-  
 ond'; see Vocabulary.

346. *Lyciae* . . . *sortēs*: i.e. of  
 Apollo; see 143 and § 281. *iussere*: V.  
 has nowhere given the words of this  
 command; the only utterance from  
 Apollo pointing to Italy is that given in  
 III. 94-98, and interpreted by the Penates,  
 III. 161-168.

347, 348. *tē* . . . *dētinet*: i.e. from  
 going elsewhere. *Phoenissam* = a caus-  
 al clause.

350. *invidia*, 'ground for envy'; see  
 § 186. *nōs*: i.e. for us as well as for you.  
 As Dido came from Tyre to Carthage,  
 so the Trojans have a right to go from  
 Troy to Italy. He is evading Dido's  
 charge, which was, not that he was  
 seeking to settle elsewhere, but that he  
 was trying to desert her.

Mē patris Anchisae, quotiēns ūmentibus umbris  
 nōx operit terrās, quotiēns astra ignea surgunt,  
 admonet in somnīs et turbida terret imāgō,  
 mē puer Ascanius capitisque iniūria cārī,  
 quem rēgnō Hesperiae frandō et fātālibus arvīs.  
 Nunc etiam interpres dīvum Iove missus ab ipsō  
 (testor utrumque caput) celeris mandāta per aurās  
 dētulit; ipse deum manifestō in lūmine vidī  
 intrantem mūrōs vōcemque hīs auribus hausī.

355

Dēsine mēque tuīs incendere tēque querēlis;  
 Italiā nōn sponte sequor.

360

Tālīa dicentem iamdūdum āversā tuētur  
 hūc illūc volvēns oculōs tōtumque pererrat  
 lūminibus tacitis et sic accēnsa profātur:  
 'Nec tibi diva parēns generis nec Dardanus auctor,  
 perfide, sed dūris gehuit tē cautibus horrēns  
 Caucasus, Hyrcānaeque admōrunt ūbera tigrēs.  
 Nam quid dissimulō aut quae mē ad māiōra reservō?  
 num flētū ingemuit nostrō? num lūmina flexit?

365

351. *Anchisae*: with *imāgō*, 353.

353. *turbida*: i.e. as to the consequences of Aeneas's stay in Carthage. *imāgō*: for position cf. n. on *Dido*, 171.

354. *puer . . . iniūria*: i.e. the thought of my boy and the wrong I am doing, etc.; from *admonet* and *terret*, 353, sc. some general verb like *commovet*.

355. *fātālibus* = *quae Fata ei dederunt*.

357. *utrumque* = *et meum et tuum*.

359. *mūrōs*: sc. *urbis* or *Carthāginis*. *vōcem . . . hausī* involves a figure familiar in English.

361. *nōn sponte* (sc. *meū*): i.e. in obedience to a will higher than mine own. The brevity of this vs. is in marked contrast with the wordy rhetoric of the rest of the speech.

362-392. Dido replies: 'No son of a goddess, no Trojan art thou, but a heartless traitor. Go, make for Italy, and let my curse go with you.'

362. *āversa*: as in l. 482; freely. 'askance.'

363. *tōtum* (sc. *eum*), 'from head to foot.'

364. *lūminibus*: here, 'glances,' as distinguished from *oculōs*, 363.

365. *generis . . . auctor*: i.e. no true Trojan could do what you are doing.

366. *cautibus*: with *horrēns*.

367. *admōrunt*: sc. *tibi*, 'put to your lips.'

368. *nam*: as in ll. 373. *dissimulō*: i.e. cloak my feelings. The questions in this vs. are like *quid moror*, 325. See n. there. *māiōra*, 'direr wrongs.' Dido means, 'Am I to wait to suffer worse things ere I speak out?'

369. From this point to 379 Dido talks to herself, forgetting Aeneas's presence. *num . . . flexit illustrat ille . . . lūmina*, 331, 332.

370 num lacrimās victus dedit aut miserātus amantem est?

\* Quae quibus anteferam? iam iam nec mājima Iūnō

neq̄ Sātūrnīus haec oculis pater aspicit aequis.

Nūsq̄am tūta fidēs. Eiectum litore, egentem

excēpī et rēgnī dēmēns in parte locāvī,

375 āmissam classem, sociōs ā morte redūxī.

Heu furiis incēnsa feror! nunc augur Apollō,

nunc Lyciae sortēs, nunc et Iove missus ab ipsō

īterpres dīvum fert horrida iussa per aurās.

Scīlicet is superis labor est, ea cūra quiētōs

380 sollicitat. Neque tē teneō neque dicta refellō;

ī, sequere Itāliam, ventis pete rēgna per undās.

Spērō equidem mediis, sī quid piā nūmīna possunt,

supplicia haustūrum scopulis et nōmine Dīdō

saepe vocātūrum. Sequar ātrīs ignibus absēns

385 et, cum frigida mors animā sēdūxerit artūs,

371. quae . . . anteferam: literally, 'what shall I put before what?' a delib. question meaning really, 'I know not what to do or say.'

372. Sātūrnīus . . . pater: Jupiter; §26. haec, 'this world of ours'; said with a gesture. aequis, 'just,' 'impartial.' Even the gods are now biased; for the reproach cf. the speech of Iarbas, 206-210.

373. egentem: cf. Aeneas's own words, *omnium egēns*, l. 599.

375. āmissam . . . redūxī: an exaggeration; Dido had nothing to do with the coming of Aeneas's fleet to Carthage. sociōs . . . redūxī, however, may be taken literally; cf. n. on *clāmōre*, l. 519, and on *proprius*, l. 526. Dido charges Aeneas with ingratitude even as Iarbas had charged her, 211-214.

376-378. nūc augur . . . aurās scornfully refers to Aeneas's words, 345, 346, 356. Dido's triple *nunc* finely mocks Aeneas's *nunc* . . . *nunc etiam*. *et* = *etiam*, 556.

379. is . . . ea both refer to the thought of *nunc augur* . . . *aurās*, the giving of oracles and the sending of messages to bid men play the part of traitors. quiētōs (sc. *eōs*): freely, 'their quiet existence.'

381. sequere Itāliam mockingly repeats Aeneas's *Itāliam* . . . *sequor*, 361. ventis . . . undās: while ostensibly giving him permission to depart, Dido makes two of her five words suggest the perils his going involves.

382. piā: cf. *si* . . . *caelo pietās*, ll. 536, with n. there on *pietās*.

383. haustūrum: a rare form, in place of *haustūrum*. Dīdō: acc., according to a Greek form of declension.

384. Ignibus, 'firebrands.' ātrīs suggests death; see on ātrō . . . *venēnō*, ll. 221. absēns: as in 83. While she lives Dido is to be a sort of Fury, ever with Aeneas to torture him for his treachery. The Furies of mythology carried torches.

385. animā . . . artūs: the ancients

omnibus umbrâ locis aderô. Dabis, improbe, poenâs.

Audiam, et hæc Mânis veniet mihi fama sub imos.

His medium dictis sermônem abruptit et aurâs

aegra fugit sêque ex oculis âvertit et anfert

linquens multa metû cunctantem et multa volentem

dicere. Suscipiunt famulae conlapsaque membra

marmoreo referunt thalamo strâtsisque repônunt.

At pius Aenêas, quamquam lenire dolentem

solandô cupit et dictis âvertere cûrâs,

multa gemens magnôque animum labefactus amôre

iussa tamen divum exsequitur classemque revî-

Tum vêrô Teucrî incumbunt et litore celsâs

dêducunt tôtô nâvis. Natat ûncta carina,

frondentisque ferunt rêmôs et rôbora silvis

infabricâta fugae studiô.

Migrantis cernâs tôtâque ex urbe ruentis.

often defined death as the separation of the soul from the body. With *artus* sc. *meos*.

386. *umbra* = an advers. cl. *aderô*: sc. *libi*.

387. *Mânis* . . . *sub Imôs* = *ad Mânias Imôs*, iii. 565. The spirits received news of events in this world from the newly dead or from living visitors. In Book VI we shall read of Aeneas's journey to the underworld.

388. *aurâs*: we should say, 'the light.'

389. *sê* . . . *âvertit*: contrast *âvertit*, i. 104, *âvertens*, i. 402, both without *sê*.

390. *multa* . . . *cunctantem*: *multa* is probably adv., as in *haud* . . . *morâlus*, iii. 610. *metû*: i.e. of offending Dido still more. *et* = *et tamen*.

391. *conlapsa*, 'nerveless.' *membra*: with all three verbs.

392. *thalamo* . . . *strâts*: dat.; § 122.

393-415. Aeneas still prepares to depart. Dido determines to try en-

treaties a second time, making Anna her mouthpiece.

393. *pius*: though apparently false to Dido, Aeneas is doing his highest duty, that towards the gods; cf. 361, 396.

397. *incumbunt*: for one object sc. *sê* (§ 139); the other object is contained in *litore* . . . *nâvis*, 'they press on the launching of their ships.'

398. *ûncta*: i.e. with pitch or tar. So to-day boats and ships are black-leaded or painted to make them slip more readily through the water. *carina*: coll. singular.

399. *frondentis* . . . *rêmôs*: i.e. branches with the leaves still on, to be made into oars. See on *stringere rêmôs*, i. 552. *rôbora* = *trabes*, i. 552. For the condition of the ships cf. 53. In their haste they do not stop to make repairs.

401. *cernâs*: cond.; sc. *sî adsis* or the like as the prot. We might have had *cernerês*, 'one might have seen,' but the pres. corresponds exactly to the histor. pres. in 397-400.

Ac velut ingentem formicae farris acervum  
 cum populant hiemis memorēs tēctōque repōnunt:  
 it nigrum campis agmen, praedamque per herbās  
 405 convēctant calle angustō; pars grandia trūdunt  
 obnixae frūmenta umeris, pars agmina cōgunt  
 castigantque morās; opere omnis sēmita fervet.  
 Quis tibi tum, Didō, cernenti tālia sēnsus,  
 quōsve dabās gemitūs, cum litora fervere lātē  
 410 prōspicerēs arce ex summā tōtumque vidērēs  
 miscērī ante oculōs tantis clāmoribus aequor!  
 Improbe amor, quid nōn mortālia pectora cōgis!  
 Ire iterum in lacrimās, iterum temptāre precandō  
 cōgitur et supplex animōs summittere amōrī,  
 415 nē quid inexpertum frūstrā moritūra relinquat.  
 'Anna, vidēs tōtō properārī lītore circum;  
 undique convēnēre; vocat iam carbasus aurās,  
 puppibus et laetī nautae inposuēre corōnās.  
 Hunc ego sī potuī tantum spērāre dolōrem,  
 420 et perferre, soror, poterō. Miserae hōc tamen ūnum

402. ac: sc. some general verb like *instant* or *incumbunt* (397).

405, 406. *calle angustō*: ants regularly move in this way along a single narrow track. *pars . . . pars*: some are workmen, some overseers. *grandia*: i.e. as compared with the ant itself. *frūmenta*, 'grains of corn.'

407. With *opere . . . fervet* cf. *ferret opus*, l. 436, in the simile of the bees, l. 430-436, which is to be compared generally with this. *sēmita*: the *callis angustus* of 405.

408. *sēnsus*: sc. *erat*

409. *litora fervere* effectively repeats the thought of *sēmita fervet*, 407. For the form *fervere* see § 101; contrast *fervet* in 407.

412. *quid . . . cōgis*: as in iii. 56.

413. *temptāre precandō*: sc. *Aenēan*, and cf. *animū temptāre precandō*, 113.

414. *animōs*: here, 'pride.'

415. *nē . . . relinquat*: briefly put for 'that she may not leave aught untried and so (thanks to that neglect) die in vain.' *frūstrā moritūra* is contingent upon *inexpertum . . . relinquat*, 'being (in that event, i.e. if she leaves aught untried) sure to die and that too fruitlessly.' Cf. Dido's talk of death, 325.

416-426. Dido's appeal to Anna. 'Bid Aeneas wait till he can go more safely. Ask him to tarry till I can better endure the thought of his departure.'

416. *Anna*: Anna has doubtless been with Dido since her return to her chamber, 392; see § 225.

417. *vocat . . . aurās*: contrast *aurae veta vocant*, iii. 356, 357.

418. *puppibus . . . corōnās*: sailors placed garlands on their vessels both on entering and on leaving a port.

419, 420. *hunc . . . poterō* = 'I shall

exsequere, Anna, mihi; solum nam perfidus ille  
 te colere, arcanos etiam tibi credere sensus;  
 sola viri mollis aditus et tempora noras.  
 I, soror, atque hostem supplex adfāre superbum.  
 Non ego cum Danaīs Troianam excindere gentem 428  
 Aulide iuravi classemve ad Pergama misi  
 nec patris Anchisae cinerem Manisve revelli;  
 cur mea dicta negat duras demittere in auris?  
 Quo ruit? extrēmum hoc miserae det munus amanti;  
 expectet facilemque fugam ventosque ferentis. 430  
 Non iam coniugium anticum, quod prodidit, oro  
 nec pulchro ut Latīo careat regnumque relinquat;  
 tempus inane peto, requiem spatiumque furori,  
 dum mea me victam doceat fortuna dolere.  
 Extrēmam hanc oro veniam (miserere sororis); 435  
 quam mihi cum dederit, cumulātam morte remittam.  
 Talibus orabat, talisque miserrima fletus  
 fertque refertque soror. Sed nullis ille movetur

be as well able to endure . . . as I was to foresee it.' Dido is dissembling in order to deceive Anna and through her Aeneas. *spērāre*: as in 292.

422. *colere* . . . *crēdere*: these hist. infins. are noteworthy, (1) because they stand in a causal cl., (2) because they denote repetition, custom, and so = *colere* . . . *crēdere solet*. See G. 647, N. 2.

423. *mollis* . . . *tempora*: cf. 293, 294, and note again V.'s love of variety.

424. *hostem*: once Dido called him *coniūnx*, 171, 172, 324, then simply *hospes*, 323, a word combining the ideas of stranger and guest; now she calls him *hostis*.

426. *Aulide*: for Aulis as the gathering-place of the Gk. forces see § 51.

427. *cinerem Manisve*: cf. *cinerem aut Manis*, 34, with note.

428. *negat* has the force and the constr. of *abnegat*, ii. 637.

430. *ventos* . . . *ferentis*: see on *ventō* . . . *ferenti*, iii. 473.

432. *pulchrō* . . . *Latīo* contains a sneer.

433. *tempus inane*, 'an idle season'; cf. *otia*, 271. *inane*: i.e. freed from the preparations Aeneas is now making for departure. *requiem spatiumque*, 'a breathing-spell.'

435. *oro*: sc. *eam*. *miserere sororis*: i.e. by telling him how slight a favor I crave from him.

436. *quam*: see on *quem*, i. 64. *cumulātam* (sc. *eam*) . . . *remittam*: freely, 'I will repay it a hundredfold by dying.' For Dido's allusion to her death cf. 325. Anna gives no special heed to Dido's wild utterances, thinking them natural enough under the circumstances.

- flētibus aut vōcēs ūllās trāctābilis audit;  
 440 Fāta obstant, placidāsque virī deus obstruit aurīs.  
 Ac velut annōsō validam cum rōbore quercum  
 Alpīnī Boreae nunc hinc nunc flātibus illinc  
 ēruere inter sē certant, it strīdor, et altae  
 cōnsternunt terram concussō stīpīte frondēs;  
 445 ipsa haeret scopulis et, quantum vertice ad aurās  
 aetheriās, tantum rādīce in Tartara tendit:  
 haud secus adsiduis hinc atque hinc vōcibus hērōs  
 tunditur et māgnō persentit pectore cūrās;  
 mēns immōta manet; lacrimae volvuntur inānēs.  
 450 Tum vērō infēlix Fātis exterrita Dīdō  
 mortem ōrat; taedet caelī convexa tuērī.  
 Quō magis inceptum peragat lūcemque relinquat,  
 vidit, tūricremīs cum dōna inpōneret ārīs,  
 (horrendum dictū) laticēs nigrēscere sacrōs  
 455 fūsaque in obscēnum sē vertere vīna cruōrem.

437-449. Anna plies Aeneas with appeals, but in vain.

439, 440. aut is inaccurate. V. writes as if he had said in 438, *nōn ille movētur*. For *nōn* . . . aut cf. iii. 42, 43. Here we must borrow a neg. for aut from *nūllis*; this neg. + aut = *neque*. placidās, 'gracious,' 'ready to yield.' virī deus: juxtaposition of contrasts; *deus* = 'heaven,' as often.

441. annōsō . . . rōbore: causal abl. with *validam*.

442. Alpīnī in thought = an adv. of location, 'on some Alpine height.' Boreae = *Aquilōnēs*, 'stormy winds'; see § 190.

443, 444. it, 'ensues.' strīdor is the creaking of the tree as it sways in the wind. altae . . . frondēs, 'layers of leaves.' concussō stīpīte: sc. *ā Boreis*.

446. in Tartara: an extravagant way of saying, 'down into the earth.'

447. vōcibus, 'appeals.'

448. māgnō . . . cūrās corresponds

to *altae* . . . *frondēs*, 443, 444; like the oak, Aeneas suffers, but he does not yield. So *adsiduis* . . . *vōcibus*, 447, corresponds to *nunc* . . . *flātibus illinc*, 442; *mēns* . . . *manet*, 449, balances *ipsa* . . . *scopulis*, 445.

449. lacrimae: sc. *Annae*; cf. 437, 438. inānēs = an adv., 'without result.'

450-473. Dido prays for death, then plans to secure this boon herself. Strange sights and omens confirm this resolution.

450. Fātis: briefly put for 'the manifest will of the Fates.'

451. taedet: sc. *eam*; for constr. see on *mē* . . . *pigēbit*, 335.

452, 453. quō . . . relinquat gives the purpose of *vidit*, which = 'she was made to see,' i.e. by the Fates (450). *vidit* gives the result rather than the process; see on *tēlō*, i. 99. peragat . . . relinquat, *vidit*: the sequence is not accurate; the pres. subj. is due to the histor. pres. *ōrat* and *taedet* in 451.

454, 455. laticēs . . . sacrōs and

Hoc visum nulli, non ipsi effata sorori.  
 Praeterea fuit in tectis de marmore templum  
 coniugis antiqui, miro quod honore colebat,  
 velleribus niveis et festa fronde revinctum;  
 hinc exaudiri vocēs et verba vocantis 460  
 visa viri, nox cum terrās obscura teneret,  
 solaque culminibus ferāli carmine bubō  
 saepe queri et longas in flētum dūcere vocēs;  
 multaque praeterea vatum praedicta priorum  
 terribili monitū horrificant. Agit ipse furem 465  
 in somnis ferus Aenēas, semperque relinqui  
 sola sibi, semper longam incommitata videtur  
 ire viam et Tyriōs dēsertā quaerere terrā,  
 Eumenidum veluti dēmēns videt agmina Pentheus  
 et solem geminum et duplicis se ostendere Thēbas 470  
 aut Agamemnonius scaenis agitatur Orestēs,  
 armatam facibus matrem et serpentibus atris  
 cum fugit ultricēsque sedent in limine Dirae.

*fusa* . . . *vina* denote the same thing, i.e. the libation. *obscenum* = both 'loathsome' and 'ominous.'

458. *coniugis antiqui*: the custom of dedicating chapels to the dead was common in V.'s time.

459. *velleibus*: here, probably, 'woolen fillets'; cf. *arae* . . . *villis* . . . *cypressō*, iii. 63, 64. Contrast the adjs. in the two passages, *caeruleis* with *niveis*, and *ātrā* with *festā*. Dido honored Sychaeus with the signs of joy and life, because, though dead, he lived in her love.

461. *virī* = *coniugis*, 458; cf. *virō*, 192, with note.

462. *culminibus*: sc. *tectorum*. With *bubō* sc. *visa est* from 461.

463. *in flētum dūcere*: a fine way of saying, 'prolong till they die in a tearful wail.'

464. *priorum*: their predictions have the sanctity of hoary antiquity.

466. *ferus*, 'wildly,' 'ruthlessly.'

468. *Tyriōs* . . . *terrā*: in 321 Dido described her subjects as estranged from her. *dēsertā* . . . *terrā*, 'in a land where no people are'; a picturesque substitute for 'fruitlessly.' *semper* . . . *terrā* thrice expresses the same thought.

469. *Eumenidum* = *Furiis*, 376; cf. § 301. *veluti* . . . *Pentheus*: briefly put for *Didō agitur veluti Pentheus cum dēmēns videt agmina Eumenidum*, etc. *agmina*: i.e. as pictured in some tragedy in which the chorus represented the Furies.

471. *scaenis* . . . *Orestēs*: sc. *ā Furiis*; cf. *scelerum* . . . *Orestēs*, iii. 331, with notes. *scaenis*, 'over the stage,' is abl. of route.

472. *facibus* . . . *ātris*: cf. *sequar ātris ignibus*, 384, with n. Orestes is in some apartment, perhaps a temple, pursued by his mother, while the Furies sit at the door to prevent his escape.



- Ergo ubi concepit furiās ēvicta dolōre  
 475 dēcrēvitque morī, tempus sēcum ipsa modumque  
 exigit et maestam dictis adgressa sorōrem  
 cōnsilium vultū tegit ac spem fronte serēnat:  
 'Invēnī, germāna, viam (grātāre sorōrī),  
 quae mihi reddat eum vel eō mē solvat amantem.  
 480 Ōceani finem iūxtā sōlemque cadentem  
 ultimus Aethiopum locus est, ubi māximus Atlās  
 axem umerō torquet stellis ārdentibus aptum;  
 hinc mihi Massylae gentis mōnstrāta sacerdos,  
 Hesperidum templi cūstōs epulāsque dracōnī  
 485 quae dabat et sacrōs servābat in arbore rāmōs  
 spargēns ūmida mella sopōriferumque papāver.  
 Haec sē carminibus prōmittit solvere mentēs,  
 quās velīt, ast aliis dūrās inmittere cūrās,  
 sistere aquam fluviis et vertere sidera retrō,

474-503. Dido bids Anna build for her a lofty pyre, on which she may burn everything that might remind her of Aeneas.

475. *sēcum ipsa*: i.e. secretly. Though Dido has twice spoken of her death (325, 436), her resolve to die by self-destruction is only now fully formed. Her secrecy henceforth is thoroughly in accord with human nature and conduct.

477. *spem . . . serēnat*: i.e. she makes hope shine bright on her brow; an inversion (§203) of *spē frontem serēnat*.

479. *eum . . . eō*: Dido will not now give Aeneas any name or title; cf. n. on *hostem*, 424.

480. *Ōceani*: for constr. see §111. *sōlem . . . cadentem* defines *Ōceani finem*.

482. *axem . . . torquet*: i.e. supports on his shoulders the revolving heavens; cf. 247. *aptum*: lit., 'joined to,' i.e. fitted with, studded with.

483. *mōnstrāta (est)*, 'has been recommended.'

484, 485. *epulās . . . rāmōs* = 'sometime giver . . . and keeper,' etc., and so may be joined by *-que* to *cūstōs*; cf. the use of *et*, i. 694. *epulās . . . dabat* really gives the means of *servābat*; she guarded the branches by feeding the dragon, thus keeping him willing and able to discharge his duty.

486. *spargēns*: sc. on the *epulas*. *sopōriferum*: poppy oil, mixed with honey, was a Roman substitute for sugar. V. first thought here of the poppy as a dainty, like the *mella*. Then he thought of the use of the poppy as a soporific. This suggested the tales in which poppy-cakes are given to hostile dragons to put them asleep. It was but one step more to introduce this thought into our passage, though *sopōriferum* is here sadly out of place, since the poppy was given to this dragon, not to put it asleep, but to keep it awake and faithful to its duties.

487. *prōmittit*: here, 'declares,' 'gives it out that.' *solvere*: sc. *cūrās* from 488.

488. *aliis*: sc. *mentibus*.

nocturnōsque movet Mānīs; mūgīre vidēbis 490  
 sub pedibus terram et dēscendere montibus ornōs.  
 Testor, cāra, deōs et tē, germāna, tuumque  
 dulce caput magicās invitam accingier artīs.  
 Tū sēcrēta pyram tēctō interiōre sub aurās  
 ērige et arma virī, thalamō quae fixa reliquit 495  
 impius, exuviāsque omnis lectumque iugālem,  
 quō perīi, superinpōnās; abolēre nefandī  
 cūncta virī monumenta iuvat, mōnstratque sacerdōs.  
 Haec effāta silet; pallor simul occupat ōra.  
 Nōn tamen Anna novīs praetexere fūnera sacrīs 500  
 germānam crēdit nec tantōs mēte furōrēs  
 concipit aut graviōra timet quam morte Sychaeī.  
 Ergō iussa parat.  
 At rēgīna pyrā penetrālī in sēde sub aurās  
 ērēctā ingentī taedīs atque ilice sectā 505  
 intenditque locum sertīs et fronde corōnat  
 fūnerēā; super exuviās ēnsemque relictum

490, 491. *nocturnōs*: used like *nocturnus*, 303. The Manes visited the earth chiefly by night. *movet*: i.e. from their resting place. *vidēbis* is used with *mūgīre* of mental perception, with *dēscendere* of physical sight. *mūgīre . . . ornōs* means, of course, that the priestess can bring such things to pass.

492, 493. *testor . . . caput*: as in 357. *invitam*: the best Roman feeling strongly condemned witchcraft and magic. *accingier* (sc. *mē* as subject): literally, 'I gird on myself,' i.e. I employ. For the verb form see §102; for the constr. *accingier artīs* cf. *galeam . . . induitur*, ii. 392, 393, *ferrum cingitur*, ii. 510, 511, with notes.

494. *sēcrēta* = an adverb.

495. *thalamō* (sc. *nostrō*): as in ii. 503. Here and in *lectum . . . iugālem*, 496, Dido adheres to her declaration (cf. 172, 324) that she had been duly married to Aeneas.

496. *impius*: a sneering allusion to the phrase *pīus Aenēās*. *exuviās*,

'relics,' 'memorials,' consisting of articles of dress or armor put off by Aeneas. Ancient magicians worked their spells on an image of a person, or on something belonging to him, believing that whatever was done to such an image or possession was done to the person himself. To destroy every memorial of Aeneas will thus be equivalent to destroying Aeneas himself. When he no longer exists, Dido can no longer love him.

500. *tamen*: i.e. in spite of her emotion, which is not in keeping with her words.

502. *quam*: sc. *quae facta sunt*.

504-521. The pyre is built and the priestess performs the rites. Dido makes a last appeal to the gods.

504. *penetrālī in sēde* = *tēctō interiōre*, 494. Note the different constructions in the two passages.

505. *taedīs*, 'pine-beams.' *ilice sectā*: cf. *sectā . . . abiete*, ii. 16.

506, 507. *intendit . . . sertīs*: an

- effigiemque torō locat haud ignāra futūrī.  
 Stant ārae circum, et crīnis effūsa sacerdōs  
 510 ter centum tonat ōre deōs, Erebumque Chaosque  
 tergemīnamque Hecatēn, tria virginis ōra Diānae.  
 Sparsērat et laticēs simulātōs fontis Avernī,  
 falcibus et messae ad lūnam quaeruntur aēnīs  
 pūbentēs herbae nigrī cum lacte venēnī;  
 515 quaeritur et nāscētis equī dē fronte revulsus  
 et mātī praereptus amor.  
 Ipsa molā manibusque piīs altāria iūxtā  
 ūnum exūta pedem vīclīs in veste recīnctā  
 testātur moritūra deōs et cōnscia fātī  
 520 sidera; tum, sī quod nōn aequō foedere amantīs

inversion (§ 203) of the natural phrase, *locō sēta intendit*; so we might say, 'hangs the place with garlands.' *fronde* . . . *fūnerēā*: esp. the cypress. *exuviās*: cf. 496.

508. *effigiem*: sc. *Aenēas*; cf. n. on *exuviās*, 496. *torō*: the *lectus tugātis* of 496. *haud* . . . *futūrī*: i.e. doing everything with a settled purpose, and knowing well its outcome.

509. *stant*: as in iii. 63. *crīnis effūsa*: for construction see § 136. For the act cf. *vittāsque resoluūt*, iii. 370, with note.

510, 511. *ter*: as in ii. 174; join with *tonat*. *deōs* = *nōmina deum*; acc. of effect; § 128. *Erebumque*, 'and in particular,' etc.; § 198. *Erebus*, *Chaos*, and *Hecate* are gods of the underworld, to whom special appeal was made in witchcraft. *tria* . . . *Diānae* explains *tergemīnam* . . . *Hecatēn*; for the expression see on *māgnōrum* . . . *suum*, i. 634. For the relation of *Diana* to *Hecate* see § 282.

512. *simulātōs* . . . *Avernī*: i.e. which she pretended to have brought from *Avernus*.

513. *ad lūnam* . . . *aēnīs*: i.e. cut at the right moment and with the right implements. Bronze implements were

used in sacrifices long before those of iron were known; the use lingered long among the Romans, especially in magical rites.

514. *venēnī*: gen. of definition (§ 111) with *lacte*, 'sap.'

515. *nāscētis*, 'new-born.'

516. *amor*: here, 'cause of love,' 'love charm.' The ancients believed that a black fleshy substance was on the forehead of a new-born colt; this the mother sought at once to bite off. If one could forestall her and secure the growth for himself, he would find it an effective love-charm.

517. *ipsa*: *Dido*; see on *ipsius* i. 114.

518. *exūta pedem*: for constr. see on *exuviās indūtus*, ii. 275. *vīclīs*: sc. of her sandal. The worshiper often had one foot or both bare. *veste recīnctā*: a common observance in sacrifices; cf. the loosened hair of the priestess, 509.

519, 520. *cōnscia* . . . *sidera*: contrast the dat. in *cōnscius* . . . *cōnubis*, 167, 168. For the thought cf. n. on *sidera*, iii. 380. *sī quod* = *quodcumque*. *nōn* . . . *amantis*: literally, 'those who love in accordance with an unfair compact,' i.e. those whose love meets no fair return. For case of *foedere* see on *foedere certō*, i. 62.

cūrae nūmen habet iūstumque memorque, precātur.

Nox erat, et placidum carpēbant fessa sopōrem  
corpora per terrās, silvaeque et saeva quīerant  
aequora, cum mediō voluntur sīdera lāpsū,  
cum tacet omnis agēr, pecudēs pīctaeque volucrēs,  
quaeque lacūs lātē liquidōs quaeque aspera dūmīs  
rūrā tenent, somnō pōitae sub nocte silentī.  
Lēnibant cūrās et corda oblīta labōrum.

At nōn infēlix animī Phoenissa nec umquam  
solvitur in somnōs oculisve aut pectore noctem  
accipit; ingeminant cūrae, rūrsusque resurgēs  
saevit amor, māgnōque īrārū fluctuat aestū.

Sic adeō insistit sēcūmque ita corde volūtāt:

‘En quid agō? rūrsusne procōs inrīsa priōrēs

experiār Nomadumque petam cōnūbia supplex,

quōs ego sim totiēns iam dēdignāta marītōs?

Īliacās igitur classīs atque ultima Teucrum

iussa sequar? quīane auxiliō iuvat ante levātōs

et bene apud memorēs veteris stat grātia factī?

521. cūrae: pred. dat. with *habet* (sc. *sibi*).

522-553. Dido finds no rest from the torture of her love.

522. carpēbant, ‘were enjoying’; see on *carpis*, l. 388.

523-525. silvae . . . quīerant aequora: because the wind fell at sunset; cf. iii. 568. cum mediō . . . agēr, ‘the hour when,’ etc., depends on *nox erat*, 522, felt now as = *tempus erat*. voluntur: i.e. with the heavens (ii. 250). pīctae, ‘gay-plumaged.’

526. quaeque . . . quaeque: *que . . . que* = ‘both . . . and.’

528. lēnibant: for form see § 103. As subject sc. *hī omnēs*, i.e. men, beasts, birds. oblīta: proleptic, ‘into forgetfulness of.’

529. at nōn: sc. *lēnit cūrās*. Infēlix animī: cf. *amēns animī*, 203, with note.

530. solvitur in, ‘does she surrender

her being to.’ noctem: i.e. the rest it brought to others, 522-528.

533. insistit: i.e. presses on in her purpose to die.

534. quid agō? for mood see on *quem sequimur*, iii. 88. procōs . . . priōrēs: cf. 36-38. inrīsa is used like *invisa*, ii. 574; ‘shall I try . . . and be laughed at for my pains?’

535. experiār . . . petam: a delib. question of the usual type; see on *crēdant*, l. 218. The answer to this question is of course negative.

536. quōs . . . marītōs: an adverb. rel. cl., like *quibus* . . . *esset*, ii. 248. See note there.

538. quīane: briefly put for *sequarne ea quia*, etc. auxiliō . . . levātōs: briefly put for *eōs iuvat meō auxiliō sē ante levātōs esse*.

539. bene properly belongs with *faciā*, but is set first to make it influence

- 540 Quis mē autem, fac velle, sinet ratibusve superbis  
 invisam accipiet? nescis heu, perdita, necdum  
 Lāomedontēae sentis periūria gentis?  
 Quid tum? sōla fugā nautās comitābor ovariantis?  
 an Tyriis omnīque manū stipāta meōrum  
 545 inferar et, quōs Sidoniā vix urbē revellī,  
 rursus agam pelagō et ventis dare vēla iubēbō?  
 Quin morere, ut merita es, ferrōque āverte dolōrem.  
 Tū lacrimis ēvicta meis, tū prīma furem  
 his, germāna, malis onerās atque obicis hostī.  
 550 Nōn licuit thalami expertem sine crimine vitam  
 dēgere mōre ferae tālis nec tangere cūrās!  
 Nōn servāta fidēs cinerī prōmissa Sychaeō!  
 Tantōs illa suō rumpēbat pectore questūs.  
 Aenēas celsā in puppi iam certus eundi  
 555 carpēbat somnōs rēbus iam rite parātis.

*memorēs* and *stat* as well; *bene stat* = 'stands firmly.' *apud memorēs* (sc. *eōs*) = *in eōrum memoriā*; literally, 'with (among) them as men of memories.' *facti*: sc. *mei*; subj. gen. Note the irony in these verses.

540. *mē . . . sinet*: sc. *sequi Iliacās classis . . . iussa*, from 537, 538. *fac velle*: briefly put for *fac* ('suppose') *me velle sequi*, etc.

541. *perdita*: she is addressing herself.

542. *Lāomedontēae*: a scornful epithet; see on *Lāomedontiadae*, iii. 248.

543. *nautās*: sc. *Trōiūnōs*. *comitābor*: i.e. in a separate ship. Out of 540, 541 sc. here *si nōn mē ratibus suis accēperint*. *ovantis*: because they are leaving Carthage for Italy; cf. *laeti . . . corōnās*, 418, with note.

545. *inferar*: sc. *eis* = *Trōiūniis*, 'shall I fling myself on (i.e. attack) them?' *quōs*: as antec. sc. *eōs ipsōs*.

547. *quin morere*: cf. *quin . . . exercemus*, 99, with n. Since *quin* with the *india* = a command, *quin* naturally came to be used with the *imp.* itself. Dido is addressing herself, as in 541.

549. *onerās . . . obicis*: by the speech in 31-53. Cf. esp. 38, 45, 46, 50-53, and V.'s comment, 54, 55.

550. *nōn licuit* (sc. *mihi*): we should say, 'why was I not allowed.' *thalami*: with *expertem*, which contains the noun *pars*. *sine crimine*: cf. *culpam*, 19, with note.

551. *mōre ferae*: i.e. like some wild creature of the woods that knew nothing of marrying and giving in marriage. *nec* = *et nōn*; this *nōn* belongs closely with *tangere*; the two = 'to be free from.' *cūrās*: those of the *thalamus*, 550.

552. *servāta*: sc. *est mihi*. *Sychaeō*: here an adj.; see on *Lyaeum*, i. 686. By its position next to 550, 551, this vs. comes to = 'Alas, why did I not keep,' etc.

553. *rumpēbat . . . questūs*: cf. *rumpit vocem*, ii. 129.

554-570. While Aeneas is sleeping, Mercury appears to him a second time, bidding him depart at once.

554. *eundi*: obj. gen. with *certus*, which is here a dep. prtcl. of *cernō*, 'to decide.' Cf., too, §115.

555. *carpēbat somnōs*: cf. *carpēbant . . . sopōrem*, 523.

Huic sē fōrma dei vultū redeuntis eōdem  
 obtulit in somnīs rūrsusque ita vīsa monēre est,  
 omnia Mercuriō similis, vōcemque colōremque  
 et crinīs flāvōs et membra decōra iuventā:  
 'Nāte deā, potes hōc sub cāsū dūcere somnōs  
 nec quae tē circum stent deinde pericula, cernis,  
 dēmēns, nec zephyrōs audīs spirāre secundōs?  
 Illa dolōs dīrumque nefās in pectore versat  
 certa morī variōque irārū fluctuat aestū.  
 Nōn fugis hinc praeceps, dum praecipitāre potestās?  
 Iam mare turbārī trabibus saevāsque vidēbis  
 conlūcēre facēs, iam fervere litora flammis,  
 sī tē his attigerit terrīs Aurōra morantem.  
 Heia age, rumpe morās! varium et mūtābile semper  
 fēmina.' Sic fātus noctī sē inmiscuit ātrāe.

566

567

570

Tum vērō Aenēās subitīs exterritus umbrīs  
 corripit ē somnō corpus sociōsque fatigat:  
 'Praecipitēs vigilāte, virī, et cōnsidite trānstrīs,  
 solvite vēla citī. Deus aethere missus ab altō

556. *fōrma dei*: the phrase seems to show that now only a phantom appears to Aeneas. *vultū . . . eōdem*: sc. as he had borne before, 239-275.

558. *omnia . . . similis*: for constr. cf. *cētera Grāius*, iii. 594, with n. *colōremque*: properly, 'complexion,' but here virtually = *faciem*; for hypermetric -que cf. ii. 745, and see § 256.

560. *hōc sub cāsū*: literally, 'under such hazard,' i.e. while such peril overhangs. *dūcere*: as in ii. 641.

561. *deinde*, 'thereafter,' i.e. if you prolong your slumbers.

563. *illa*: Dido. *dolōs . . . versat*: cf. *versāre dolōs*, ii. 82, with note.

564. *certa morī*, 'because,' etc.; for the infin. see § 169. Being ready to die Dido will have no fear of the consequences of her acts. *variō . . . aestū*: cf. *māgnō . . . aestū*, 532; *variō* = 'shifting.'

565. *nōn fugis*: Mercury speaks as if he can hardly believe his senses. *praecipitāre*: sc. *tē hinc*.

566. *turbārī* = *miscērī*, for which cf. i. 124, etc. *trabibus* = *nāvibus*; cf. *cat. trabe*, iii. 191.

567. *fervere*: for the form cf. 400. The ships and the torches are those of the Carthaginians; for the hint cf. 544-546. *flammis*: sc. *tuārum nāvium*.

569. *varium . . . mūtābile*: note the gender, 'a fickle and a changeable thing'; the use is not uncommon.

571-583. Aeneas rouses his men and puts to sea.

571. *umbrīs*, 'apparition'; for the pl. see § 175.

572. *corripit . . . corpus*: cf. iii. 176. *fatigat*: i.e. makes them move vigorously, even to weariness.

574. *solvite*, 'unfurl.' The ships were afloat (cf. 398), all ready to sail.

- 575 festināre fugam tortōsque incidere fūnīs  
 ecce iterum stimulat. Sequimur tē, sāncte deōrum,  
 quisquis es, imperiōque iterum pārēmus ovatēs.  
 Adsīs ō placidusque iuvēs et sidera caelō  
 dextra ferās.' Dixit vāgināque ēripit ēnsem  
 580 fulmineum strictōque ferit retinācula ferrō.  
 Idem omnīs simul ārdor habet; rapiuntque ruuntque;  
 litora dēseruēre latet sub classibus aequor;  
 adnixī tōrquent spūmās et caerula verrunt.  
 Et iam prima novō spargēbat lūmine terrās  
 585 Tithōnī <sup>croceum</sup> <sup>linguēns</sup> Aurōra cubile.  
 Rēgina, ē <sup>speculis</sup> ut primum albescere lūcem  
 vidit et aequātis classem prōcēdere vēlis  
 litora et vacuōs sēnsit sine rēmige portūs,  
 terque quaterque manū pectus percussa decōrum  
 590 flāventisque abscissa comās 'Prō Iuppiter! ibit  
 hic,' ait, 'et nostris inlūsit advena rēgnis?'

575. *tortōs*: i.e. made of strands twisted together. *incidere fūnīs*: see on *incidere fūnem*, III. 667.

576. *deōrum* is a partitive gen., dependent on *sāncte*, in accordance with a usage common in Gk. Note, too, that in classical prose the voc. sing. of *deus* does not occur.

577. *quisquis es*: freely, 'whatever thy name.' Cf. n. on *memorem*, I. 327. 580-589 show that Aeneas could have no doubt of the identity of the god. *iterum pārēmus*: for the first occasion cf. *ocius* . . . *facessunt*, 294, 295.

578, 579. *sidera* . . . *dextra*: i.e. as guides by which we can direct our course; virtually, 'favorable weather.' Cf. the use of *caelum*, 53; also III. 515-518. *ferās*, 'vouchsafe.'

580. *retinācula* = *fūnīs*, 575.

581. *rapiuntque ruuntque*: freely, 'all is hurry and bustle'; *rapiunt* means that they quickly hurry aboard whatever hinders their sailing (cables, etc.); *ruunt* pictures their eager, hasty movements.

582. *dēseruēre*: instantaneous pf.

583. *adnixī* . . . *verrunt* = III. 208.

584-629. At dawn Dido sees the fleet sailing off; she curses Aeneas and prays that between his people and hers there may be undying hate and warfare.

585. *croceum*: the hue of the couch is like that of the morning sky.

586. *ē speculis* = *arce ex summā*, 410; cf. *speculā* . . . *ab altā*, III. 239. *lūcem*, 'day,' 'dawn.'

587. *aequātis* . . . *vēlis*: modal abl.; 'wing and wing.' The wind is favorable (582); hence the square sails set evenly across the mast (cf. n. on *adversa*, I. 103).

588. *vacuōs* is a pred. to both accusatives.

589-591. *terque quaterque*: as in I. 94. *percussa* . . . *abscissa*: the prtepls. are middles, governing direct objects; for their time cf. § 171. *flāventis* . . . *comās*: cf. *crinis flāvōs*, 558. Yellow or golden hair is regularly given by Homer to his chief heroes and by

Nōn arma expedient tōtāque ex urbe sequentur,  
 dēripientque ratēs alii nāvālibus? ite,  
 ferte citi flammās, date tēla, impellite rēmōs!  
 Quid loquor aut ubi sum? quāe mentem insānia mūtāt? 599  
 Infelix Didō, nunc tē facta impia tangunt?  
 Tum decuit, cum scāptra dabās. En dextra fidēsque,  
 quem sēcum patriōs aiunt portāre Penātis,  
 quem subissi umeris confectum aetate parentem!  
 Nōn potui abreptum divellere corpus et undīs 600  
 spargere, nōn sociōs, nōn ipsum absūmere ferro  
 Ascanium patriisque epulandum pōnere mēsis?  
 Vērū anceps pūgnae fuerat fortuna. Fuisset;  
 quem metui moritūra? facēs in castra tulissem  
 impissemque foris flammis, nātumque patremque 601  
 cum genere extinxem, mēmet super ipsa dedissem.

most Latin poets to their heroines. **ibit** . . . **inluserit**: for constr. see on *scilicet*, II. 577, and on *occiderit* . . . *scilicet*, II. 581, 582. **inluserit**: i.e. by escaping unscathed. **advena**: scornful, like our 'adventurer.'

**592. nōn** = *nōne*, as in II. 596. The question = an affirmative command. **expedient**: as subject sc. *mei*, 'my people.'

**594. impellite**: a vigorous way of saying, 'ply with all speed and power.'

**595. mūtāt**, 'warps,' 'distorts.'

**596. nunc**: emphatic, 'only now,' 'now for the first time.' **facta impia**: i.e. in proving false to your dead husband.

**597. decuit**: sc. *impia facta tē tangere*. **dabās**: sc. *Aenēae*. Dido virtually proffered Aeneas her sceptre when she accounted him her husband, 172. **dextra**: the visible sign and pledge of the *fidēs*.

**598. quem**: sc. as its antecedent *āius*; for its omission see § 214. **sēcum** . . . **Penātis**: cf. I. 378, 379. **aiunt**: Dido hints that Aeneas's *pietās* is known to her by hearsay only.

**599. sublasse umeris**: cf. II. 708.

**600, 601. nōn**: as in 592. **abreptum** . . . **spargere**: cf. the story of Medea and Absyrtus as given in the classical dictionaries (under the heading 'Iason').

**602. epulandum**: i.e. to serve as a feast; see on *videndam*, II. 589. This form of vengeance is more than once mentioned in ancient stories. **pōnere**: as in I. 706. 600-602 = 'Why did I not use the power I had to do him harm?'

**603, 604. vērū** is used here, as at is more commonly, to introduce an objection which the speaker himself brings up, only to refute it, i.e. it = 'but, you may tell me.' **fuerat**, 'had most surely been'; for constr. see on *impulerat*, II. 55. The prot. is in *pūgnae*, which = *si pūgnāssem*. **fuisset** . . . **moritūra**, 'true: but what of it?' answers *vērū* . . . *fortūna*. For *quem metui* we should say, 'whom had I to fear.' **moritūra** is causal, 'since (in any event) my doom was certain.' The thought is like that in *certa mori*, 564.

**606. extinxem** for the form see § 105. **facēs** . . . **extinxem** is a highly exaggerated statement for 'I should at



Söl, quī terrārum flammīs opera omnia lūstrās,  
 tūque, hārum interpres cūrārum et cōnsēia Iūnō,  
 nocturnisque Hecātē trivīs ululāta per urbēs  
 610 et Dirae ultricēs et dī morientīs Elissae,  
 accipite haec meritumque malīs advertite nūmen  
 et nostrās audite precēs. Sī tangere portūs  
 infandum caput ac terrīs adnāre necesse est  
 et sic fāta Iovis poscunt, hīc terminus haeret,  
 615 at bellō audācis populī vexātus et armīs.  
 finibus extorris, complexū avulsus Iūli  
 auxilium implōret videatque indigna suōrum  
 fūnera nec, cum sē sub lēgēs pācis iniquae  
 trādiderit, rēgnō aut optatā lūce fruātur,  
 620 sed cadat ante diem mediāque inhumātus harēnā.

least have done him great damage.' **mēmet:** cf. *egomet*, iii. 623. **dedissem:** sc. *in ignem*, or *ad mortem*.

**607. lūstrās:** cf. *lūstrābat*, 6, with note.

**608. interpres . . . et cōnsēia,** 'the agent (= cause) and the witness.' To the reader who recalls Juno's words in 99-104, and 115-127, *interpres* here will mean more than it could have meant to Dido, but Dido's own knowledge (cf. *prima* . . . *signum*, 166, 167) justifies her language.

**609. trivīs: tergēmina Hecātē** (511) was naturally worshiped at the *triviae*. **ululāta:** this pass. implies a trans. use of the act. *ululāre*, in the sense of 'to honor with wild cries.'

**610. Dirae ultricēs:** cf. 473. **dī . . . Elissae:** i.e. the gods who are specially interested in her fate.

**611. accipite,** 'mark'; sc. *animīs*. **malis:** with both *meritum*, here a true pass., and *advertite*; note, then, its position. **nūmen,** 'the divine attention.'

**613. infandum caput,** 'that unspeakable wretch.' *caput*, as denoting a vital part of a man's physical nature, stands often for his whole being or existence, usually with an indication of

strong feeling, affection or the opposite. **terrīs adnāre:** cf. *vestris adnāvinus ōris*, i. 538.

**614. hīc . . . haeret,** 'if this is his firm-fixed goal.'

**615. at:** as in i. 543, i. 557.

**616. finibus:** abl., due to the idea of separation and deprivation in *extorris*.

**618, 619. fūnera:** Dido's prayer, as artfully framed for her by V., is largely fulfilled, esp. in the war waged by Turnus; see §57. Aeneas has to leave Ascanius to go in search of aid against Turnus. **nec:** in a wish, as in a command, we ought to have *nēve* or *neu*; see on *nec* . . . *horrēscē*, iii. 394. **sē . . . trādiderit:** a strong phrase; *sub lēgēs* was perhaps meant to suggest *sub iugum*. This wish was fulfilled, from Dido's point of view, when Aeneas gave up the name *Trōiānī* and called his people *Latīnī*; see on *genus* . . . *Rōmae*, i. 6. 7. From the Roman standpoint this was a master stroke of policy, as tending to unite the two peoples more closely.

**620. ante diem,** 'prematurely.' According to one tradition Aeneas reigned but three years in Italy (cf. i. 265). After a certain battle he was no longer seen. In one sense, therefore, he was *inhumāt*.

Haec precor, hanc vocem extrēmam cum sanguine fundō.

Tum vōs, ō Tyrii, stirpem et genus omne futurum

exercētē odiis cinerique haec mittite nostrō

mūnera. Nullus amor populis nec foedera suntō;

exoriāre aliquis nostris ex ossibus ultor,

quī face Dardaniōs ferrōque sequāre colōnōs,

nunc, ōlim, quōcumque dabunt sē tempore virēs;

litora litoribus contraria, fluctibus undās

inprecor, arma armis; pūgnent ipsique nepōtēsque.

Haec ait et partis animum versabat in omnis

invisam quaerēns quam primum abrumpere lūcem.

Tum breviter Barcēn nūtricem adfata Sychaei

(namque suam patriā antiquā cinis āter habēbat):

'Annam, cāra mihī nūtrix, hūc siste sorōrem;

dic corpus properet fluviālī spargere lymphā

et pecūdēs sēcum et mōnstrāta piacula dūcat;

tus, since his body was never found or buried. Dido prays that Aeneas's end may be like Priam's; see ii. 557, 558. This passage, 615-620, is the one referred to in § 82.

622. *stirpem et genus*: sc. *Aenēas*.

624. *populis*: i.e. my people and his.

625. *exoriāre aliquis . . . ultor*: freely, 'arise, thou unknown avenger.' *aliquis* practically = *ignōtus*; see Vocab. We have here combined a prayer for the coming of an avenger and an address to that avenger, as if he were already come and his identity fully known.

627. *nunc . . . virēs*, 'to-day, here-after, or whenever,' etc. On *nullus . . . virēs*, 624-627, see § 59 (end); *ultor* is, of course, Hannibal.

628, 629. *contraria* goes with all three accs. and expresses the main thought; the sense is 'I pray down on their heads the hostility of shore to shore,' etc. With *inprecor* sc. *eis*. *nepōtēsque*: for *-que* cf. 558, and see § 256.

630-662. Dido, having sent her attendant in search of Anna, then

mounts the funeral pyre, and stabs herself with Aeneas's sword.

630. *partis . . . omnis*: cf. *animum . . . versat*, 285, 286.

632. *nūtricem*: in Gk. and Roman families the nurse was a person of great importance.

633. *suam*: this cl. really = *namque suam (nūtricem) amiserat*; cf. n. on *sua*, i. 461. *cinis . . . habēbat*: since the ashes are those to which her body had been reduced, V.'s phrase is a strange one; it is due, apparently, to a confusion of two distinct expressions, *sua (nūtrix) . . . cinis āter erat*, and *suam nūtricem . . . tellūs habēbat*.

634. *siste*, 'fetch,' 'bring,' a meaning esp. common in legal connections.

635, 636. *dic* has here the meaning and the constr. of *imperā*. *properet . . . dūcat*: felt by V. as dependent on *dic*, but really independent commands; see on *sinite . . . revēsam*, ii. 669. *fluviālī . . . lymphā*: i.e. to purify herself before participating in the rites (494-498); cf. *me . . . abluērō*, ii. 719, with n. *mōn-*

- sic veniat, tūque ipsa piā tege tempora vittā;  
 sacra Iovī Stygiō, quae rīte incepta parāvī,  
 perficere est animus finemque inponere cūrīs  
 640 Dardaniūque rogū capitis permittere flammae.  
 Sic ait. Illa gradum studiō celerābat anilem.  
 At trepida et coeptīs immānibus efferā Didō  
 sanguineam volvēns aciem maculisque trementīs  
 interfūsa genās et pallida morte futūrā  
 645 interiōra domūs inrumpit līmina et altōs  
 cōnscendit furibunda rogōs ēnsemque reclūdit  
 Dardanium, nōn hōs quaesitum mūnus in ūsūs.  
 Hīc, postquam Īliacās vestēs nōtumque cubile  
 cōnspexit, paulum lacrimīs et mente morāta  
 650 incubuitque torō dixitque novissima verba:  
 'Dulcēs exuviae, dum Fāta deusque sinēbat,  
 accipite hanc animam mēque hīs exsolvite cūrīs.  
 Vixī et quem dederat cursum fortūna perēgī,  
 et nunc māgna mei sub terrās ibit imāgō.

**strāta**, 'appointed,' probably by the priestess mentioned in 483-486.

**637. sic**, 'thus only'; i.e. after she has fulfilled the command of 635, 636.

**638. Iovī Stygiō**: Pluto; § 300. The rites are *sacra* . . . *Stygiō* to Anna and the nurse as involving the symbolic death of Aeneas (see on *exuviae*, 496), to Dido, as involving her own death.

**639. finem** . . . *cūrīs* also has a double meaning.

**640. rogum**: ambiguous. The nurse and Anna understand it of the *lectus iugilis*, 496; Dido is thinking of the fact that the couch will be to her a funeral couch or pyre. **capitis**, 'wretch'; see on *infandum caput*, 613.

**643. aciem**, 'eye.' See *Vocab.*

**644. interfūsa** has the meaning and the constr. of *suffūsa*, i. 228. The blood-shot eye and spots on the cheeks are elsewhere reckoned among the signs of insanity.

**645. līmina**: here 'apartment.' For the

place cf. 494. Dido makes her way from her watch-place (586) down to the pyre.

**647. nōn hōs** = *longē aliōs*. Dido, a warrior queen (i. 364), naturally desired the sword of the warrior she loved. With *quaesitum* sc. *ab* ('from') *Aenēā*. In 507 the sword is described as left behind by Aeneas; V.'s present account, that Dido kills herself with a sword that Aeneas had given her at her own request, is by far the more poetic.

**648. Īliacās vestēs** = *exuviae* . . . *omnis*, 496. **cubile**: the *lectus iugilis* of 496, the *rogus* of 640.

**649. lacrimis et mente**: causal abl.; *mente* = 'thoughts.'

**651. dum** . . . *sinēbat* goes closely with *dulcēs*.

**653. vixī**, 'my life is done.' The force of the tense is like that in *fuimus Troes, fuit Īlium*, ii. 325.

**654. mei**: poss. gen. with *imāgō*; see on *nostri*, iv. 237. With *imāgō* cf. *umbra* . . . *imāgō*, ii. 772, 773. The

Urbem praeclaram statui, mea moenia vidi,  
 ulta virum poenās inimicō ā frātre recēpi,  
 felix, heu nimium felix, sī litora tantum  
 numquam Dardaniae tetigissent nostra carinae!  
 Dixit et ōs inpressa torō 'Moriēmur inultae,  
 sed moriāmur,' ait; 'sic, sic iuvat ire sub umbrās.  
 Hauriat hunc oculis ignem crudelis ab altō  
 Dardanus et nostrae sēcum ferat ōmina mortis.'  
 Dixerat, atque illam media inter tālia ferrō  
 conlāpsam aspiciunt comitēs ensemque cruōre  
 spūmantēm sparsāsque manūs. It clāmor ad alta  
 ātria; concussam bacchātūr Fāma per urbem.  
 Lāmentis gemitūque et fēmineō ululātū  
 tēcta fremunt, resonat magnīs plangōribus aethēr,  
 nōn aliter, quā sī inmissis ruat hostibus omnis  
 Carthāgō aut antiqua Tyros flammaeque furentēs  
 culmina perque hominum volvantur perque deōrum.  
 Audiit exanimis trepidōque exterrita cursū

dead of the lower world had no bodily substance, but were mere shadows of their former selves. Dido means. 'I shall pass 'neath the earth, no common shade.' For the self-gratulatory tone see on *sum pius Aeneās*, l. 378.

655, 656. urbem . . . recēpi justifies the statement in 654. poenās . . . recēpi: an emphatic variation (§203) from the common poenās sūmere. Dido punished her brother by carrying off the wealth for which he had murdered Sychaeus; see l. 349, l. 363, 364.

659, 660. ōs . . . torō: i.e. in a farewell kiss. Cf. il. 490. moriēmur . . . moriāmur: the Greeks and Romans regarded the exacting of vengeance as a solemn duty. sic, sic: with each sic. perhaps, Dido stabs herself.

661. hauriat . . . oculis: for another fig. use of *haurire* cf. *vocemque* . . . *hausi*, 359.

662. mortis: subj. gen., 'the omens suggested by,' etc.

663-692. Dido sinks back dying. Wails of sorrow spread through the palace and the city. Anna hears them and rushing to Dido's side takes her in her arms. Dido lingers between life and death.

663. atque, 'and on the instant'; §200.

664. comitēs = *famulae*, 391. V. does not account in any way for their presence. At 642 Dido was alone.

665, 666. ad . . . ātria: i.e. towards the front or street part of the palace. For the place of Dido's death see 645. bacchātūr: lit., 'revels as madly as do the Bacchantes' (see 300-303); a strong word. The tone is like that in *gaudēte*, 190; see n. there. Fāma: as in 173 ff.

667, 668. lāmentis . . . aethēr: cf. *cavae* . . . *clāmor*, il. 487, 488. Mark V.'s skill in varying his descriptions of the same phenomena; see §181. For the hiatus at *fēmineō ululātū*, see §§257, 259.

669. nōn aliter, quā . . . ruat i.

- unguibus ora soror foedans et pectora pugnis  
 per mediōs ruit ac morientem nōmine clāmat:  
 675 \*Hōc illud, germāna, fuit? Mē fraude petēbās?  
 Hōc rogus iste mihi, hōc ignēs araeque parābant?  
 Quid primum dēserta quērar? Comitē mē sorōrem  
 sprēvistī moriēns? eadem mē ad fāta vocāssēs!  
 idem ambās ferrō dolor atque eadem hōra tulisset.  
 680 His etiam strūxī, manibus patriōsque vocāvī  
 vōce deōs, sic tē ut positā crudēlis abessem!  
 Exstinctī tē mēque, soror, populūque patrēsque  
 Sīdoniōs urbemque tuam. Date vulnera lymphis  
 abluam et, extrēmum sī quis super hālitus errat,  
 685 ore legam.' Sic fāta gradūs evāserāt altōs  
 sēmianimemque sinū germānam amplexa porēbat  
 cum gemitū atque ātrōs siccābat veste criōrēs.  
 Illa gravis oculōs cōnāta attollere rursus

briefly put for *nōn aliter quam . . . fre-*  
*mant, resonet . . . si inmissis ruat*, etc.

673. *unguibus . . . pugnis*: common  
 signs of grief. For the latter cf. *tūnsae*  
*pectora palmis*, l. 481.

675. *hōc illud . . . fuit?* 'was  
 this that thing you were planning?' Cf.  
*hōc erat . . . quod*, etc., ll. 664. *petēbās*:  
*petere* is used of the lunges and feints  
 made by fencers. Cf. *petitiō* in *Cic. Cat.*  
 l. § 15.

676. *Ignēs*: on the altar. Anna now  
 sees that they are funeral fires. For-  
 merly (494-498) she thought their pur-  
 pose widely different.

677. *comitem . . . sorōrem*: freely,  
 'the company of your sister.'

678, 679. *vocāssēs*: for the mood  
 see on *utinam . . . adforet*, l. 575, 576.  
 This cl. serves as the prot. to *idem . . .*  
*tulisset*, 679. Expressions of vain regret  
 are often thus used as protases in con-  
 trary to fact cond. sentences. *vocāssēs*  
 and *tulisset* may also be explained as  
 subjunctives used to express unful-  
 filled past obligation; see A. 266, e; H.  
 559, d.

680, 681. *strūxī*: sc. *pyram*, compar-

ing 494-498. *vocāvī . . . deōs*: i.e.  
 joined in these rites. *tē . . . positā*,  
 'when you lay thus'; sc. by your own  
 hands. Anna can not bring herself to  
 call Dido's act by its proper name. Cf.,  
 also, *sic positum*, ll. 644, with note.

682. *exstinctī* = *extincti*; cf. *ex-*  
*stinctem*, 606, with note.

683, 684. *date* has here the meaning  
 and the constr. of *sinile* as used in ll. 669;  
 see n. there. *abluam*: Anna has seen  
 from the first that Dido's condition is  
 hopeless. This is shown by 676, esp.  
*rogus* and *ignēs*, by 677-679 as a whole,  
 and by 682. Her thought is simply to  
 do for Dido the little that could be done  
 for one in her state. *super* = an adj.  
 'lingering,' as in lll. 489; see on *longē*, l.  
 13.

685. *ore legam*: the ref. is to the  
 Roman custom of catching in one's  
 mouth the last breath of a dying friend  
 or kinsman. *gradūs . . . altōs*: i.e. of  
 the pyre, called *altōs . . . rogōs*, 645, 646.  
 For *evāserāt* with acc. cf. *evāsiere tot*  
*urbēs*, lll. 282.

686. *sēmianimem*: for scansion see  
 § 249.

\* dēficit; infixum stridit sub pectore vulnus.

Ter sēsē attollēns cubitōque adnixa levāvit;

ter revolūta torō est oculisque errantibus altō  
quaesivit caelō lūcem ingemuitque repertā.

Tum Iūnō omnipotēns longum miserāta dolōrem.

difficilisque obitūs Irim dēmisit Olympō,

quae luctantem animam nexōsque resolveret artūs.

Nam quia nec fātō meritā, nec morte peribat,

sed misera ante diem subitōque accēnsa furōre,

nōndum illi flāvum Proserpina vertice crinēm

abstulerat Stygiōque caput damnāverat Orcō.

Ergō Iris crōceis per caelum rōscida pinnis

\* mille trahēns variōs adversō sōle colōrēs\*

dēvolat et suprā caput adstitit. 'Hunc ego Diti

sacrum iussa ferō tēque istō corpore solvō':

sic ait et dextrā crinēm secat; omnis et ūnā

dilāpsus calor, atque in ventōs vīta recessit.

689. dēficit: literally, 'fails,' i.e. swoons. For a similar sense cf. *quā dēscit ignis*, II. 505. stridit, 'gurgles,' 'sobs.' stridō is a verb of wide meaning, applicable to a variety of sounds, esp. to hissing or whistling; cf. stridor . . . rudentum, I. 87. Here the ref. is to the sound of the blood coming from the wound. The vulnus is described in terms of its own effects; cf. § 194. For the form stridit cf. § 101.

692. repertā: sc. lūce.

693-705. Juno sends Iris down from heaven to sever the thread of Dido's life.

693, 694. longum . . . obitūs, 'the length of—the difficulty of.' Irim: see § 278.

695. nexōs: freely, 'clinging thereto'; sc. animae. resolveret, 'separate,' 'part.' For the ancient definition of death see on 385.

696. fātō: i.e. by a natural death. meritā . . . morte, 'by a death that she had earned,' i.e. a violent death brought on by some act or some folly

of her own, such a death, for example, as Aeneas declared that he had earned, II. 432-434.

697. ante diem: as in 620.

698. flāvum . . . crinēm: see on flāventis . . . comās, 590. Proserpina: see § 300.

699. Stygiō . . . Orcō: the neg. of nōndum, 698, belongs also with this clause.

701. trahēns, 'trailing.' adversō sōle: freely, 'in the glare of the sun'; instr. abl. with trahēns, which gives the result rather than the process; trahēns colōrēs really = 'kindled into a thousand colors by,' etc. adversō accurately pictures the way in which a rainbow always stands out over against the sun; if the sun is in the east, the rainbow is in the west, and vice versa.

702. hunc: sc. crinēm; this appears from dextrā . . . secat, 704.

705. ventōs . . . recessit: vīta is here the 'life-giving principle,' 'the soul' (cf. anima, 695), which was thought of as breath. Hence V.'s phrase is natural enough.

## LIBER V

- Intereā medium Aenēās iam classe tenēbat  
certus iter fluctūsque ātrōs Aquilōne secābat  
moenia respiciēns, quae iam infēlicis Elissae  
conlūcent flammis. Quae tantum accenderit ignem  
5 causa latet; dūri māgnō sed amōre dolōrēs  
pollūtō nōtumque, furēns quid fēmina possit,  
triste per augurium Teucrōrum pectora dūcunt.  
Ut pelagus tenuēre ratēs nec iam amplius ūlla  
occurrit tellūs, maria undique et undique caelum,  
10 olli caeruleus suprā caput adstitit imber  
noctem hiememque ferēns, et inhorruit undā tenebris.  
Ipse gubernātor puppi Palinūrus ab altā:  
'Heu! quianam tantī cīnxērunt aethera nimbī?  
quidve, pater Neptūne, parās?' Sīc deinde locūtus  
15 colligere arma iubet validisque incumbere rēmīs  
obliquatque sinūs in ventum ac tālia fātur:

1-34. Aeneas sees the flames of Dido's pyre and guesses their meaning. To avoid a tempest he puts into the harbor of Eryx in Sicily.

1, 2. *medium . . . tenēbat . . . iter* here merely = 'was well on his way.' *certus*, 'unwaveringly.' *Aquilōne*: inconsistent with iv. 562.

4. *flammis*: how or by whom the pyre was lighted V. nowhere says. *fluctūs . . . flammis*, 2-4, throws light on *certus*, 2. Around Aeneas are rough waves, behind him is Dido whom he loves; yet on he goes.

5. *dūri . . . dolōrēs*: i.e. the thought of the pangs that arise when, etc.

6. *pollūtō*: lovers make a sacred compact with each other (cf. *foedere*, iv. 520); to be false to love therefore involves pollution. *nōtum*: the neut. adj. here = an abstract noun, 'knowledge,' a usage not common 'until we come to

later Latin prose. *quid . . . possit* depends on *nōtum*.

8-11 are nearly identical with iii. 192-195; see notes there.

12. *ipse . . . Palinūrus*: cf. iii. 201, 202.

13. *quianam*: archaic for *quidnam*; *nam* is used as in ii. 373. The first part of the word is the neut. pl. of *quis* (cf. the old abl. sing. *qui*; both forms follow the third declension), and so practically = *quid*, 'why.'

15. *colligere arma*, 'to make all snug,' before the storm breaks. *arma* and *armamentum* often denote the entire tackle of a ship. Cf., too, *armāri classem*, iv. 299.

16. *obliquat . . . ventum*: cf. *cornua . . . antennarum*, iii. 549, with n. *sinūs*: as in iii. 455. *in* = 'to meet.' Palinurus has been trying to make head for Italy against an adverse wind; he

'Māgnanime Aenēā, nōn, sī mihi Iuppiter auctor  
 spondeat, hōc spērem Ītaliā contingere caelō.  
 Mūtātī trānsversa fremunt et vespere ab ātrō  
 cōnsurgunt ventī, atque in nūbem cōgitur āēr, 20  
 nec nōs obnīti contrā nec tendere tantum  
 sufficimus. Superat quoniam fortūna, sequāmur  
 quōque vocat vertāmus iter. Nec litora longē  
 fida reor frāterna Erycis portūsque Sicānōs,  
 sī modo rīte memor servāta remētiōr astra.' 25  
 Tum pius Aenēās: 'Equidem sic poscere ventōs  
 iam dūdum et frūstrā cernō tē tendere contrā.  
 Flecte viam vēlis. An sit mihi grātiōr ūlla  
 quōve magis fessās optem dēmittere nāvis,  
 quam quae Dardanium tellūs mihi servat Acestēn 30  
 et patris Anchisae gremiō complectitur ossa?'  
 Haec ubi dicta, petunt portūs, et vēla secundi  
 intendunt zephyrī; fertur cita gurgite classis,  
 et tandem laetī nōtae advertuntur harēnae.

now tacks and runs before the wind. In 17-25 he explains his action.

17. **auctor**, 'as surety,' a use of the word common in legal connections.

18. **hōc . . . caelō**, 'while this weather holds'; see § 147. For *caelum* = 'weather,' cf. iv. 53.

19. **trānsversa**, 'athwart our course'; for the adv. acc. see § 134.

20. **cōgitur**, 'is thickening.' Contrast *scindit . . . apertum*, i. 587, where the disappearance of the cloud is due to rarefaction.

21. **contrā**: with *tendere*; it corresponds to the prefix of *obnīti*. **tantum** = *tantum quantum opus est*.

22. **sufficimus** = *possumus*, and so may take the infin.; § 165.

24. **fida**: as the home of Acestes, i. 195. **frāterna** picturesquely ascribes to the *litora* the affection for Aeneas felt towards him by his half-brother Eryx.

25. **servāta** = *quae servāvi* ('watched'),

i.e. on their former visit to Sicily, iii. 692-715.

26. **pius**: Aeneas is ever heedful of his people's welfare; cf. § 62.

28. **an**: used here, as often, in a single question, i.e. no alternative question with *utrum* or *-ne* can be supplied before it. In this idiom *an* often equals *num*, as here; less often it equals *nōne*. **sit**: cond.; sc. if you were to put me to the test, or the like. **ūlla**: sc. *tellūs* from 50.

29. **quō** = *ad quam*, 'a land to which'; the rel. adv. *quō* often thus = a prep. plus the proper form of the rel. pron. **dēmittere**: here of bringing home to shore. In verbs the prefix *dē-* often = 'homewards.'

31. **Anchisae . . . ossa**: see iii. 707-714.

32, 33. **vēla . . . Zephyrī**: cf. iv. 562. The maneuver indicated in 16 makes the west wind (cf. *vespere . . . ventī*, 19, 20) favorable; the seas are thus



35 At proci ex celsō mirātus vertice montis  
adventum sociāsque ratēs occurrit Acestēs  
horridus in iaculis et pelle Libystidis ursae,  
Trōia Crinīsō conceptum flūmine māter  
quem genuit. Veterum nōn inmemor ille parentum  
46 grātātur reducēs et gazā laetus agrestī  
excipit ac fessōs opibus sōlātur amicis.

Postera cum primō stellās Oriente fugārat  
clāra diēs, sociōs in coetum litore ab omni  
advocat Aenēās tumulūque ex aggere fātur:  
45 'Dardanidae māgnī, genus altō ā sanguine dīvum,  
annuus exāctis complētur mēnsibus orbis,  
ex quō rēliquiās dīvinique ossa parentis  
condidimus terrā maestāsque sacrāvimus ārās.  
Iamque diēs, nisi fallor, adest, quem semper acerbum,  
50 semper honōrātum (sic dī voluistis) habēbō.  
Hunc ego Gaetūlis agerem sī Syrtibus exsul  
Argolicōve marī dēprēnsus et urbe Mycēnae,

less trying. gurgite here = *undā, aquā*; in l. 118, iii. 421 the sense is different.

35-41. Acestes welcomes them royally.

35. mirātus: because it was winter (see on *sidere*, iv. 309), and because he did not expect them so soon again.

37. horridus in, 'roughly clad in,' fits *pelle* better than it does *iaculis*.

38. Crinīsō . . . flūmine: for constr. cf. *Maiā genitum*. l. 297, with n. See also § 289, end. māter: Egēsta or Segēsta by name. Her father sent her to Sicily to escape a monster which was ravaging the Troad.

39. veterum . . . parentum: i.e. his mother's Trojan ancestry.

40. grātātur reducēs: sc. *eōs esse*; grātātur is here treated as a verb of speech. 'comments with joy on the fact that.' gazā . . . agrestī: i.e. with the best the fields afford.

42-71. Aeneas points out that it is the anniversary of his father's burial,

and announces games to be held nine days later.

42. primō . . . Oriente = *primō* . . . *Orō*, iii. 588.

44. tumulū is a needed gen. of definition (§ 111) with *aggere*, which is applicable to heaps of divers kinds. Aeneas speaks from a mound, as Roman generals did in later days.

45. genus . . . dīvum: cf. n. on *genus invisum*, l. 28.

46. orbis: as in l. 269.

47, 48. rēliquiās . . . terrā: cf. *animam* . . . *condimus*, iii. 67, 68, with note. dīvinī: Aeneas thinks of his father as deified since his death. maestās: i.e. that gave token of our sorrow. Cf. *stant* . . . *cypressō*, iii. 63, 64; also iii. 305.

52. With *marī dēprēnsus* = 'caught' by a storm, with *urbe* it = 'imprisoned.' For *et* we should say 'or,' but *et* is correct, since the vs. has to do with a single class of evils, perils from the Greeks, as

annua vōta tamen sollemnisque ordine pompās  
 exsequeretur strueremque suis altāria dōnis.  
 Nunc ultrō ad cinerēs ipsius et ossa parentis  
 (haud equidem sine mente reor, sine nūmine divum)  
 adsumus et portūs delāti intrāmus amicōs.  
 Ergo agite et laetum cūcti celebrēmus honōrem;  
 poscāmus ventōs atque haec mē sacra quotannis  
 urbe velit positā templis sibi ferre dicātis.  
 Bina boum vōbīs Trōiā generātus Acestor  
 dat numerō capita in nāvis; adhibēte Penātis  
 et patriōs epulīs et quōs colit hospes Acestor.  
 Praeterea, si nōna diem mortālibus alium  
 Aurōra extulerit radiisque retēxerit orbem,  
 prīma citae Teucris pōnam certāmina classis;  
 quīque pedum cursū valet et quī viribus audāx  
 aut iaculō incēdit melior levibusque sagittis

distinct from perils in Africa, 51. *My-cēnae*: a very rare singular.

54. *exsequeretur* with *vōta* = 'fulfill'; with *pompās* it has its literal sense. At Rome bodies were buried or burned outside the city. *suis*, 'meet,' 'proper.'

55. *ultrō*: as in ii. 145. It adds the coincidence noted in 55-57 to the statement of 51-54.

56. *haud* . . . *divum*: for the thought cf. i. 387, 388, ii. 777.

57. *delāti*: sc. *eō*, 'thither'; cf. iii. 219, iii. 441.

58. *laetum*: because the coincidence proves heaven's care for us.

59, 60. *poscāmus*: sc. *eum* = *Anchisēn*; see on *divini*, 47. *ventōs*: i.e. to help us when we sail again. *mē* . . . *velit*, 'may it be his desire that,' etc. *sacra* . . . *ferre*: V. probably has in mind the *parentalia*, a festival held annually in Rome, February 13-21, at which offerings, esp. of flowers, were made to the dead (cf. iii. 66). Games were sometimes celebrated on the anniversary of

a funeral. *urbe* . . . *positā* = *cum urbem meam posuerō*.

61, 62. *bina* . . . *numerō*: cf. *oppida* . . . *numerō ad duodecim*, Caes. *B. G.* i. 5. *Trōiā generātus*: freely, 'like a true son of Troy.' The phrase is called forth by his gift, which exceeds that of Aeneas himself, i. 193. *adhibēte*, 'invite,' as Dido invited Jupiter, etc., i. 731-734.

63. *patriōs*: those of Troy as opposed to any whose worship Acestes might have learned in Sicily.

64. *si*: a religious impulse often bids men speak with hesitation of future events.

65. *extulerit*, 'shall have ushered in'; lit., 'shall have raised aloft,' a natural expression since the day (light) seems to climb the heavens. *radiis* . . . *orbem*: cf. iv. 119.

66. *prīma*: freely, 'first of all.'

67. *quī* . . . *quī* both = *quicumque*, or *si quis*.

68. *incēdit*: a picturesque substitute for *est*; cf. *incēdō*, i. 46.

seu crūdō fīdit pūgnam committere caestū,  
 70 cūnctī adsint meritaēque expectent praemia palmae.  
 Ōre favēte omnēs et cingite tempora rāmīs.'

Sic fātus vēlat mātērnā tempora myrtō.  
 Hōc Helymus facit, hōc aevi mātūrus Acestēs,  
 hōc puer Ascanius, sequitur quōs cētera pūbēs.  
 75 Ille ē conciliō multis cum milibus ibat  
 ad tumultum māgnā medius comitante catervā.  
 Hīc duo rīte merō libāns carchēsia Bacchō  
 fundit humī, duo lacte novō, duo sanguine sacrō,  
 purpureōsque iacit flōrēs ac tālia fātur:  
 80 'Salvē, sāncte parēns, iterum salvēte, receptī  
 nēquīquam cinerēs animaeque umbraeque paternae!  
 Nōn licuit finis Italōs fātāliaque arva  
 nec tēcum Ausonium, quicūmque est, quaerere Thybrim.  
 Dixerat haec, adytis cum lūbricus anguis ab imīs

69. seu is used because V. feels fully the cond. force of *quī* . . . *quī*, 67. *crūdō*: transferred epithet; it is the hide of which the cestus is made that is raw (i.e. hard, hornlike). *fīdit* = *audet*.

71. *Ōre favēte*: lit., 'favor (the ceremony) with,' etc.; an appeal to worshippers to help the rites by speaking only words of good omen. The surest way to avoid ominous words was to say nothing; hence *ōre* (or *linguis*) *favēre* usually = 'to keep silence.' Here the meaning is broader, like 'help on the rites.'

72-103. Aeneas makes offerings at the tomb of Anchises. These a snake tastes and then returns harmlessly to the tomb. Joyously Aeneas renews the rites.

72. *mātērnā* = *mātēri sacrā*; see on *silvam*, iii. 24. Myrtle was frequently used in rites in honor of the dead.

73. *aevi mātūrus*: for case of *aevi* see § 116.

75. *ille*: Aeneas.

76. *tumulum*: not as in 44, but as in iii. 304.

77, 78. *duo . . . duo . . . duo*: cf. the triple *hōc*, 73, 74. *merō* . . . *Bacchō*: here and in 78 we have a free use of the abl. of char. For *Bacchō* = *vinō* cf. i. 215, iii. 354. *lacte* . . . *sanguine*: cf. the offerings in iii. 66, 67, iii. 301.

79. *purpureōs*: probably as in i. 591; see n. there.

80, 81. *receptī* . . . *cinerēs*: briefly put for 'ashes of him whom I rescued,' etc.; cf. *pater* . . . *periclis*, iii. 710, 711. Of course Aeneas rescued his *pater*, not his *cinerēs* . . . *paterni*, from Troy. The poet, however, after making Aeneas say *sūncte parēns*, naturally thought of the fact that this *sūnctus pater* was at the moment but *cinerēs*, and makes Aeneas apostrophize those ashes. *animae* = *vita*, iv. 705; see n. there.

82. *nōn licuit* = *nōn enim licuit*, etc. *fātālia* . . . *arva*: as in iv. 355.

83. *quicūmque est*, 'whatever that name may mean.'

84. *adytis*: Aeneas thinks of his father as a god (47, 50, 60); hence the tomb is a shrine.

septem ingēns gŷrōs, septēna volūmina trāxit 35  
 amplexus placidē tumulum lāpsusque per ārās,  
 caeruleae cui terga notae maculōsus et aurō  
 squāmam incendēbat fulgor, ceu nūbibus arcus  
 mille iacit variōs adversō sōle colōrēs.  
 Obstipuit vīsū Aenēās. Ille agmine longō 90  
 tandem inter paterās et lēvia pōcula serpēns  
 libāvitque dapēs rūrsusque innoxius imō  
 successit tumulō et dēpāsta altāria liquit.  
 Hōc magis inceptōs genitōrī instaurat honōrēs  
 incertus, geniumne locī famulumne parentis 95  
 esse putet; caedit binās dē mōre bidentīs  
 atque suēs, totidem nigrantis terga iuencōs  
 vīnaque fundēbat paterīs animamque vocābat  
 Anchīsae māgnī Mānisque Acheronte remissōs.  
 Nec nōn et socii, quae cuique est cōpia, laetī 100  
 dōna ferunt; onerant ārās mactantque iuencōs;  
 ōrdine aēna locant alii fūsique per herbam  
 subiciunt veribus prūnās et viscera torrent.

85. *gŷrōs* pictures the coils proper, *volūmina* the dimensions of each coil. *septēna* here merely = *septem*; the number seven, like three (see on ii. 174), was sacred among the Romans.

86. *ārās*: see 48.

87, 88. *notae*: sc. some general verb like *distinguēbant*, 'adorned.' *maculōsus* . . . *fulgor*: aside from the *caeruleae notae*, the snake's body is all bright, its glitter being made more intense here and there by spots of gold.

89. *mille* . . . *colōrēs*: cf. iv. 701, with notes.

90. *agmine longō*, 'with long trailing march'; cf. *agmine certō*, said of snakes, ii. 212. *longō* = 'trailing'; the snake is now uncoiled.

91. *serpēns*: here the participle.

92, 93. *dapēs*: the milk and blood, 78. *imō* . . . *tumulō* = *adytis* . . . *imis*, 84.

95. -*ne* . . . -*ne*: as in i. 308; see n. there. For the *genius loci* see §§ 291 (end),

292. *famulum*, 'attendant.' Particular deities were believed to have special attendants; Creusa was such a *famulus* of Cybele, ii. 788. The *famulus* was frequently in animal form, as here. Anchises, as a god, may well have a *famulus*. If so, the act of the snake in eating the *dapēs* indicated that the rites were acceptable to him.

96, 97. *bidentīs* . . . *iuencōs*: sacrifices of swine, sheep, and oxen were common in certain connections and were called *suovetaurilia*. *terga*: acc. of spec. (§ 135) with *nigrantis*. No doubt all the victims were black, because the sacrifice had to do with death, i.e. with the underworld.

99. *remissōs*, 'freed,' i.e. that it may partake of the feast in its honor. Cf. *Mānis* . . . *tumulum*, iii. 303, 304, with note.

100. *quae* . . . *cōpia*: briefly put for *eā cōpiā quae est cuique*.

101-103. *mactant* . . . *torrent*: cf.

- Expectata diēs aderat, nōnamque serēnā  
 105 Aurōram Phaëthontis equī iam lūce vehēbant,  
 fāmaque finitimōs et clārī nōmen Acestae  
 excierat; laetō complēbant litora coetū  
 visūrī Aeneadās, pars et certāre parātī.  
 Mūnera principiō ante oculōs circōque locantur  
 110 in mediō, sacri tripodes viridēsque corōnae  
 et palmae, pretium victōribus, armaque et ostrō  
 perfūsae vestēs, argentī aurique talentum,  
 et tuba commissōs mediō canit aggere lūdōs.  
 Prīma parēs ineunt gravibus certāmina rēmīs  
 115 quattuor ex omnī dēlectae classe carīnae.  
 Velōcem Mnēstheus agit ācri rēmige Pristim,  
 mox Italus Mnēstheus, genus ā quō nōmine Memmī,  
 ingentemque Gyās ingentī mōle Chimaeram,  
 urbis opus, triplici pūbēs quam Dardana versū  
 120 impellunt (ternō cōsurgunt ōrdine rēmī),

carefully the longer description in l. 210-215, with notes. V. has plainly aimed at variety; § 181.

104-113. The ninth day arrives; the games begin.

104, 105. *serēnā* . . . *lūce*: abl. of char. with *aurōram*, 'clear-lighted,' i.e. cloudless. *Phaëthontis* = *sōlis* or *Phoebī*; see Vocab.

107. *excierat*: sc. *ē domibus*. Note the tense; the spectators had assembled even before daybreak, as they often did at Rome to witness similar games.

108. *et*, 'also.' *certāre*: for constr. see § 179. For the agreement of *parātī* with *pars* see on *pars* . . . *aliū*, l. 212, 213.

109. *circō* = *coetū*, 107.

110. *sacri*: tripods were frequently offered to the gods.

111. *palmae*: the victor in the great Gk. games received such a branch. The Romans borrowed the custom; cf. *palmae* = *victōriae*, 70.

112. *talentum*: here simply 'a great weight'; see Vocab.

113. *et*, 'and forthwith'; § 200. *com-*

*missōs* . . . *lūdōs*: cf. *pūgnam committere*, 69. *mediō*, 'central,' i.e. in the midst of the *circus*.

114-235. The first event is a race between four of the ships.

114. *parēs*, 'well-matched'; contrast *impar*, l. 475. *gravibus*: an important epithet; the race is no holiday.

116. *ācri rēmige*: coll. sing. in the instr. ablative.

117. *mox* . . . *Mnēstheus*; i.e. destined ere long to play a part in Italy. *genus* . . . *Memmī* shows a confusion of two expressions: (1) *ā quō (est) genus Memmī*, and (2) *cuius ā nōmine genus Memmī nōmen habet*, or the like. The great Roman families sought to trace out for themselves a Trojan lineage; cf. notes on l. 267, 268. V.'s etymologies are no worse than many given by other Roman writers.

118. *Gyās*: sc. *agit*. *ingentī mōle* (modal abl.) corresponds to *ācri rēmige*. 116; *mōle* = 'trouble,' 'effort.'

119, 120. *urbis opus*: an extravagant phrase, 'a city's work,' i.e. a work

Sergestusque, domus tenet à quō Sergia nōmen,  
Centaurō invehitur magnā Scyllāque Cloanthus  
caeruleā, genus unde tibi, Rōmāne Cluenti.

Est procul in pelagō saxum spūmantia contrā  
litora, quod tumidis submersum tunditur ōlim 125  
fluctibus, hibernī condunt ubi sīdera Caurī;  
tranquillō silet immōtāque attollitur undā  
campus et apricis statio grātissima mergis.  
Hic viridem Aenēās frondenti ex ilice mētā  
cōstituit signum nautis pater, unde reverti 130  
scirent et longōs ubi circumflectere cursūs.  
Tum loca sorte legunt, ipsique in puppibus aurō  
ductōrēs longē effulgent ostrōque decōrī;  
cētera pōpuleā vėlātur fronde iuventūs  
nūdātōsque umerōs oleō perfūsa nitēscit. 135  
Cōnsidunt trānstris, intentaque braccia rēmīs;

so huge that it would take a city to build it. **versū**: literally, 'line,' 'row,' i.e. tier. *triplici . . . versū* refers to the three tiers of oarsmen within the ship, *ternō . . . ordine* to the three tiers of oars without. Triremes were not known in the heroic age; thus we have another anachronism.

**122. Scyllā**: the vessels probably derived their names from figure-heads, which represented a shark, etc.

**123. caeruleā**: V. calls the four ships *parēs*, 114. Then, yielding to his love of variety, he emphasizes single points in connection with each ship (cf. *velōcem, ingentem, magnā, caeruleā*); cf. n. on *dextrum*, iii. 420. No doubt each ship possessed all the qualities noted.

**125. submersum** is proleptic (§ 193), giving the result of *tunditur*. **ōlim**: as in iii. 541.

**127. tranquillō**, 'but in still weather'; a temp. abl.; for the substantival use see § 196, 2. Note the triple contrast, *submersum* and *attollitur*, *tumidis . . . fluctibus* and *immōtā . . . undā*, *Caurī* and *tranquillō*.

**128. apricis**, 'sun-loving'; properly 'sunny'; the adj. suits better the place on which the birds stand. **statio**. 'haunt.'

**130, 131. nautis pater**: the juxtaposition gives an effect like 'for the sailors whose thoughtful ruler he was. **unde** = *ut inde*; so *ubi*, 131, = *ut ibi*. **reverti . . . circumflectere**: the actions are given in the order of their importance in Aeneas's thoughts, not in their strict chronological sequence. Cf. n. on *referēs . . . ibis*, ii. 547. **ubi**: *scirent*.

**133. ostrō . . . decōrī**, like *aurō*, 132 gives the means of *effulgent*; hence the two may be joined by *-que*. Cf. the use of *et* in i. 694.

**134. cētera . . . iuventūs**: i.e. the rest of the crew. **pōpuleā**: the poplar was sacred to Hercules, the god of athletes.

**135. oleō**: cf. iii. 281, with notes.

**136. intenta . . . rēmīs**: freely, 'their arms are set, with every muscle strained, to the oars'; for the actus constr. cf. § 140, and n. The handles of,

- intentī expectant signum, exsultantiaque haurit  
 corda pavor pulsāns laudumque arrēcta cupidō.  
 Inde, ubi clāra dedit sonitum tuba, finibus omnēs,  
 140 haud mora, prōsiluēre suis; ferit aethera clāmōr  
 nauticus, adductis spūmant freta versa lacertis;  
 infundunt pariter sulcōs, tōtumque dehiscit  
 convūsum rēmīs rōstrisque tridentibus aequor;  
 nōn tam praecipitēs biugō certāmine campum  
 145 corripuēre ruuntque effūsī carcere currūs,  
 nec sic inmissis aurigae undantia lōra  
 concussēre iugis prōnīque in verbera pendent.  
 Tum plausū fremitūque virum studiisque faventum  
 cōnsonat omne nemus, vōcemque inclūsa volūtant  
 150 litora; pulsāti collēs clāmōre resultant.  
 Effugit ante aliōs primisque elābitur undīs  
 turbam inter fremitumque Gyās; quem deinde Cloanthus  
 cōnsequitur melior rēmīs, sed pondere pinus

the oars are well forward and the blades well back, ready for a stroke.

137, 138. **intentī**: intentional repetition of *intenta*; every power of body and mind is bent on the race. **haurit corda**: i.e. robs them for the moment of strength; literally 'drains' (sc. of blood). **pulsāns**, 'throbbing.' **arrēcta**, 'consuming'; literally, 'uplifted,' 'exalted.'

139. **finibus**: i.e. their respective starting places. V. has in mind the *carcerēs*, closed stalls within which chariots were confined till the trumpet sounded for the race to begin.

140, 141. **clāmōr nauticus**: as in III. 128. **adductis**, 'straining'; literally, 'drawn home to' (sc. the breast), as is done in rowing.

142. **sulcōs**: acc. of effect; § 128.

144. **biugō certāmine**: i.e. in a contest of two-horse chariots.

145. **corripuēre**: instantaneous pf. **effūsī**: middle, 'pouring,' 'springing.' **carcere** = *finibus*, 139.

146, 147. **sic inmissis** . . . **iugis**: lit., 'with horses so urged forward,' i.e. 'so furiously.' **iugis** stands by metonymy (§ 184) for *equis*. **concussēre** balances *corripuēre*, 145; it expresses the eager shake of the reins with which the *aurigae* start their horses. The chariot race is described with full reference to the two sets of participants, horses and men.

148. **virum**, 'spectators.' **studiis**: here 'enthusiastic cheers.' **faventum**, 'supporters'; see on *venientum*, I. 434.

149. **nemus** and **inclūsa**, 'pent in.' point to wooded hills encircling the coast; cf. 150.

150. **collēs** . . . **resultant** gives a process the very opposite of the truth, an echo being due to the rebounding of sound from what it strikes.

151. **primis** . . . **undis**: abl. of the route; the waves are 'first' because the leader is cleaving his way through them.

153. **pinus** = *nāvis pinea*; see § 187.

tarda tenet; post hōs aequō discrimine Pristis  
 Centaurusque locum tendunt superāre priōrem, 155  
 et nunc Pristis habet, nunc victam praeterit ingēns  
 Centaurus, nunc ūnā ambae iunctisque feruntur  
 frontibus et longā sulcant vada salsa carinā.  
 Iamque propinquābant scopulō mētamque tenēbant,  
 cum princeps mediōque Gyās in gurgite victor 160  
 rēctōrem nāvis compellat vōce Menoetēn:  
 'Quō tantum mihi dexter abis? hūc dirige gressum;  
 litus amā et laevās stringat sine palmula cautēs;  
 altum aliī teneant.' Dixit, sed caeca Menoetēs  
 saxa timēns prōram pelagī dētorquet ad undās. 165  
 'Quō diversus abis?' iterum 'pete saxa, Menoetē!  
 cum clāmōre Gyās revocābat, et ecce Cloanthum  
 respicit instantem tergō et propiōra tenentem.  
 Ille inter nāvemque Gyae scopulōsque sonantīs  
 rādīt iter laevum interior subitōque priōrem 170  
 praeterit et mētīs tenet aequora tūta relictīs.  
 Tum vērō exārsit iuvenī dolor ossibus ingēns,  
 nec lacrimīs caruēre genae, sēgnemque Menoetēn  
 oblītus decorisque suī sociumque salūtis  
 in mare praecipitem puppī dēturbat ab altā; 175

154. *tenet* = *dēlinet*; sc. *eum*. *aequō discrimine*: i.e. from the leaders.

155. *locum . . . superāre priōrem*: V.'s phrase represents the lead as an obstacle to be overcome.

156. *habet*: sc. *priōrem locum*.

157, 158. *iunctis . . . frontibus* is a modal abl., and can so be joined by *-que* to *ūnā*. *longā . . . carinā*: coll. sing. With *sulcant* sc. *ūnā*; foot by foot, throughout their whole length, the two vessels are even.

160. *mediō . . . in gurgite victor*: i.e. who had led the way over half the course.

162. *mihi*: dat. of interest, 'to my hurt.' *dexter* = an adv., 'to the right.'

They were turning the rock from right to left.

163. *amā*: we say 'hug.' *stringat sine*: for constr. see on *sinite . . . revisam*, ii. 689.

166. *diversus*, 'wide of the course,' corresponds to *dexter*, 162. *quō . . . Menoetē* explains *clāmōre*, 167.

168. *propiōra* (sc. *scopulō*), 'the inside course.'

170. *rādīt*: used here much as in iii. 700.

171. *mētīs*: contrast the sing., 129.

172. *ossibus*: as in i. 660.

174. *socium*: gen. pl.; § 89. The vs. means that he ran the risk of losing both the prize and his ship.



- ipse gubernāclō rēctor subit, ipse magister  
hortāturque virōs clāvumque ad litora torquet.  
At gravis, ut fundō vix tandem redditus imō est,  
iam senior madidāque fluēns in veste Menoetēs  
180 summa petit scopulī siccāque in rūpe resēdit.  
Illum et lābentem Teucrī et rīsere natantem  
et salsōs rident revomentem pectore fluctūs.  
Hic laeta extrēmīs spēs est accēnsa duōbus,  
Sergestō Mnēstheīque, Gyān superāre morantem.  
185 Sergestus capit ante locum scopulōque propinquat,  
nec tōtā tamen ille prior praeēunte carinā,  
parte prior; partem rōstrō premit aemula Pristis.  
At mediā sociōs incēdēns nāve per ipsōs  
hortātur Mnēstheus: 'Nunc, nunc insurgite rēmīs,  
190 Hectoreī sociī, Trōīae quōs sorte suprēmā  
dēlēgī comitēs; nunc illās prōmite virīs,  
nunc animōs, quibus in Gaetūlis Syrtibus ūsī  
Iōniōque marī Maleaeque sequācibus undīs.

176. *subit*: i.e. takes under his charge.

177. *clāvum . . . torquet*: V. is writing loosely here, his meaning being merely that Gyas turns the boat's head towards the *scopulus*, as he had ordered Menoetes to do. The steering-gear of a Roman ship consisted of one or more broad-bladed paddles or oars, not of a rudder proper.

178. *gravis*, 'laboriously,' is explained by *iam . . . veste*, 179, 'since he was,' etc. *fundō . . . imō*: as in II. 419.

179. *fluēns*, 'dripping'; he seemed, so to speak, to be running away.

181, 182. *rīsere . . . rident*: the repetition hits off the several bursts of laughter. For the touch of humor cf. n. on *prōluit*, I. 739. Pleasantry is perfectly in order in this account of games and diversions.

184. *Mnēstheī*: for form see §§ 99, 247. At last accounts, 156-158, Mnestheus

and Sergestus were racing neck and neck.

185. *locum*, 'the (desired) place,' the lead.

186. *tōtā . . . praeēunte carinā*: the emphasis is on the prtcl., 'through the passing ahead of his whole keel (i.e. ship's length).' *ille* repeats the subject *Sergestus*; cf. n. on *ille*, I. 3.

187. *parte*: emphatic, 'by a part only'; note the advrs. asynd. *premit*, 'overlaps.'

188. *mediā . . . nāve*: a gangway ran between the two sets of oarsmen.

190. *Trōīae . . . sorte suprēmā*, 'at Troy's last gasp.' At such a time one would choose for his comrades only men tried and true.

192. *ūsi*: sc. *estis*; § 215. The ref. here is perhaps to the storm of I. 81-123; see esp. I. 111.

193. *Iōniō . . . marī*: through this they sailed on their way from Crete to

Nōn iam prīma petō Mnēstheus neque vincere certō  
 (quamquam ō—sed superent, quibus hōc, Neptūne, dedistī);  
 extrēmōs pudeat rediisse; hōc vincite, cīvēs, 196  
 et prohibēte nefās.' Olli certāmine summō  
 prōcumbunt; vāstis tremit ictibus aerea puppis,  
 subtrahiturque solum; tum crēber anhelitus artūs  
 āridaque ōra quatit, sūdor fluit undique rīvīs. 200  
 Attulit ipse viris optātum cāsus honōrem,  
 namque furēns animī dum prōram ad saxa suburget  
 interior spatiōque subit Sergestus inīquō,  
 infēlix saxīs in prōcurrentibus haesit;  
 concussae cautēs, et acūtō in mūrīce rēmī 205  
 obnīxī crepuēre, inlisaque prōra pependit.  
 Cōnsurgunt nautae et māgnō clāmōre morantur  
 ferrātāsque trudēs et acūtā cuspide contōs  
 expediunt frāctōsque legunt in gurgite rēmōs.  
 At laetus Mnēstheus successūque ācrior ipsō 210  
 agmine rēmōrum celerī ventīsque vocātīs

Buthrotum, iii. 190 ff. (cf. esp. 211), and again on their way from Buthrotum to Sicily, iii. 506 ff. (cf. esp. 671). *sequāci-bus*, 'ravenous'; literally, 'prone to pursue' passing ships, as Scylla did, iii. 425.

194. *Mnēstheus* (instead of *ego*) contains a certain mixture of pride and humility; he says in effect, 'victory is not for such as I.'

195. *quamquam ō*: sc. how I wish I could win, or the like. The sudden breaking off of the sentence is effective; cf. *quōs ego* . . . , i. 135.

196. *hōc vincite*: i.e. at least do better than to come in last. For the language cf. *locum* . . . *superāre priōrem*, 155, with note.

197. *nefās*: i.e. of coming in last; Mnēstheus is excited and uses strong language. *olli*: nom. pl., not dat. sing., as in i. 254, etc.

198. *aerea*: the bronze was only on the prow (cf. *aere*, i. 35); hence *puppis* = *nāvis*.

199. *subtrahitur* . . . *solum*: freely, 'the (watery) floor flies out from beneath them.' One who has stood on the platform of a swiftly moving car will appreciate V.'s phrase.

203. *inīquō*: here 'dangerous.' The danger was of his own making; in his eagerness to win he had cut inside Mnēstheus and so had not left himself sufficient room.

206. *obnīxī*: freely, 'striking violently'; lit., 'striving against (the *mūrē*).' *crepuēre*: so we say 'cracked' = 'broke.' *inlisa*: sc. *mūrīci*.

207. *cōnsurgunt* . . . *morantur*: the thought would naturally be, 'springing up, the sailors shout loudly at (curse) the delay.' but since the delay, coming at this time of supreme effort, would be the main thought, V.'s phrase puts the emphasis exactly where it belongs.

211. *agmine*, 'movement,' 'play.' V. is thinking of the long line of oars moving in unison.

- prōna petit maria et pelagō dēcurrit apertō.  
 Quālis spēluncā subitō commōta columba,  
 cui domus et dulcēs latebrōsō in pūmice nidī,  
 215 fertur in arva volāns plausumque exterrita pinnīs  
 dat tēctō ingentem, mox āere lāpsa quiētō  
 rādīt iter liquidum celerīs neque commovet ālās,  
 sīc Mnēstheus, sīc ipsa fugā secat ultima Pristis  
 aequora, sīc illam fert impetus ipse volantem,  
 220 et prīmum in scopulō luctantem dēserit altō  
 Sergestum brevibusque vadīs frūstrāque vocantem  
 auxilia et frāctīs discentem currere rēmīs;  
 inde Gyān ipsamque ingentī mōle Chimaeram  
 cōnsequitur; cēdit, quoniam spoliāta magistrō est.  
 225 Sōlus iamque ipsō superest in fine Cloanthus,  
 quem petit et summīs adnīxus vīribus urget.  
 Tum vērō ingeminat clāmor, cūnctīque sequentem  
 instīgant studiīs, resonatque fragōribus aethēr.  
 Hī proprium decus et partum indignantur honōrem  
 230 nī teneant vītāque volunt prō laude paciscī;

212. *prōna* . . . *apertō*: he rounds the rock into the safer waters beyond; cf. *mētis* . . . *relictis*, 171. *prōna* properly = 'down-sloping,' and so, when used of a road, 'easy,' 'smooth.' This seems to be its meaning here. *dēcurrit*: cf. n. on *dēmittere*, 29.

214. *nidī*: poetically put for 'nestlings'; cf. § 184.

217. *rādīt*: as in 170. The smooth liquid movement of this vs. helps to picture the smooth, easy flight of the dove; § 224.

218, 219. *ultima* . . . *aequora*: i.e. the home-stretch. The first startled movements of the dove correspond to the spurt of 197-200. This took them round the rock. The quieter flight of the bird corresponds to the easier, more settled progress of the ship through the *prōna* . . . *maria*. 212.

221. *frūstrā*: no one would turn his back on victory to go to his rescue.

222. *frāctīs* . . . *rēmīs*: another touch of humor; cf. n. on *rīsere* . . . *ri-dent*, 181, 182.

223. *ingentī mōle*: as in 118.

224. *spoliāta*: a fine word here; the loss of the pilot was an outrage against the ship.

225. *iamque*: placed as in iii. 588.

228. *studiīs*: as in 148.

229, 230. *hī*: the sailors of Cloanthus. *propriū* . . . *nī teneant*: lit., 'are indignant . . . should they (by any possibility) not retain'; we should say 'are indignant at the mere thought of losing.' With *nī teneant* cf. *nī faciat*, i. 58, with n. *paciscī*, 'to barter'; the word means 'to make a covenant' concerning a thing, either, as here, to surrender it, or to secure it.

hōs successus alit; possunt, quia posse videntur.  
 Et fors aequātis cēpissent praemia rōstris,  
 nī palmās pontō tendēns utrāsque Cloanthus  
 fūdissetque precēs divōsque in vōta vocāset:  
 'Dī, quibus imperium est pelagī, quōrum aequora currō, 235  
 vōbīs laetus ego hōc candentem in lītore taurum  
 cōstituam ante ārās vōtī reus extaque salsōs  
 prōiciam in fluctūs et vīna liquentia fundam.'  
 Dixit, eumque imīs sub fluctibus audiit omnis  
 Nēreīdum Phorcīque chorus Panopēaque virgō, 240  
 et pater ipse manū māgnā Portūnus euntem  
 impulit; illa Notō citius volucrīque sagittā  
 ad terram fugit et portū sē condidit altō.  
 Tum satus Anchīsā cūctis ex mōre vocātis  
 victōrem māgnā praeconis vōce Cloanthum 245  
 declārat viridīque advēlat tempora laurō  
 mūneraque in nāvis ternōs optāre iuencōs  
 vīnaque et argenti māgnū dat ferre talentum.  
 Ipsis praecipuōs ductōribus addit honōrēs:  
 victōrī chlamydem aurātā, quam plūrima circum 250  
 purpura maeandrō duplici Meliboea cucurrit

231. *hōs*: the rowers of Mnestheus. With *hōs* ... *alit* cf. *successū* ... *ūcrior ipso*, 210. We say, 'nothing succeeds like success.' *videntur*: sc. *sibi*, 'they believe.'

232. *fors*, 'perchance.' This adv. use of the noun is due to ellipsis; cf. n. on *fors* et, II. 139, *forsitan*, II. 506. *aequātis* ... *rōstris* = *iunctis* ... *frontibus*, 157, 158.

234. *in vōta*: i.e. to hear and so to grant his prayer.

235. *aequora currō*: cf. *currimus aequor*, III. 191, with note.

236. *hōc*, 'yonder.'

237. *vōtī reus*, 'held by my vow'; sc. 'if I win.' *reus* properly = one bound over to appear in court when wanted; it also = one bound in the penalties

fixed by the court after conviction. In the latter case it = *damnātus* (so here) and naturally takes the constr. of that word, i.e. the genitive.

238. *prōiciam* ... *fundam*: natural actions, since the bull and the wine belonged to the *dī* ... *pelagī*, 235.

242. *illa*: the ship. The rhythm of the vs. helps to picture the swift movement of the ship; cf. 217 and see § 224.

244. *satus Anchīsā* = *Aenēas*. For the abl. with *satus* cf. II. 540, IV. 198.

247, 248. *in nāvis*: as in 62. *optāre* ... *ferre*: for mood see §§ 161, 166, n. *talentum*: as in 112.

250, 251. *plūrima* ... *purpura*, 'a wealth of purple.' *maeandrō duplici*: coll. sing., 'in two winding lines'; modal ablative.

- intextusque puer frondōsā rēgius Idā  
 vēlōcīs iaculō cervōs cursūque fatīgat  
 ācer, anhelantī similis; quem praepes ab Idā  
 255 sublimem pedibus rapuit Iovis armiger uncīs;  
 longaevī palmās nēquīquam ad sīdera tendunt  
 cūstōdēs, saevitque canum lātrātus in aurās.  
 At, quī deinde locum tenuit virtūte secundum,  
 lēvibus huic hāmīs cōnsertam aurōque trīlicem  
 260 lōricam, quam Dēmoleō dētrāxerat ipse  
 victor apud rapidum Simoenta sub Īlīō altō,  
 dōnat habēre virō, decus et tūtāmen in armīs.  
 Vix illam famulī Phēgeus Sagarisque ferēbant  
 multiplicem cōnīxī umeris; indūtus at ōlim  
 265 Dēmoleos cursū pālantis Trōas agēbat.  
 Tertia dōna facit geminōs ex aere lebētas  
 cymbiaque argentō perfecta atque aspera signīs.

252. *intextus*: we should expect *et cui intextus*, but see on *cui* . . . *locus*, II. 71. *puer* . . . *rēgius*: identified with Ganymedes by *quem praepes*, etc., 254. He was son of Tros, king of Troy.

253. *iaculō* . . . *cursūque*: i.e. with strength of arm and speed of foot.

254, 255. *quem* . . . *rapuit*, 'the very boy whom,' etc. *praepes* = an adv. *Idā* corresponds completely to *Idā*, 252; the emphasis thus given to it makes *ab Idā* = 'from that self-same *Idā*.' *sublimem pedibus*: see on *sublimem* *Alis*, IV. 240. *Iovis armiger*: see § 277. This picture is, of course, entirely distinct from that described in *puer* . . . *similis*; Ganymedes could hardly have been *ācer* . . . *similis*, when in the eagle's talons.

257. *saevit*, 'rises savagely'; the dogs are barking at the disappearing eagle.

258. *qui*: the antec. is *huic*, 259. *deinde* belongs with *dōnat*, 262; for its position cf. I. 195.

259. *hāmīs* . . . *trīlicem*: cf. III. 467, with notes.

261. *Īlīō*: for scansion see § 260.

262. *habēre virō* gives the purpose of *dōnat* (see § 159, n.), 'to possess it as a hero should'; *virō* is dat., and denotes the same person (Mnestheus) as *huic*, 259.

263, 264. *illam* . . . *multiplicem*: the thought is in the adj., 'its manifold bulk.' The ref. is to the row upon row of links in the *lōrica*. *cōnīxī umeris*: cf. *obnixae* . . . *umeris*, IV. 406.

265. *pālantis*: proleptic (§ 193), 'used to drive in full flight.' *indūtus* . . . *agēbat* brings out the superior physical prowess of the heroic warriors (see on *ingens*, I. 99) and so glorifies Aeneas, who conquered such a champion. The emphatic word is *cursū*, 'swiftly.'

266. *lebētas*: in III. 466 *Dōdōnai lebētes* are gifts.

267. *aspera signīs*: i.e. chased or embossed. *signīs* is used as in I. 648. The first prize receives eight lines of description, 250-257, the second seven, 259-265, the third two, 266, 267, i.e. the amount of description is proportional to the value of the prizes.

Iamque adeo dōnātī omnēs opibusque superbī  
 pūniceis ibant ēvinctī tempora taenīs,  
 cum saevō ē scopulō multā vix arte revulsus 270  
 āmissis rēmīs atque ōrdine dēbilis ūnō  
 inrīsam sine honōre ratem Sergestus agēbat.  
 Quālis saepe viae dēprēnsus in aggere serpēns,  
 aerea quem oblicum rota trānsit aut gravis ictū  
 sēminecem liquit saxō lacerumque viātōr, 275  
 nēquiquam longōs fugiēns dat corpore tortūs  
 parte ferōx ārdēnsque oculis et sībila colla  
 arduus attollēns; pars vulnere clauda retentat  
 nīxantem nōdīs sēque in sua membra plicantem:  
 tālī rēmigiō nāvis sē tarda movēbat; 280  
 vēla facit tamen et plēnīs subit ōstia vēlīs.  
 Sergestum Aenēās prōmissō mūnere dōnat  
 servātam ob nāvem laetus sociōsque reductōs;

268. iam . . . cum (270): as in iil. 135-137.

269. ibant = *abibant*. taenīs stands for *taenīs*; a rare contraction in first declension nouns in -ia. The ref. is to wreaths of laurel adorned with ribbons; cf. *corōnae*, 110.

270, 271. multā . . . revulsus: briefly put for 'with difficulty wrenched, spite of all their skill.' ōrdine: abl. of spec. By itself *ōrdō* merely = 'arrangement'; here it must = the whole arrangement of oars on one side (contrast 120), otherwise the simile in 272-281 would be ludicrously extravagant.

272. agēbat is conative.

273. viae . . . aggere, 'on some highway'; cf. *tumulū* . . . *aggere*, 44, with n. Roman roads were kept absolutely level, being carried across valleys on solid masonry or on tall arches.

274. aerea: i.e. with bronze tire. oblicum: adj. = adv.; it is really superfluous. gravis ictū: literally, 'heavy in respect of the blow' he strikes. *gravi ictū* would have been unmetrical.

276. longōs . . . dat . . . tortūs: with this expression our phrase 'give a start,' 'give a wriggle,' has been well compared; cf., too, §202. fugiēns: conative. 278. arduus: for constr. see §195.

279. nīxantem nōdīs: freely, 'working its way onward with its coils.' *nīxantem* is used much as *nīlens* is in il. 380; see note there.

280. tarda in sense 'and in position in the vs. balances clauda, 278.

281. vēla facit = *vēla dat ventis*. plēnīs . . . vēlīs: cf. *plēnō* . . . *vēlō*, i. 400. The repetition *vēla* . . . *vēlīs* makes the vs. mean, 'Sails she tries, and with sails does what she can not do with oars.'

282. prōmissō mūnere: V. is telling us indirectly (§225) that Aeneas had promised a prize to every competitor. *meritae* . . . *palmae*, 70, does not prove this, as some maintain; coming in last in a race is hardly a case of *merita palma*.

283. servātam . . . reductōs: cf. *reducēs* . . . *relātām*, i. 380, with n. The emphasis is on the participles.

- ollī serva datūr operum haud ignāra Minervae,  
 285 Cressa genus, Pholoē, geminīque sub ūbere nātī.  
 Hōc pius Aenēās missō certāmine tendit  
 grāmīneum in campum, quem collibus undique curvis  
 cingēbant silvae, mediāque in valle theātri  
 circus erat; quō sē multis cum milibus hērōs  
 290 consessum in medium tulit exstrūctōque resēdit.  
 Hīc, quī forte velint rapidō contendere cursū,  
 invitat pretiis animōs et praemia pōnit.  
 Undique conveniunt Teuerī mixtīque Sicānī,  
 Nīsus et Euryalus primī,  
 295 Euryalus fōrmā insignis viridīque iuventā,  
 Nīsus amōre piō puerī; quōs deinde secūtus  
 rēgius ēgregiā Priamī de stirpe Diōrēs;  
 hunc Salius simul et Patrōn, quōrum alter Acarnān,  
 alter ab Arcadiō Tegeaeae sanguine gentis;  
 300 tum duo Trinacrii iuvenēs, Helymus Panopēsque,  
 adsuētī silvis, comitēs seniōris Acestae;  
 multī praetereā, quōs fāma obscura recondit.  
 Aenēās quibus in mediis sic deinde locūtus:  
 'Accipite haec animis laetāsque advertite mentēs.

284. *datūr*: for the *ū*, see §243. *Minervae*: she was goddess of handicrafts in general, but esp. of weaving, spinning, and embroidery.

285. *sub*, 'at,' 'clinging to.'

286-361. The footrace. Nīsus leads till by accident he falls. Though he loses the victory himself he helps his friend Euryalus to win.

286. *missō*, 'dispatched.' *missō* or *missus* was the technical term for a 'turn' or 'event' at games held in Rome.

287-289. *collibus* . . . *silvae*: an inverted way of saying 'winding hills, forest-crowned, girdled,' etc. *theātri circus*: for case of *theātri* see §111. The Roman theater was semicircular in shape; the seats rose in almost unbroken line from the lowest to the highest level, i.e. there were no galleries or

balconies. A valley surrounded by hills might well then, be called 'a theater-like (semi-) circle.'

290. *exstrūctō*, 'on a throne'; lit., 'on something raised.'

291. *quī*=*sī quī*; cf. *quī*, 67.

293. *mixtī*: sc. *cum eis*.

296. *piō*, 'pure,' 'honest.' *puerī*: Euryalus.

301. *adsuētī*: dep. prtepl.; lit., 'who had trained themselves to.' They were thus good runners; cf. the picture in *vēlōcis* . . . *fatigat*, 253, and in *spūmantis* . . . *prementem*, i. 324.

302. *recondit*, 'whom rumor hides in darkness.' *obscura* is a transferred epithet; *fāma* is so called because the men with whom it is for the moment dealing are obscure.

304. *advertite*: sc. *ad haec*.

Nēmō ex hōc numerō mihi nōn donātus abībit. 305  
 Gnōsia bīna dabō lēvātō lūcida ferrō  
 spīcula caelātamque argentō ferre bipennem;  
 omnibus hīc erit ūnus honōs. Trēs praemia prīmi  
 accipient flāvāque caput nectentur olīvā.  
 Prīmus ecum phalerīs īnsīgnem victor habētō, 310  
 alter Amāzoniam pharetram plēnamque sagittīs  
 Thrēiciīs, lātō quam circum amplectitur aurō  
 balteus et teretī subnectit fibula gemmā;  
 tertius Argolicā hāc galeā contentus abītō.  
 Haec ubi dicta, locum capiunt signōque repente 315  
 corripunt spatia auditō limenque relinunt  
 effūsī nimbō similēs; simul ultima signant.  
 Prīmus abit longēque ante omnia corpora Nīsus  
 ēmicat et ventīs et fulminis ōcior ālis;  
 proximus huic, longō sed proximus intervallō, 320  
 īnsequitur Salius; spatiō post deinde relictō  
 tertius Euryalus;

305. nēmō . . . abībit: V. is now more explicit; see on *prōmissō mūnere*, 282.

306, 307. Gnōsia: i.e. Cretan. The Cretans were famous archers. dabō . . . ferre: cf. *optāre* . . . *dat ferre talentum*, 247, 248, with n. caelātam: probably on the wooden handle.

308. praemia: here 'special prizes.'

309. flāvā: the leaves of the olive are yellowish green. caput nectentur: for constr. see § 138.

311-313. Amāzoniam . . . Thrēiciīs: localization (§ 190); the weapons are the best of their kind. The Thracians, like the Cretans (see on *Gnōsia*, 306), were famous archers. lātō . . . aurō balteus: for constr. cf. *lātō . . . hastilia ferro*, I. 313, with n. The belt was probably merely embossed with gold, V.'s language being somewhat extravagant. teretī . . . gemmā: instr. abl.; in some way the gem acts as a clasp to hold the buckle in place.

314. Argolicā: i.e. captured from the Greeks, like the *Iōrica*, 260.

316. corripunt spatia: cf. *campum corripuere*, 144, 145. spatia merely = 'the course.' limen = *carcer*, 145, and *finis*, 139.

317. effūsī: cf. *effūsī carcere*, 145. nimbō: here 'rain-drops'; see § 185. The point of the comparison is the number of contestants; this would be most impressive at the start when they were still well bunched together. ultima signant (sc. *oculis*): freely, 'they fix their eyes on the goal.'

318. abit, 'gets away.'

319. fulminis . . . ālis: on coins the thunderbolt is often pictured with wings.

320. proximus . . . proximus: *proximus* means far less than *secundus*, which = 'following close on the heels of the first.' The thought here is, 'Salius is next, but next in this case means little.' Notice spondee in fifth foot.



Euryalumque Helymus sequitur; quō deinde sub ipsō  
 ecce volat calcemque terit iam calce Diōrēs  
 325 incumbēns umerō, spatia et sī plūra supersint,  
 trānseat ēlāpsus prior ambiguumve relinquat.  
 Iamque ferē spatiō extrēmō fessique sub ipsam  
 finem adventābant, lēvī cum sanguine Nīsus  
 lābitur infēlix, caesīs ut forte iuvencīs  
 330 fūsus humum viridisque super madefēcerat herbās:  
 hīc iuvenis iam victor ovāns vestīgia pressō  
 haud tenuit titubāta solō, sed prōnus in ipsō  
 concidit immundōque fimō sacrōque cruōre,  
 nōn tamen Euryali, nōn ille oblitus amōrum,  
 335 nam sēsē opposuit Saliō per lūbrica surgēns;  
 ille autem spissā iacuit revolūtus harēnā.  
 Ēmicat Euryalūs et mūnere victor amīcī  
 prīma tenet plausūque volat fremitūque secundō;

323. sub, 'close behind.'

324. calcem...calce: loosely used for *pedem*...*pede*. iam, 'presently,' marks still closer approach.

325, 326. incumbēns, 'grazing'; calcem...umerō='heel grazing heel and shoulder shoulder.' sī...supersint...relinquat: V. writes from the point of view of a spectator speculating on the possibilities of the yet unfinished race. Cf. the hist. pres. in 318-324. Had his point of view been that of a mere reporter, he would have used the plpf. subj. ambiguumve relinquat, 'or at least leave an uncertainty,' sc. as to which was the winner; i.e. the race would end in a tie.

327, 328. fessi suggests that there was little prospect now, barring accident, of a change in the order of the runners. ipsam finem: for the gender cr. ii. 554.

329. ut: freely, 'where.' Strictly, ut denotes a comparison, 'he falls, even as, it so chanced, blood has soaked.'

330. fūsus: sc. sanguis. super is not wholly superfluous; with madefēcerat it gives a force like 'had soaked the ground...over which it flowed.'

331, 332. pressō...solō: freely. 'when he reached the spot.' titubāta: a dep. prtepl. of titubō, with pres. force, 'tottering'; see § 171, and n. on *crētus*, ii. 74.

334. ille: as in 186.

335. lūbrica, 'the slippery ground.'

336. autem: i.e. in his turn. spissā...harēnā: V. has in mind the sand floor (*harēna*, arena) of the circus or amphitheater at Rome, closely packed and pounded down to afford a better flooring. In view of 287 the phrase can hardly be called happy here. spissā has point in that a fall on a firm floor would be apt to disable a man, esp. when he was going at top speed. iacuit suggests the result, not the process; see on *tēto*, i. 90.

337. Euryalūs: for the ū see § 243.

338. prīma: as in 194. plausū... .

post Helymus subit et, nunc tertia palma, Diōrēs.  
 Hic tōtum caveae consessum ingentis et ōra 340  
 prīma patrum māgnīs Salius clāmōribus implet  
 ēreptumque dolō reddī sibi poscit honōrem.  
 Tūtātur favor Euryalum lacrimaeque decōrae  
 grātior et pulchrō veniēns in corpore virtūs;  
 adiuvat et māgnā prōclāmat vōce Diōrēs, 345  
 quī subiit palmae frūstrāque ad praemia vēnit  
 ultima, sī prīmī Saliō reddantur honōrēs.  
 Tum pater Aenēās 'Vestra,' inquit, 'mūnera vōbīs  
 certa manent, puerī, et palmam movet ōrdine nēmō;  
 mē liceat cāsūs miserārī īnsontis amicī.' 350  
 Sic fātus tergum Gaetūli immāne leōnis  
 dat Saliō villis onerōsum atque unguibus aureīs.  
 Hic Nīsus 'Sī tanta,' inquit, 'sunt praemia victīs  
 et tē lāpsōrum miseret, quae mūnera Nīsō  
 dīgna dabis, prīmam meruī quī laude corōnam, 355  
 nī mē, quae Salium, fortūna inimica tulisset?'  
 et simul hīs dictīs faciem ostentābat et ūdō  
 turpia membra fimō. Rīsīt pater optimus olli

**secundō:** for case see § 147. For the applause given to the act of Nisus cf. n. on *Ulixēs*, II. 44.

**339. palma:** literally, 'victory,' 'prize,' for 'victor,' 'prize-winner.'

**340, 341. caveae,** 'the ring'; V. has in mind the same image as in *spīssū* . . . *harēnā*, 336. So in *ōra prīma patrum*, 'the gazing sires in front,' as it has been well rendered, he is thinking of the fact that in Rome the seats nearest the stage of the theater or nearest the arena were allotted to the senators, the *patrēs*.

**343. favor,** 'the popular voice.'

**344. grātior:** with *veniēns*, as *ardūus* with *attollēns*, 278; see n. there. **veniēns:** freely, 'that shows itself'; lit., 'coming forward,' 'presenting itself,' so to speak, for the popular approval.

**346. prōclāmat,** 'lodges an appeal';

a technical sense often borne by this verb.

**349. palmam:** collective singular.

**352. aureis,** 'gilded'; for scansion see § 248.

**354. lāpsōrum,** 'of those who have tumbled.' There seems to be a touch of humor here, as in *fructūs* . . . *rēmīs*, 222; see n. there. There is a humorous conceit, too, in *Nīsō*, as a substitute for *mīhi*. He hints playfully that Nisus is 'some great one' and deserving of a large prize.

**355. merui:** we ought to have *meruit*, since the antec. is *Nīsō*. The first person, however, is natural enough, since *Nīsō* really = *mīhi*. For the mood of *merui* see on *impulerat*, II. 55.

**356. tulisset,** 'had undone me'; cf. *hic* . . . *tulit*, II. 554, with note.

- et clipeum efferri iussit, Didymaonis artis,  
 360 Neptūni sacrō Danaīs dē poste refīxum;  
 hōc iuvenem ēgregium praestantī mūnere dōnat.  
 Post ubi cōfectī cursūs et dōna perēgit,  
 'Nunc, sī cui virtūs animusque in pectore praesēns,  
 adsit et ēvinctīs attollat bracchia palmīs.'  
 365 Sic ait et geminum pūgnae prōpōnit honōrem,  
 victōrī vëlātum aurō vittisque iuvenum,  
 ēnsem atque insīgnem galeam sōlācia victō.  
 Nec mora; continuō vāstīs cum viribus effert  
 ōra Darēs māgnōque virum sē murmure tollit,  
 370 sōlus quī Paridem solitus contendere contrā  
 idemque ad tumulum, quō māximus occubat Hector,  
 victōrem Būtē, immānī corpore quī sē  
 Bebryciā veniēns Amycī dē gente ferēbat,  
 perculit et fulvā moribundum extendit harēnā;  
 375 tālis prima Darēs caput altum in proelia tollit  
 ostenditque umerōs lātōs alternaque iactat  
 bracchia prōtendēns et verberat ictibus aurās.

359. *artis*, 'the workmanship.'

360. *Danaīs*: dat. of the agent, = *ā Danaia*. *refīxum*: freely, 'stolen.' There is no hint as to the location of the temple of Neptune nor of the way in which the shield came into Aeneas's hands. The shield is a fine one, a worthy present to the gods; besides, it has a history.

361. *ēgregium praestantī*: juxtaposition of like ideas (§ 212); the youth deserves the prize, fine as it is. *dōnat*: contrast the construction in 260-262.

362-366. Aeneas calls for volunteers to engage in a boxing match. Only one, the Trojan Dares, appears.

363. *praesēns*: i.e. standing by one in every emergency, 'ready,' 'resolute.'

364. *ēvinctīs*: i.e. with the *caestus* (60).

365. *geminum . . . honōrem* = *duōs . . . honōrēs*.

366. *vëlātum*, 'decked,' fits *vittis*

better than it does *aurō*. The gold was, doubtless, on the horns; the horns of victims were often gilded.

368. *effert*: sc. out of the crowd.

369. *ōra*: a picturesque substitute for *sē*. *virum*: as in 148. For constr. of *māgnō . . . murmure* cf. *plausū . . . secundō*, 338, with note.

371. *idem*: as in iii. 158. *quō* = *in quō*.

372, 373. *victōrem*, 'peerless,' 'champion.' *immānī corpore . . . ferēbat*, 'who advanced in all the pride of his strength, what time he came,' etc. *immānī corpore* is modal abl. with *sē* . . . *ferēbat*; cf. *ingentī mōle*, 118, *vāstis . . . effert*, 368; also iv.

11. *veniēns . . . gente* combines two ideas: (1) that of the lineage of Butes, (2) that of the place whence he came. With (1) *veniēns* = 'springing,' with (2) it has its usual sense. (2) is the dominant idea.

376, 377. *alterna . . . aurās*: he

Quaeritur huic alius; nec quisquam ex agmine tantō  
 audet adire virum manibusque inducere caestūs.  
 Ergō alacris cūctōsque putāns excēdere palmā 380  
 Aenēae stetit ante pedēs nec plūrā morātus  
 tum laevā taurum cornū tenet atque ita fātur:  
 ‘Nāte deā, sī nēmō audet sē crēdere pūgnae,  
 quae finis standī? quō mē decet ūsque tenērī?  
 Dūcere dōna iubē.’ Cūctī simul ōre fremēbant 385  
 Dardanidae reddique virō prōmissa iubēbant.  
 Hic gravis Entellum dictis castīgat Acestēs,  
 proximus ut viridante torō cōnsēderat herbae:  
 ‘Entelle, hērōum quondam fortissime frūstrā,  
 tantane tam patiēns nullō certāmine tollī 390  
 dōna sinēs? ubi nunc nobīs deus ille magister  
 nēquiquam memorātus Eryx? ubi fāma per omnem  
 Trīnacriam et spolia illa tuīs pendentia tēctīs?  
 Ille sub haec: ‘Nōn laudis amor nec glōria cessit  
 pulsa metū, sed enim gelidus tardante senectā 395  
 sanguis hebet, frīgētque effētāe in corpore virēs.

puts himself into the most approved pugilistic attitudes.

378. *huic*: freely, ‘to meet him.’

380. *alacris*: here masc., for the usual *alacer*. *excēdere palmā*: i.e. were letting the prize go by default.

383. *nēmō* . . . *pūgnae*: cf. *crūdō* . . . *caestū*, 69.

384. *finis*: fem. as in 328. *quō* . . . *ū*sque: note the tmesis; § 211.

385, 386. *dūcere*: sc. *mē* as subject. *cūctī* . . . *Dardanidae* = l. 559, 560.

387-484. Urged on by Acestes, Entellus, a Sicilian champion, at length comes forward. In the fight Entellus prevails, and Aeneas stops the contest.

387. *gravis* = adv., ‘roundly.’

388. *ut*: used much as in 329; see n. there. The thought is that his rebuke was entirely natural in view of his place

beside Entellus. For 388 we should use a parenthesis, ‘he had taken a seat, it so chanced,’ etc.

389. *frūstrā*: i.e. if he allows this prize to go by default. *nōbīs* (sc. *est*): dat. of interest; § 120. The whole question = ‘what has become of.’

392, 393. *nēquiquam* = *frūstrā*, 389. *memorātus* (sc. *tibi*): lit. = ‘spoken of,’ etc., but the speaker’s scorn gives it the force of ‘boasted.’ *per* . . . *Trīnacriam*: Entellus was a Sicilian. His place by Acestes, 387, 388, showed that.

394. *sub*, ‘immediately after.’ *glōria*: briefly put for *glōriae amor* or *cupido*.

395, 396. *gelidus* . . . *virēs*: the parallelism brings out finely the pathetic way in which a one-time champion contrasts his present with his former state.

- Si mihi, quæ quondam fuerat quæque improbus iste  
 exultat fidens, si nunc foret illa iuventās,  
 haud equidem pretiō inductus pulchrōque iuvenō  
 400 vēnissem, nec dōna moror.' Sic deinde locūtus  
 in medium geminōs immānī pondere caestūs  
 prōiēcit, quibus ācer Eryx in proelia suētus  
 ferre manum dūrōque intendere bracchia tergō.  
 Obstipuere animī; tantōrum ingentia septem  
 405 terga boum plumbō insūtō ferrōque rigēbant.  
 Ante omnis stupet ipse Darēs longēque recūsāt,  
 māgnanimusque Anchisiadēs et pondus et ipsa  
 hūc illūc vinculōrum inmēnsa volūmina versat.  
 Tum senior tālis referēbat pectore vōcēs:  
 410 'Quid, si quis caestūs ipsius et Herculis arma  
 vidisset tristemque hōc ipsō in litore pūgnam?  
 Haec germānus Eryx quondam tuus arma gerēbat  
 (sanguine cernis adhūc sparsōque infecta cerebrō),  
 his māgnū Alcīdē contrā stetit, his ego suētus,  
 415 dum melior virīs sanguis dabat æmula necdum  
 temporibus geminis cānēbat sparsa senectūs..

397. *improbus iste*, 'yonder braggart'; see on *improba*, II. 80, and on *ietis*, II. 521.

398. *si*, 'if, I say,' repeats *si*, 397. *illa iuventās*, 'the famous youth (I once had)'; for this sense of *ille* see on *illō*, II. 274.

399. *haud . . . inductus*, 'without regard to.'

402, 403. *quibus*: abl. with *in proelia* . . . *ferre manum*, which virtually = *pūgnāre*. *ferre manum* suggests two ideas: (1) that of the phrase *cōferre manum*, used of fighting at close quarters; (2) the actual advancing of the hands which constitutes the essence of prize-fighting; cf. *alterna . . . prōtendēns*, 876, 377. *dūrō . . . tergō*: cf. *intenditque locum sertis*, IV. 506, with n. We should have expected *quōrumque dūrō . . . tergō* (*suētus erat*), but cf. *cui . . . locus*, II. 71.

404. *tantōrum* = *tantōrum quanta fuerunt*; it may be rendered by 'monstrous.'

406. *longē . . . recūsāt*: sc. *pūgnam*; he refuses combat, and backs away from his adversary.

407, 408. *pondus . . . versat*: we should say 'feels (tests) the weight and turns over and over,' etc. *vinculōrum* = *caestūs*, 401; the gauntlets received this name because they closely envelop the hands.

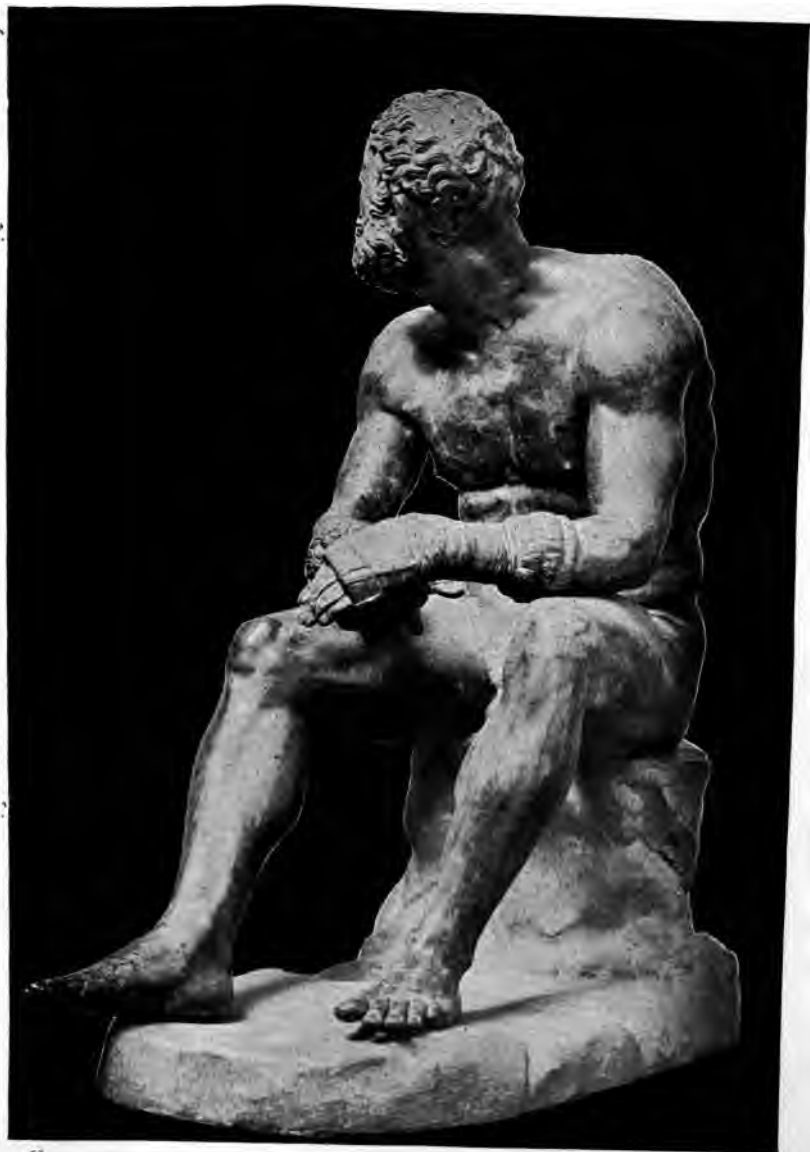
409. *senior*: Entellus; cf. 395, 396.

411. *tristem*: in the fight referred to Eryx was slain by Hercules.

412. *tuus*: Entellus is addressing Aeneas. With *germānus* cf. *litora . . . fraterna*, 23, 24, with note.

414. *his . . . suētus*: sc. *fuī*, and cf. *adsuētū silvis*, 301.

415, 416. *dum . . . senectūs*: cr. in gen-



**▲ BOXER**



Sed si nostra Darēs haec Trōiūs arma recūsāt  
 idque piō sedet Aenēae, probat auctor Acastēs,  
 aequēmus pūgnās. Erycis tibi terga remittō  
 (solve metūs), et tū Trōiānōs exue caestūs. 420  
 Haec fātus duplicem ex umerīs rēiēcit amictum  
 et māgnōs membrōrum artūs, māgna ossa lacertōsque  
 exuit atque ingēns mediā cōnsistit harēnā.  
 Tum satus Anchīsā caestūs pater extulit aequōs  
 et paribus palmās ambōrum innexuit armīs. 425  
 Cōnstitit in digitōs extemplō arrēctus uterque  
 bracciaque ad superās interritus extulit aurās.  
 Abdūxēre retrō longē capita ardua ab ictū  
 inniscentque manūs manibus pūgnamque lacessunt,  
 ille pedum melior mōtū frētusque iuventā, 430  
 hīc membrīs et mōle valēns, sed tarda trementī  
 gēna labant, vāstōs quatit aeger anhelitus artūs.  
 Multa virī nēquiquam inter sē vulnera iactant,  
 multa cavō laterī ingeminant, et pectora vāstōs

eral quibus... virēs, II. 638, 639. *aemula* is the emphatic word of the sentence (note its position); it gives the cause of *cānēbat*. Old age is the jealous rival of youth, ever seeking to do it harm. *senectūs*: here old age as shown by outward signs, 'hoary locks.'

417. *recūsāt*: cf. 406.

418. *id*: i.e. the opposition to the Sicilian *caestus*. *piō*: Entellus courteously gives Aeneas his characteristic epithet. *sedet*: as in II. 660; it virtually = *placet*. *auctor*, 'as surety'; cf. 17. *auctor* is full of deference to Acastes and so corresponds to *piō*.

419. *tibi* . . . *remittō*, 'out of deference to you, I waive my right to use'; this is said to Dares.

422. For the hypermetric verse see § 256

423. *exuit*: here, 'stripped.' Its proper object is a word denoting the garment, etc., removed; with our passage cf. *exūtūs vinclis* . . . *palmās*. II. 153, *exūta pedem*, IV. 518.

424. *satus Anchīsā*: cf. 244. *pater* suggests Aeneas's thoughtful care for his countryman Dares; cf. n. on 130.

426. *in digitōs* . . . *arrēctus*, 'raised on tiptoe,' to secure the greatest possible reach.

427. *extulit*: contrast *extulit*, 424; see on *ruunt*, I. 85.

429. They spar at first; each feints, seeking to induce the other to lead.

430. *pedum* . . . *mōtū*, 'agility,' 'nimbleness.'

431. *trementī* (sc. *ei*): dat. of interest; see § 120.

432. *gēnae*: for scansion see § 240. *aeger*, 'labored.' With *vāstōs* . . . *artūs* cf. *crēber* . . . *quatit*, 199, 200.

433. *vulnera*, 'deadly blows'; cf. *infestō vulnere*, II. 529.

434. *laterī*, 'ribs.' *ingeminant*, 'plant'; lit., 'heap up.' The verb is here virtually a verb of giving, and so takes the dat. *laterī*.



- 435 dant sonitūs, erratque aurīs et tempora circum  
crēbra manus, dūrō crepitant sub vulnere mālāe.  
Stat gravis Entellus nīsūque immōtus eōdem  
corpore tēla modo atque oculis vigilantibus exit;  
ille, velut celsam oppūgnat quī mōlibus urbem  
440 aut montāna sedet circum castella sub armīs,  
nunc hōs, nunc illōs aditūs omnemque pererrat  
arte locum et variis adsultibus inritus urget.  
Ostendit dextram insurgēns Entellus et altē  
extulit: ille ictum venientem ā vertice vëlōx  
445 praevidit celerique ēlāpsus corpore cessit;  
Entellus vīrīs in ventum effūdīt et ultrō  
ipse gravis graviterque ad terram pondere vāstō  
concidit, ut quondam cava concidit aut Erymanthō  
aut Idā in māgnā rādīcibus ēruta pīnus.  
450 Cōnsurgunt studiīs Teucrī et Trīnacia pūbēs;  
it clāmōr caelō, prīmusque accurrit Acestēs  
aequaeuvumque ab humō miserāns attollit amīcum.

435. **aurīs**: 'in statues of boxers which have come down from classical times the ears are often represented as braised and misshapen.

436. **crēbra manus**: cf. *crēbris* . . . *bipennibus*, ii. 627.

437. **nīsū**: a good term for the position of a boxer whose every sinew is strained to the utmost.

438. **corpore . . . modo**: i.e. by merely bending his body; cf. Cic. *Cat.* i. § 15 *lūis petitiōnēs* ('thrusters') . . . *corpore effūgi*. **tēla**: like *vulnera*, 433, *vulnere*, 436, a strong expression for *ictūs*. **exit**, 'escapes'; for the acc. with a verb compounded with *ex* see on *evāsisse tot urbēs*, iii. 282.

439. **ille**: Dares. **velut**: sc. *pererrat* and *urget* from 441, 442, with the antec. of *quī* as its subject. A simple *facit* might also be supplied; so in Eng. in such cases 'do' may replace any verbal expression. **mōlibus**, 'towers.' 'ram-parts'; abl. of spec. with *celsam*.

441. **pererrat** is adapted to the nearest object. Like a besieging army Dares 'tries' every approach and 'circles round' every point.

443. **insurgēns**: i.e. to give his blow greater force. Cf. *in digitōs* . . . *arrēctus*, 426. Entellus now assumes the offensive.

444. **ā vertice**, 'from above'; cf. i. 114. Note *ictum* here after *tēla*, 438, *vulnere*, 436, and *vulnera*, 433.

445. **cessit**, 'gave way,' before the blow, instead of standing his ground, as Entellus had done, 437, 438.

446, 447. **ultrō ipse**: i.e. without any exertion on the part of his opponent. **gravis** and **graviter** may be coupled by *-que*, since *gravis* is really adverbial in sense.

448, 449. **quondam**: as in ii. 367, ii. 416. **cava**: i.e. old, like Entellus. **Erymanthō**: note the simple abl. beside *Idū in māgnā*, 449.

451. **caelō**: for case see § 122.

At nōn tardātus cāsū neque territus hērōs  
 ācior ad pūgnam redit ac vim suscitāt ira:  
 tum pudor incendit vīrīs et cōnschia virtūs 455  
 praecipitemque Darēn ārdēns agit aequore tōtō,  
 nunc dextrā ingemināns ictūs, nunc ille sinistrā.  
 Nec mora nec requiēs; quam multā grandine nimbī  
 culminibus crepitant, sīc dēnsīs ictibus hērōs  
 crēber utrāque manū pulsāt versatque Darēta. 460  
 Tum pater Aenēās prōcēdere longius irās  
 et saevire animīs Entellum haud passus acerbīs,  
 sed finem inposuit pūgnae fessumque Darēta  
 ēripuit mulcēns dictīs ac tālia fātūr:  
 ‘Infēlix, quae tanta animum dēmentia cēpit? 465  
 Nōn vīrīs aliās conversaе nūmina sentīs?  
 Cēde deō.’ Dixitque et proelia vōce dirēmit.  
 Ast illum fidī aequālēs genua aegra trahentem  
 iactantemque utrōque caput crassumque cruōrem  
 ōre ēiectantem mixtōsque in sanguine dentēs 470  
 dūcunt ad nāvīs galeamque ēnsemque vocātī  
 accipiunt, palmam Entellō taurumque relincunt.  
 Hīc victor superāns animīs taurōque superbus

454. **vim**, ‘violence’; ‘strength’ is *virēs*.

455. **tum**, ‘moreover.’ **cōnschia virtūs**=*virtūs suūrum virium cōnschia*, or the like. For the latter form cf. *mēns sibi cōnschia rēcti*, l. 604, with notes. We should say ‘consciousness of prowess.’

456. **Darēn**: for form see § 97. **aequore**, ‘the plain.’ By itself *aequor* (cf. *aequus*) simply=‘the level,’ though it commonly denotes the levels of the great deep.

457. **ingemināns ictūs**: cf. *multa . . . ingeminant*, 434. **ille**: as in 334. Render by ‘look you,’ ‘mark you.’

458-460. **quam multā** is balanced by *sic dēnsīs*, 459, ‘with blows as thick and many as the hail-stones (are) with which the storm-clouds,’ etc. **dēnsīs ictibus . . . crēber**: cf. *crēber . . . pro-*

*cellis Africus*, l. 85, 86, with n. **versat**: i.e. makes him spin round like a top, so to speak. **Darēta**: for the form see § 100.

465. **quae . . . cēpit?** cf. *quae . . . insūnia*, ll. 42.

466. **virīs aliās (esse)**: the adj. carries the main thought; the meaning is ‘a shift in (the preponderance of) strength.’ **conversa . . . nūmina**, ‘a change in the gods,’ i.e. the deities that have always helped you hitherto (for his success see 370-374) have deserted you.

467. **deō**, ‘heaven.’ Aeneas’s words make it possible for Dares to withdraw gracefully from the contest.

471. **galeamque ēnsemque**: for these prizes see 367. **vocātī**=*revocātī*

472. **palmam**: cf. *palmās*, 111. **taurum**: see 366.

473. **superāns**, ‘exultant’; the lit-

- 'Nāte deā vōsque haec,' inquit, 'cognōscite, Teucrī,  
 475 et mihi quae fuerint iuvenālī in corpore virēs  
 et quā servētis revocātum ā morte Darēta.'  
 Dixit et adversī contrā stetit ōra iuvenci,  
 quī dōnum adstābat pūgnae, dūrōsque reductā  
 librāvit dextrā media inter cornua caestūs  
 480 arduus effrāctōque inlīsīt in ossa cerebrō;  
 sternitur exanimisque tremēns prōcumbit humī bōs.  
 Ille super tālis effundit pectore vōcēs:  
 'Hanc tibi, Eryx, meliōrem animam prō morte Darētis  
 persolvō; hīc victor caestūs artemque repōnō.'  
 485 Prōtinus Aenēās celerī certāre sagittā  
 invitāt quī forte velint et praemia pōnit  
 ingentīque manū mālū dē nāve Serestī  
 ērigit et volucrum trāiectō in fūne columbam,  
 quō tendant ferrum, mālō suspendit ab altō.  
 490 Convēnere virī, dēiectamque aerea sortem

eral idea is that of overleaping all proper bounds. *superbus*: freely, 'glorying in.'

474. *haec* is explained by 475, 476.

475, 476. *et . . . et* = 'both . . . and.'

477. *adversī* reinforces *contrā* . . . *ōra*; the bull faced him even as he faced the bull.

478. *dōnum* . . . *pūgnae*: cf. *pūgnae* . . . *honōrem*, 365. *reductā*, 'drawing back.' Somewhat similar is *adductis* . . . *lacertis*, 141.

479, 480. *librāvit* . . . *inlīsīt*, 'poising his gauntlets on high, full between . . . he dashed them.' *arduus* = *insurgens*, 443; see n. there.

481. *prōcumbit* . . . *bōs*: on this vs. see § 261 (end).

483. *meliōrem* . . . *Darētis*: Entellus speaks contemptuously; to his mind a bullock is a better offering than a boastful champion (cf. 375 ff., 383) as easily conquered as Dares was. For this tone we have been prepared by *superbus*, etc., 473, and the whole speech, 474-476.

484. *persolvō*: Entellus looks on Eryx as a deified patron of boxing, and as his helper in the recent combat. *repōnō*, 'I lay aside'; cf. n. on *fixit*, l. 248.

485-544. An archery contest follows in which the mark is a dove tied to a mast. Hippocoon's arrow lodges in the mast, Mnesteus cuts the cord. Eurytion kills the dove. Acestes, having no mark at which to aim, shoots into the air. His arrow bursts into flame.

486. *quī* . . . *velint* = *sī quī forte velint*.

487. *ingentī* . . . *manū*: cf. n. on *ingens*, l. 99.

488. *trāiectō in fūne*: literally, 'in the midst of a cord passed across (its body),' i.e. by means of a cord passed round and round its body. *in* finely pictures the bird fast in the encircling coils of the *fūnis*.

489. *quō* = *in quam*; see on *quō*, 28. *ferrum* = *sagittam*.

490. *virī*, 'the champions.' *sortem*:

accēpit galea; et primus clāmōre secundō  
 Hyrtacidae ante omnīs exit locus Hippocoōntis,  
 quem modo nāvālī Mnēstheus certāmine victor  
 cōsequitur, viridī Mnēstheus ēvinctus olivā;  
 tertius Eurytiōn, tuus, ō clārissime, frāter;  
 Pandare, quī quondam iussus cōfundere foedus  
 in mediōs tēlum torsistī primus Achivōs;  
 extrēmus galeāque imā subsēdit Acestēs  
 ausus et ipse manū iuvenum temptare labōrem.  
 Tum validīs flexōs incurvant vīribus arcūs  
 prō sē quisque virī et dēprōmunt tēla pharetrīs,  
 primaque per caelum nervō strīdente sagitta  
 Hyrtacidae iuvenis volucrīs dīverberat aurās  
 et venit adversique infigitur arbore māli;  
 intremuit mālus, timuitque exterrita pinnīs  
 āles, et ingentī sonuērunt omnia plausū.  
 Post ācer Mnēstheus adductō cōstitit arcū  
 alta petēns pariterque oculōs tēlumque tetendit,

coll. sing. The lots (cf. n. on *sorte trahēbat*, I. 508) were shaken in a helmet till one leaped out. The process was then repeated, till the order in which the champions were to shoot was determined.

491. *clāmōre secundō*: i.e. of his friends and supporters; cf. *māgnō* . . . *murmure*, 369.

492. *exit*: sc. *ē galeā*. *locus* is naturally substituted for *sorte* because the lot, by leaping forth first, gives him first shot.

493. *victor*: he had come in second best, 232-243.

494. *olivā*: cf. *flāvā* . . . *olivā*, 309, with note.

496. *iussus*: by Minerva. *foedus*: a truce between the Greeks and the Trojans that Paris and Menelaus might in single combat decide the issue of the war.

498. *subsēdit*: it was needless, of course, to cast this out of the helmet. *Acestēs*: briefly put for *sōrs Acestae*.

499. *et*, 'also.' *manū*, 'to the best of his ability'; literally, 'with his prowess.' *iuvenum*: for the age of Acestes cf. 73.

501. *prō sē*: i.e. with all his might and main.

504. *venit*: i.e. 'goes (to the mark).' *adversī*, 'full in'; cf. n. on *adversī*, 477. *arbore māli*, 'the tree-like mast.' The phrase is formed on the analogy of *arbor abietis*, *arbor ficī*, etc., in which the gen. is one of definition; § 111.

505. *timuit* . . . *pinnīs*: i.e. showed its fear by flapping its wings; *timuit* virtually = *timōrem ostendit*.

506. *ingentī* . . . *plausū* (sc. *pinnarum*): cf. *plausumque* . . . *ingentem*, 215, 216.

507. *adductō*, 'drawn taut'; sc. *ad sē*, or *ad pectus*, and cf. *adductis* . . . *lacertis*, 141, *reductā* . . . *dextrā*, 478, 479. *arcū*: the whole put for the part, 'bow-string,' the reverse of the process seen e.g. in *puppis* = *nāvis*.

508. *pariter*, 'in unison.' *oculōs*

- ast ipsam miserandus avem contingere ferrō  
 510 nōn valuit; nōdōs et vincula linea rūpit,  
 quīs innexa pedem mālō pendēbat ab altō;  
 illa Notōs atque ātra volāns in nūbila fūgit.  
 Tum rapidus iam dūdum arcū contenta parātō  
 tēla tenēns frātre Eurytiōn in vōta vocāvit,  
 515 iam vacuō laetam caelō speculātus et ālis  
 plaudentem nigrā figit sub nūbe columbam;  
 dēcidit exanimis vitamque reliquit in astrīs  
 aetheriīs fixamque refert dēlāpsa sagittam.  
 Āmissā sōlus palmā superābat Acestēs,  
 520 quī tamen āeriās tēlum contorsit in aurās  
 ostentāns artemque patēr arcumque sonantem.  
 Hic oculis subitum obicitur māgnōque futūrum  
 auguriō mōnstrum (docuit post exitus ingēns,  
 sēraque terrifici cecinērunt ōmina vātēs),  
 525 namque volāns liquidīs in nūbibus ārsit harundō

... **tetendit:** cf. *tendant ferrum*, 489, *tendens* ... *lūmina*, II. 405, 406.

**509. miserandus:** cf. *infelix* applied to Sergestus in 204, to Nisus in 329. **ferrō:** cf. *ferrum*, 489.

**511. quīs = quibus;** § 92. **innexa pedem:** V. here supplements the account given in 487-489. For case of *pedem* see § 137.

**512. Notōs:** governed by *in*; for the place of the prep. cf. *inceptō* ... *in isdem*, II. 654, with note.

**513, 514. iam dūdum . . . tenēns = quī iam dūdum tenēbat.** **contenta:** transferred epithet; it was the bow that was 'strained.' **frātre:** Pandarus; see 495-497. Eurytion defies his brother and makes him a patron saint of archery; cf. n. on *persolvō*, 484. **in vōta:** as in 234.

**515, 516. iam** goes with *laetam*. **vacuō:** there is apparently nothing to hinder its escape, **ālis plaudentem:** i.e. with joy, not as in 506. The bird dies just as its escape seems certain. **nigrā . . . sub nūbe** repeats *ātra . . . in*

*nūbila*, 512. The black clouds formed a background against which the lighter colored bird stood out in sharp relief.

**517, 518. vitam . . . aetheriīs:** cf. *in vētōs vīla recessit*, IV. 705, with n. **fixam:** sc. *in corpore*. **refert:** sc. *ad terram*.

**519. superābat = supererat, remanēbat.**

**521. patēr** probably refers to Acestes's age (cf. *ipse . . . labōrem*, 499) and means 'spite of his years.' For scanslon see § 242; for position cf. § 207. **sonantem:** it took skill and strength to make a bowstring twang loudly.

**522. hic . . . obicitur:** cf. *hic aliud . . . obicitur*, II. 199, 200.

**523. docuit:** as object sc. *id*, referring back to the thought of *māgnō . . . mōnstrum*. Note the sharp adverbs. **asynd.** here. **post:** emphatic, 'it was not till later days.'

**524. sēra** is adv., balancing *post*, 523. The point is that the seers commonly explained the significance of events at the time of their occurrence. **cecine-**



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signāvitque viam flammis tenuisque recessit  
 cōnsūmpta in ventōs, caelō ceu saepe refixa  
 trānscurrunt crīnemque volantia sidera dūcunt.  
 Attonitis haesere animis superōsque precātī  
 Trinacrii Teucrīque viri; nec māximus ōmen 530  
 abnuit Aenēās, sed laetum amplexus Acestēn  
 mūneribus cumulat māgnis ac tālia fātur:  
 'Sūme, pater, nam tē voluit rēx māgnus Olympī  
 tālibus auspiciis exsortem dūcere honōrem;  
 ipsius Anchisae longaevi hōc mūnus habēbis, 535  
 crātēra inpressum signis, quem Thrācius olim  
 Anchisae genitōri in māgnō mūnere Cisseus  
 ferre suī dederat monumentum et pīgnus amoris.'  
 Sic fātus cingit viridanti tempora laurō  
 et primum ante omnīs victōrem appellat Acestēn. 540  
 Nec bonus Eurytiōn praelātō invidit honōri,  
 quamvis sōlus avem caelō dēiēcit ab altō;

runt ōmina: freely, 'sang its ominous (significant) character.' What later event V. had in mind here we have no means of determining.

526, 527. *signāvit . . . flammis*: cf. *signantem . . . viās*, ii. 696. *tenuis . . . in ventōs*: cf. *tenuis . . . in aurēs*, ii. 791. *refixa*, 'loosened'; the ancients represented the stars as fastened like nails in the sky; cf. *axem . . . stellis ūrdentibus aptum*, iv. 482.

528. *trānscurrunt*: sc. *caelum*. *crīnem*: the Romans often called a comet a *stella crīnita*. See 'comet' in a dictionary. *sidera*: for position see on *Didō*, iv. 171.

529. *haesere*: i.e. to their places.

530, 531. *nec . . . abnuit*: the Romans at once welcomed good omens, hoping thereby to secure to themselves all the good of which the omens gave promise. With a corresponding thought they refused or deprecated evil omens. Aeneas interprets this omen as a good one, as Anchises interpreted that described in

ii. 680-698. *laetum*: Acestes, too, saw good in the sign.

534. *exsortem . . . honōrem*, 'draw a special prize.' When spoils of battle etc., were distributed by lot, a few choice objects were exempted from the distribution and presented to the commander-in-chief. To such objects the Romans applied the adj. *exsortis*, literally, 'having no part in the general allotment.'

535. *Anchisae . . . mūnus*: i.e. as a gift from, etc.

536, 537. *signis*: as in 267. *in*: literally, 'in the midst of,' i.e. as part of.

538. *suī*: the pron.; obj. gen. with *monumentum*.

541. *bonus*, 'kindly,' 'good-natured.' *praelātō*: sc. *suō honōri*. The main thought is in the prtēpl.; 'Eurytion does not take it amiss that the honor of Acestes is set above his own.'

542. *quamvis . . . dēiēcit*: in classical times *quamvis* is rarely joined with the indic.; the use becomes common later.



proximus ingreditur dōnīs, quī vincula rūpit,  
extrēmus, volucrī quī fixit arundine mālum.

- 545 At pater Aenēās nōndum certāmine missō  
cūstōdem ad sēsē comitemque inpūbis Iūli  
Ēpytidēn vocat et fidam sic fātur ad aurem:  
'Vāde age et Ascaniō, sī iam puerīle parātum  
agmen habet sēcum cursūsque instrūxit equōrum,  
550 dūcat avō turmās et sēsē ostendat in armīs,  
dic,' ait. Ipse omnem longō dēcēdere circō  
infūsum populū et campōs iubet esse patentīs.  
Incēdunt puerī pariterque ante ōra parentum  
frēnātīs lūcent in equīs, quōs omnis euntīs  
555 Trīnaciae mirāta fremit Trōīaeque iuventūs.  
Omnibus in mōrem tōnsā coma pressa corōnā;  
cornea bīna ferunt praefixa hastilia ferrō,  
pars lēvis umerō pharetrās; it pectore summō  
flēxilis obtortī per collum circulus aurī.  
560 Trēs equitū numerō turmae, ternīque vagantur

544. *fixit* = *transfixit*.

545-603. Ascanius and other boys perform elaborate equestrian maneuvers.

545. *certāmine missō*: as in 286.

546. *cūstōdem*: cf. *cūstōdēs*, 257.

547. *fidam . . . aurem*: because the equestrian maneuvers that follow are to be a surprise. Such surprises were common in the games at Rome.

548. *Ascaniō*: join with *dic*, 551.

549. *cursūs . . . instrūxit*: cf. *instruere exercitū, aciem, or classem*.

550, 551. *dūcat . . . ostendat . . . dic*: for constr. cf. *dic . . . properet . . . dūcat*, iv. 635, 636, with n. *avō*: Anchises; for case see on *Iovī*, iii. 279. *circō*: as in 289.

552. *infūsum* = *quī (in circum) sē infuderat*, i.e. during the boxing-match and the archery trial, which required little room. *patentīs*: i.e. cleared of spectators.

553. *pariter*, 'in perfect alignment.'

554. *frēnātīs* suggests the thought of spirited steeds and fine horsemanship; in iv. 41, *infrēnī*, the opposite word, was a compliment to the Numidians. *lūcent*: they are 'the observed of all observers.' *quōs*: see on *quem*, i. 64.

556. *in mōrem*: V. is emphasizing the antiquity of this sport; cf. note on *patriūs*, iii. 281, and § 68. *tōnsā*: i.e. trim, beautiful, the opposite of *horrenti*, i. 165. See n. there.

557. *ferunt*: as subject sc. *pars*, to balance *pars*, 558.

558. *pectore summō*: for case see § 146; the chain goes over the breast and round the neck. V. is thinking of the *torquis*, a twisted circlet of gold (cf. *ob-tortī*, 559) frequently worn by Romans as a military decoration.

560. *trēs . . . ternī* (= *trēs*): cf. *septem . . . septēna*, 85. With *trēs . . . numerō* cf. *bīna . . . numerō*, 61, 62, with note.

ductōrēs; puerī bis sēnī quemque secūtī  
 agmine partitō fulgent paribusque magistrīs.  
 Ūna aciēs iuvenum, dūcit quam parvus ovariantem  
 nōmen avī referēns Priamus, tua clāra, Politē,  
 prōgeniēs, auctūra Italōs, quem Thrācius albīs 565  
 portat ecus bicolor maculīs vestigia primī  
 alba pedis frontemque ostentāns arduus albam;  
 alter Atys, genus unde Atiī dūxere Latīnī,  
 parvus Atys puerōque puer dilēctus Iūlō;  
 extrēmus fōrmāque ante omnīs pulcher Iūlus 570  
 Sidoniō est invectus equō, quem candida Dīdō  
 esse suī dederat monumentum et pīgnus amōris.  
 Cētera Trinacriīs pūbēs seniōris Acestae  
 fertur equīs.  
 Exciipiunt plausū pavidōs gaudentque tuentēs 575  
 Dardanidae veterumque agnōscunt ōra parentum.  
 Postquam omnem laetī cōnsessum oculōsque suōrum  
 lūstrāvēre in equīs, signum clāmōre parātīs

561. *bis sēnī*: cf. *bis dēnīs*, i. 381, with note.

562. *agmine . . . magistrīs*: i.e. they make a brave show as they move, parted into equal bands and commanded alike. *fulgent* = *lūcent*, 554; so *magistrīs* = *ductōrēs*, 561, with the further thought that each *ductor* had trained his own followers.

564. *referēns*: cf. *referret*, iv. 329, with n. *Politē*: for his fate see ii. 526-532.

565. *auctūra*: for the thought cf. 116-123, esp. 117, with notes.

566, 567. *vestigia . . . pedis . . . ostentāns arduus*: lit., 'showing white on high the steps of its pasterns,' a very elaborate (§ 203) way of saying, 'showing white pasterns as it proudly stepped.' *pedis* is a coll. sing., and *primī* = 'the first (front) part of.' *ostentāns arduus*: for constr. cf. *arduus attollēns*, 278, with note.

568. *alter*: sc. *ductor est*, out of 563.

This vs. is a compliment to Augustus, whose mother belonged to the *gens Atia*. She was the daughter of Iulia, sister of Caesar.

569. *puerō . . . dilēctus*: the friendship of Iulus and Atys prefigures the later union of the *gens Iulia* and the *gens Atia* through the adoption of Octavianus by Caesar.

572. *esse . . . amōris*: cf. 538, with notes. 556-574 describe the appearance of the riders as they enter the *circus*, 551.

575. *pavidōs*: freely, 'the anxious boys'; they are nervous, afraid of failure before such a company. Cf. 137, 138.

576. *agnōscunt*: sc. *in eis. parentum*, 'sires'; *veterum* = 'for generations back.' They are true Trojans.

577. *laetī*: i.e. on account of the welcome accorded them. *oculōsque suōrum*: for *-que* see § 198.

578. *lūstrāvēre*, 'had paraded before'; lit., 'had traversed.'

Æpytidēs longē dedit insonnitque flagellō.  
 580 Olli discurrere parēs atque agmina terni  
 diductis solvere choris rursusque vocati  
 convertere vias infestaque tela tulere;  
 inde alios ineunt cursus aliosque recursus  
 adversi spatii alternosque orbibus orbis  
 585 impediunt pugnaeque cunctae simulacra sub armis  
 et nunc terga fugam nudant, nunc spicula vertunt  
 infensi, facta pariter nunc pace feruntur.  
 Ut quondam Crēta fertur Labyrinthus in altā  
 parietibus textum caecis iter ancipitemque  
 590 mille viis habuisse dolum, quā signa sequendi  
 falleret indēprēnsus et inremeabilis error,  
 haud aliō Teucrum nati vestigia cursu  
 impediunt texuntque fugas et proelia ludō  
 delphinum similes, qui per maria umida nandō

580, 581. *olli*: as in 197. *parēs* = *pariter*, 553. *agmina* . . . *choris*, 'they parted their array by drawing their lines (*choris*) asunder, forming now three (half) companies on a side.' *terni* is proleptic; § 193. *vocati*: sc. *ab Æpytidē*, comparing 578, 579.

582. *infesta* . . . *tulere*: sc. *inter se*, 'with levelled weapons they charged each other full tilt.'

583. *cursus*, 'marches,' corresponds to *olli* . . . *choris*, 580, 581; *recursus*, 'countermarches,' corresponds to 582.

584, 585. *adversi spatia*, 'confronting each other,' belongs only with *recursus spatia*, 'courses,' is abl. of spec. *alternos* = an adv., 'alternately'; first one side, then the other takes the lead. *orbibus* . . . *impediunt*, 'they intersect their circling movements with (new) evolutions.' *pugnae* . . . *simulacra*, 'a sham battle'; for *cunctae* cf. *bella cunctae*, I. 541. *sub armis*: freely, 'with the help of their arms.'

587. *pariter*: i.e. side by side.

588. *altā*: Crete was a land of mountains.

589. *parietibus*: for scansion, see § 240. *caecis*: there were no openings by which one could get his bearings.

590. *viis*, 'passages.' *dolum*, 'a maze.' *quā*, 'where'; the rel. cl. expresses result, 'such that there,' etc. *signa sequendi*: i.e. marks by which one sought to take a proper course.

591. *falleret*: i.e. rendered void and useless; lit., 'mocked.' *indēprēnsus*, 'unsolvable'; *dēprehendō* often = 'to understand.' Adjs. compounded of the neg. *in* and a pf. pass. prtcl. often really = adjs. in *-bilis*; so *invinculus* = 'invincible' rather than 'unconquered.' *error* here = 'error-causing (misleading) maze'; see § 186.

592, 593. *haud aliō* . . . *cursu*, 'with courses as intricate (as these).' *vestigia* . . . *impediunt*, 'interweave their movements'; cf. *orbibus* . . . *impediunt*, 584, 585. *ludō*: modal abl., 'playfully.'

594. *delphinum similes*: in old Latin *similis* was regularly construed with the gen.; later both gen. and dat. were used, the latter finally predomi-

Carpantium Libycumque secant lūduntque per undās. 595  
 Hunc mōrem cursūs atque haec certāmina primus  
 Ascanius, Longam mūrīs cum cingeret Albam,  
 rettulit et priscōs docuit celebrāre Latinōs,  
 quō puer ipse modō, sēcum quō Trōia pūbēs;  
 Albāni docuēre suōs; hinc māxima porrō 600  
 accēpit Rōma et patrium servāvit honōrem,  
 Trōiaque nunc puerī, Trōiānum dicitur agmen.  
 Hāc celebrāta tenus sāctō certāmina patrī.  
 Hīc primum Fortūna fidem mūtāta novāvit.  
 Dum variīs tumulō referunt sollemnia lūdīs, 605  
 Īrim dē caelō misit Sātūrnīa Iūnō  
 Īliacam ad classem ventōsque adspīrat euntī  
 multa movēns necdum antīcum saturāta dolōrem.  
 Illa viam celerāns per mille colōribus arcum  
 nullī vīsa citō dēcurrit trāmite virgō. 610

nating. **nandō**: for constr. cf. *fundō*, ii. 6, with n. The comparison of the equestrian movements with the gambols of the dolphins brings out the vigor and liveliness of the maneuvers, just as the comparison with the labyrinth emphasizes their intricacy.

595. **Carpantium**: sc. *mare*.

596. **hunc . . . cursūs**: freely, 'such evolutions as a fixed and settled custom'; cf. *hunc . . . mōrem sacrōrum*, iii. 408.

598. **rettulit**, 'revived.' **priscōs . . . Latinōs**: for them see on *genus* . . . *Rōmae*, i. 6, 7.

599. **quō . . . pūbēs**: sc. *modo celebrāvit*.

601. **honōrem**: the sport is so called because celebrated, on this occasion at least, to honor a given individual; see on *avō*, 550. Render by 'observance' and cf. *honōs* = sacrifice, e.g. i. 49.

602. **puerī**: briefly put for 'the games the lads celebrate'; see § 185. Sc. *dicuntur* with *puerī*. **dicitur**: the subject is *agmen*. The point of 596-602 is that certain equestrian sports, introduced by Sulla and revived by Caesar and Augustus,

had a Trojan origin: see § 68. V. is, of course, complimenting Augustus in particular.

603. **hāc . . . tenus**: see § 211. **celebrāta**: sc. *ab Aenēā*.

604-663. Some Trojan women are gathered on the shore by the ships. To them Juno sends Iris who induces them to set fire to the ships.

604. **novāvit**: the context gives the force of 'changed for the worse.'

605. **referunt**, 'are bearing (i.e. paying),' is here a verb of giving and so takes the dat.

606. **Īrim**: cf. iv. 694 ff.

607. **euntī**: sc. *ei*. For the wings as helpers of a divine messenger cf. iv. 223, with note on *pinnīs*.

608. **multa movēns**: as in iii. 34. **saturāta**, 'having fed fat,' is a dep. prtcl.; see on *crētus*, ii. 74. For the thought cf. i. 25-28.

609, 610. **illa . . . virgō**, 'she . . . the maiden goddess.' **mille colōribus**, 'thousand-hued'; abl. of char. **nullī vīsa**: for constr. cf. *neque cernitur illi*, i. 440, with n. **trāmite**: abl. of the route;

- Cōspicit ingentem concursum et litora lūstrat  
 dēsertōsque videt portūs classemque relictam.  
 At procul in solā sēcrētae Trōades actā  
 āmissum Anchīsēn flēbant cūnctaeque profundum  
 615 pontum aspectābant flentēs. Heu tot vada fessīs  
 et tantum superesse maris! vōx omnibus ūna.  
 Urbem ōrant; taedet pelagī perferre labōrem.  
 Ergō inter mediās sēsē haud ignāra nocendī  
 cōncit et faciemque deae vestemque repōnit;  
 620 fit Beroē, Tmarii coniūnx longāeva Doryclī,  
 cui genus et quondam nōmen nātique fuissent,  
 ac sic Dardanidum mediam sē mātribus infert.  
 ‘Ō miserae, quās nōn manus,’ inquit, ‘Achāica bellō  
 trāxerit ad lētum patriae sub moenibus! ō gēns  
 625 infēlix, cui tē exitiō Fortūna reservat?  
 Septima post Trōiae excidium iam vertitur aestās,  
 cum freta, cum terrās omnīs, tot inhospita saxa  
 sīderaue ēmēnsae ferimur, dum per mare māgnū  
 Italiā sequimur fugientem et volvimur undīs.

§146. With this join *citō* as a transferred epithet (§194); it is the goddess, not the way, that is swift.

612. *dēsertōs* . . . *relictam*: cf. II. 28.

613. *sēcrētae*, ‘apart’; cf. *sēcrēta*, used of the house of Anchises, II. 299.

616. *superesse*: for the infin. see §158; ‘alas that so many waters . . . yet remain,’ etc. *vōx*: pred. to *est*, to be supplied; the subject is the cl. *heu* . . . *maris*.

617. *urbem ōrant*: sc. *deōs*; cf. n. on *ō fortunātī* . . . *surgunt*, I. 437.

619. *faciem* . . . *repōnit*: she does what Venus did, I. 318, and Cupid, I. 689, 690.

621. *cui*: the antec. is *Beroē*. *genus*: used, like Eng. ‘family,’ of distinguished lineage. *fuissent*: subj. in O. O., giving the thought which prompts Iris to come to Beroē; *cui* . . . *fuissent* thus = *quod ei* . . . *fuissent*. Render, ‘re-

membering how once she had,’ etc. The discontent of a woman like Beroē with present conditions would seem to the others perfectly natural.

623, 624. *quās* . . . *trāxerit*: a causal rel. cl. For the thought cf. I. 94-96, and III. 321-324. For the force of *trāxerit* cf. the fate of Cassandra, II. 403 ff.

626. *septima* . . . *aestās*: cf. I. 755, 756. *aestās* is hardly reconcilable with IV. 193, IV. 309.

627, 628. *cum* . . . *cum*: as in III. 646; see n. there. *freta* . . . *terrās*: join with *ferimur*; cf. §132, and n. *tot* . . . *ēmēnsae*: freely, ‘having grazed so many rocks and sailed under so many stars.’ *saxa* refers to the danger, *sīdera* to the length of the way.

629. *Italiā* . . . *fugientem*; cf. *arva* . . . *Ausoniae semper cēdentia retrō*, III. 496.

Hic Erycis finēs frāternī atque hospes Acestēs; 630  
 quis prohibet mūrōs iacere et dare cīvibus urbem?  
 Ō patria et raptī nēquiquam ex hoste Penātēs,  
 nūllane iam Trōiae dicentur moenia? nūsqum  
 Hectoreōs amnis, Xanthum et Simoenta, vidēbō?  
 Quin agite et mēcum infaustās exūrite puppīs? 635  
 nam mihi Cassandrae per somnum vātis imāgō  
 ārdentis dare, vīsa facēs: "Hic quaerite Trōiam,  
 hic domus est," inquit "vōbīs." Iam tempus agī rēs,  
 nec tantis mora prōdigiis. En quattuor ārae  
 Neptūnō; deus ipse facēs animumque ministrat.' 640  
 Haec memorāns prima infēnsūm vī corripit ignem  
 sublātāque procul dextrā cōnixa coruscat  
 et iacit. Arrēctae mentēs stupefactaque corda  
 Iliadum. Hic ūna ē multīs, quae māxima nātū,  
 Pyrgō, tot Priamī nātōrum rēgia nūtrix: 645  
 'Nōn Beroē vōbīs, nōn haec Rhoetēia, matrēs,  
 est Doryclī coniūnx; divīnī sīgna decōris  
 ārdentisque notāte oculōs; quī spīritus illī,  
 quī vultus vōcisque sonus vel gressus eunti!

631. mūrōs iacere: cf. the common phrase *fundāmenta iacere*; sc. *eum* = *Aeneās* as subject. cīvibus: i.e. those who are ready and willing to people a city. urbem: cf. 617.

632. raptī . . . Penātēs: cf. *raptōs* . . . *Penātēs*, I. 378. nēquiquam: i.e. if they never find a home.

633. iam, 'any longer,' 'hereafter.' moenia is both subject and pred. to *dicentur*.

634. Hectoreōs: i.e. those which Hector, truest of Trojans, loved. 633, 634 = 'are we not to be as fortunate as Helenus has been?' See III. 349 ff.

635. infaustās: it is the ships that make prolonged wanderings possible.

639. prōdigiis (sc. *est*): poss. dat. We should say, 'nor do such marvels brook delay'

640. Neptūnō: for constr. cf. *avō*, 550, with n. facēs . . . ministrat: cf. *furor arma ministrat*, I. 150. animum: i.e. the spirit required for the deed.

641. infēnsūm . . . ignem: cf. *infandōs* . . . *ignis*, I. 525.

642. procul, 'far back'; join with *sublātā*.

644. māxima nātū (sc. *est*): such a person, with the wide experience of years, is fittingly made to take the initiative among the women.

645. tot . . . nātōrum: see on *centum* . . . *nurūs*, II. 501.

646. Rhoetēia throws some light on *Tmarū* . . . *Doryclī*, 620. Beroē herself was a true Trojan by birth.

647, 648. divīnī . . . notāte: cf. n. on *hominem*, I. 328. spīritus, 'fire.'

649. sonus . . . gressus: for stress

- 650 Ipsa egomet dūdum Beroēn digressa reliqui  
 aegram, indignantem, tāli quod sōla careret  
 mūnere nec meritōs Anchisae inferret honōrēs.  
 Haec effāta.  
 At matrēs primō ancipitēs oculisque malignis  
 655 ambiguae spectāre ratēs miserum inter amōrem  
 praesentis terrae fātisque vocantia rēgna,  
 cum dea sē paribus per caelum sustulit ālis  
 ingentemque fugā secuit sub nūbibus arcum.  
 Tum vērō attonitae mōnstris āctaeque furōre  
 660 conclāmant rapiuntque focis penetrālibus ignem,  
 pars spoliāt ārās, frondem ac virgulta facēsque  
 cōniciunt. Furit inmissis Vulcānus habēnis  
 trānstra per et rēmōs et pictās abiete puppis.  
 Nūntius Anchisae ad tumultum cuneosque theātri  
 665 incēnsās perfert nāvīs Eumēlus, et ipsi  
 respiciunt ātrō in nimbō volitāre favillam.  
 Prīmus et Ascanius, cursūs ut laetus equestris  
 dūcēbat, sic ācer equō turbāta petivit

laid on a deity's voice cf. *nec vōx hominem sonat*, I. 328; for emphasis on a deity's gait cf. *incēdō*, I. 48, *incessū*, I. 405.

650. *dūdum*: as in II. 726.

651. *tāli . . . careret*: Pyrgo is indirectly quoting Beroē's words.

652. *mūnere*, 'ceremony'; the word was used esp. of funeral honors.

654, 655. *oculisque*: -que really unites *ancipitēs* and *ambiguae*. *ambiguae*, 'wavering.'

656. *fātis* = *fātōrum vōcibus* and is instr. abl. *rēgna*: briefly put for 'their feelings towards the realms,' etc. The *rēgna* are, of course, those of Italy.

658. *arcum*: cf. *per mille colōribus arcum*, 609. With *secuit . . . arcum* cf. *Carpathium . . . secant*, 595. Iris descended *nūllī vīsā*, 610; she goes off visibly and in a way to give the clearest proof of her divinity. Cf. the mode of Venus's departure, I. 402 ff.

660. *penetrālibus*: cf. *adytis . . . penetrālibus*, II. 297. The hearths are in adjoining houses.

661. *ārās*: for these see 639.

662. *inmissis . . . habēnis*: i.e. at full speed; modal abl. The fire is compared with racing steeds. Cf. *inmissis . . . iugis*, 146, 147. *Vulcānus = ignis*; §189.

663. *pictās . . . puppis*, 'the painted fir-wood sterns.' *abiete* is abl. of material without *ex*, a poetic use. For scansion cf. *parietibus*, 589, and see §240.

664-699. All efforts to extinguish the flames are useless, till, in answer to the prayer of Aeneas, Jupiter sends a great shower of rain.

664. *cuneōs . . . theātri*: cf. *theātri circus*, 288, *tōtum caveae cōnseesum ingentis*, 340, already used of the site of the games.

666. *respiciunt*, 'turning round see.' *nimbō*: here a smoke-cloud.

castra, nec exanimēs possunt retinēre magistrī.  
 'Quis furor iste novus? quō nunc, quō tenditis,' inquit, 670  
 'heu miserae cīvēs? nōn hostem inimicaque castra  
 Argivum, vestrās spēs ūritis. Ēn, ego vester  
 Ascanius!' Galeam ante pedēs prōiēcit inānem,  
 quā lūdō indūtus bellī simulācra ciēbat.  
 Adcelerat simul Aenēās, simul agmina Teucrum. 675  
 Ast illae diversa metū per litora passim  
 diffugiunt silvāsque et sicubi concava fūrtim  
 saxa petunt; piget inceptī lūcisque, suōsque  
 mūtatae agnōscunt, excussaue pectore Iūnō est.  
 Sed nōn idcirco flammae atque incendia virīs 680  
 indomitās posuēre; ūdō sub rōbore vivit  
 stuppa vomēns tardum fūmum, lentusque carinās  
 est vapor, et tōtō dēscendit corpore pestis,  
 nec virēs hērōum infūsaue flūmina prōsunt.  
 Tum pius Aenēās umeris abscindere vestem 685  
 auxiliōque vocāre deōs et tendere palmās:  
 'Iuppiter omnipotēns, sī nōndum exōsus ad ūnum  
 Trōiānōs, sī quid pietās antiq̄ua labōrēs

669. **magistrī**: attendants with functions like those of Epytides, who is called *cūstōs* and *comes Iūli*, 546.

671. **cīvēs**, 'fellow-citizens.' Ascanius seeks to remind the women that they have as deep an interest in the fleet as he himself.

672. **vestrās spēs**: sharp advers. asynd. Ascanius thinks of the ships as the only means of getting to the land, where, all alike, when in their sober senses, yearn to be.

673, 674. **galeam . . . indūtus**: Ascanius seems to think that the women do not recognize him and so will not heed him. In 556 he wears a garland and the cut of his hair is noticed; the pictures are inconsistent.

678. **piget**: sc. *etis*; cf. n. on *pertaeum* . . . *fuisse*, iv. 18. **suōs**: i.e. their true friends. Iris had pretended to be their helper, 630-640.

679. **Iūnō**: i.e. Juno's influence.

681, 682. **indomitās**, 'invincible'; see on *indēprēnsus*, 591. **vivit stuppa**: i.e. the fire in the tow or caulking still lives. **lentus**, 'smouldering'; properly 'sluggish,' and so equivalent to *tardum*.

683. **est**: as in iv. 66. **tōtō . . . corpore** (sc. *nāvium*): the abl. here denotes extent of space; cf. n. on *perpetuā* . . . *inventā*, iv. 32.

686. **-auxiliō**: dat. of purpose (§ 123), = *ut sibi auxiliō sint*.

687. **exōsus**: an adj. used sometimes, as here, in act. sense with forms of *sum* expressed or implied, sometimes in pass. sense, as the equivalent of a pf. pass. prtepl. *exōsus* (*es*) is in effect a dep. verb, 'hast come to hate.'

688. **pietās antiq̄ua**: sc. *tua* and then cf. ii. 536, and *piā nūmina*, iv. 382, with notes.



- respicit hūmānōs, dā flammam ēvādere classī  
 690 nunc, pater, et tenuis Teucrum rēs ēripe lētō,  
 vel tū, quod superest, infestō fulmine mortī,  
 sī mereor, dēmitte tuāque hīc obrue dextrā.  
 Vix haec ēdiderat, cum effūsis imbris ātra  
 tempestās sine mōre furit tonitrūque tremēscunt  
 695 ardua terrārum et campī; ruit aethere tōtō  
 turbidus imber aquā dēnsisque nigerrimus Austrīs,  
 implenturque super puppēs, sēmiūsta madēscunt  
 rōbora, restinctus dōnec vapor omnis et omnēs  
 quattuor āmissis servātae ā peste carīnae.  
 700 At pater Aenēās cāsū concussus acerbō  
 nunc hūc ingentīs, nunc illūc pectore cūrās  
 mūtābat versāns, Siculisne resideret arvis,  
 oblitus fātōrum, Italāsne capesseret ōrās.  
 Tum senior Nautēs, ūnum Tritōnia Pallas  
 705 quem docuit multāque insignem reddidit arte  
 (hāc respōnsa dabat, vel quae portenderet ira  
 magna deum vel quae fātōrum posceret ōrdō),  
 isque his Aenēān sōlātus vōcibus infit:

691. quod superest: sc. ē Teucrōrum rēbus.

692. mereor: Aeneas completely identifies himself with his people; his deserts are theirs, as theirs are his.

694. sine mōre, 'with unwonted violence'; literally, 'unprecedented.'

695. ardua . . . et campī, 'the hills and the plains.' For the neut. adj. used as a noun see § 196, 2.

696. turbidus, 'murky.'

697. super = dēsuper. sēmiūsta: for scansion see § 249.

699. quattuor: i.e. only four.

700-778. Aeneas is in doubt whether to go on to Italy, but the seer Nautēs and a vision from Anchises both bid him press on. He founds a city, leaves some of his people there, and sets sail.

702, 703. mūtābat: i.e. was entertaining one cūra after another. With

nunc . . . versāns cf. iv. 285, 286, iv. 630. Siculisne . . . Italāsne: note the emphatic places of the adjs.; they are also metrical equivalents. For *ne* . . . *ne* cf. i. 308, with note.

704. ūnum: not 'alone,' but 'pre-eminently.' In such connections as this V. usually attaches ūnus to some phrase of comparison; cf. i. 15, ii. 426.

706, 707. hāc: sc. arte. dabat: the impf. denotes a settled habit. portenderet . . . posceret: subj. in questions dependent on respōnsa dabat, which really = respōnsa ostendēbat. portenderet . . . deum refers to sudden emergencies and marvels like the present. ōrdō, 'the settled order.'

708. isque spoils the constr. since it leaves Nautēs, 704, without a verb; omit it in translation.

'Nāte deā, quō Fāta trahunt retrahuntque, sequāmur;  
 quidquid erit, superanda omnis fortūna ferendō est. 710  
 Est tibi Dardanius divīnae stirpis Acestēs;  
 hunc cape cōsiliis socium et coniunge volentem,  
 huic trāde, āmissis superant quī nāvibus et quōs  
 pertaesum māgnī inceptī rērumque tuārum est,  
 longaevōsque senēs ac fessās aequore matrēs 715  
 et, quidquid tēcum invalidum metuēnsque pericli est,  
 dēlige et hīs habeant terrīs sine moenia fessī;  
 urbem appellābunt permissō nōmine Acestam.'

Tālibus incēsus dictis seniōris amīcī  
 tum vērō in cūrās animō didūcitur omnīs. 720  
 Et nox ātra polum bigīs subvecta tenēbat:  
 vīsa dehinc caelō faciēs dēlāpsa parentis  
 Anchīsae subitō tālis effundere vōcēs:  
 'Nāte, mihi vitā quondam, dum vitā manēbat,  
 cāre magis, nāte Iliacīs exercite fātis, 725  
 imperiō Iovis hūc veniō, quī classibus ignem  
 dēpulit et caelō tandem miserātus ab altō est.  
 Cōsiliis pārē, quāe nunc pulcherrima Nautēs

709. quō . . . sequāmur: cf. 22, 23.

710. quidquid . . . est: a famous vs. To this day resignation is an Italian trait, embodied in the cry *pazienza* (= Latin *patientia*).

711. est tibi: i.e. is at your service, is ready to your needs.

712. cōsiliis: dat. of interest, with personification, 'to help your plan,' so to speak. volentem in effect = *nōn enim recūsābit*.

713. superant = *supersunt*; literally, 'are left over,' 'are supernumeraries.'

716. quidquid: the neut. is broader in sense than either the masc. or the fem. would be; cf. *quidquid* . . . *Dardaniae*, i. 601. metuēns . . . pericli: for constr. cf. *servantissimus aequi*, ii. 427, with note.

717. habeant . . . sine: cf. n. on

*sinite* . . . *revēsam*, ii. 669. fessī: i.e. since they are too weary to travel further.

718. permissō nōmine: sc. *eis ā tē*. Acestam: V. is thinking of a Sicilian town called usually Egesta or Segesta, which tradition connected with Troy.

720. in . . . omnis seems a strange phrase, but we have much the same thought in 'he familiar 'torn by conflicting emotions.' The next vs. show that his perplexity lasted some time.

721. bigis subvecta has been neatly rendered 'car-borne.'

722. caelō . . . dēlāpsa: the 'semblance of Anchises' comes to Aeneas as a vision from Jupiter (726); hence it comes from heaven. The actual shade of Anchises is in the underworld.

725. nāte . . . fātis: Anchises used these words to Aeneas in iii. 182.

- dat senior; læctōs iuvenēs, fortissima corda,  
 730 dēfer in Italiam; gēns dūra atque aspera cultū  
 dēbellanda tibi Latiō est. Dītis tamen ante  
 in ernās accēde domōs et Avena per alta  
 congressūs pete, nāte, meōs; nōn mē impia namque  
 Tartara habent, tristēs umbræ, sed amoena piōrum  
 735 concilia Ælysiumque colō. Hūc casta Sibylla  
 nigrārū multō pecudum tē sanguine dūcet.  
 Tum genus omne tuum et, quæ dentur moenia, discēs.  
 Iamque valē; torquet mediōs nox ūmida cursūs,  
 et mē saevus equīs Oriēns adflāvit anhelīs.  
 740 Dīxerat et tenuīs fūgit ceu fūmus in aurās.  
 Aenēās 'Quō deinde ruis, quō prōripis?', inquit,  
 'quem fugis? aut quis tē nostrīs complexibus arcet?'  
 Haec memorāns cinerem et sōpītōs suscitāt ignīs  
 Pergameumque Laremet cānae penetrālī Vestae  
 745 farre piō et plēnā supplex venerātur acerrā.  
 Extemplō sociōs primumque arcessit Acestēn  
 et Iovis imperium et cārī praecepta parentis  
 ēdocet et, quæ nunc animō sententia cōstet.  
 Haud mora cōnsiliīs, nec iussa recūsāt Acestēs.  
 750 Trānscribunt urbī matrēs populūque volentem

732. Avena . . . alta: i.e. through the deep entrance to the underworld.

733. meōs: i.e. with me. namque: for position see § 209.

734. tristēs umbræ is in appos. with Tartara; we should say, 'the land of the sorrowing shades.'

735. colō hūc: for the hiatus see § 257.

736. nigrārū: for the color cf. *nigrantia terga iuvenēs*, 97. multō . . . sanguine: instr. abl., 'with the help of,' etc. multō implies that the sacrifice is to be a large one.

739. mē . . . anhelīs: i.e. I must depart. So in *Hamlet* the ghost departs when he scents the morning air. The dawn is saevus because he parts Anchises from his son.

741. deinde: freely, 'pray'; cf. *tandem* with a question. The language is much condensed. Strictly Aeneas means, 'You speak, then (*deinde*) at once depart. Whither art thou hastening?' prōripis: sc. tē; § 139.

743. sōpītōs . . . ignīs: the 'slumbering fires' are those of his own hearth, by which stood the image of the Lar, the Penates, etc.; § 297.

744. cānae . . . Vestae: cf. *cūna Fidēs*, I. 292, with n. In 743-745, as in III. 176-178, Aeneas makes a sacrifice after a vision from heaven.

749. cōnsiliīs: dat. of interest (disadvantage) with *mora* (est); cf. *nec tantis mora prōdigis*, 639.

750. trānscribunt: freely, 'enroll';

dēpōnunt, animōs nīl māgnae laudis egentis.  
 Ipsī trānstra novant flammisque ambēsa repōnunt  
 rōbora nāvigliis, aptant rēmōsque rudentisque,  
 exigui numerō, sed bellō vivida virtūs.  
 Intereā Aenēas urbem dēsignat arātrō  
 sortiturque domōs; hōc Īlium et haec loca Trōiam  
 esse iubet. Gaudet rēgnō Trōiānus Acestēs  
 indicitque forum et patribus dat iūra vocātis.  
 Tum vicīna astris Erycinō in vertice sēdēs  
 fundātur Veneri Īdalīae, tumulōque sacerdos  
 ac lūcus lātē sacer additur Anchīsēō.

755

760

Iamque diēs epulāta novem gēns omnis, et ārīs  
 factus honōs; placidī strāvērunt aequora ventī,  
 crēber et adspirāns rūsus vocat Auster in altum.  
 Exoritur prōcurva ingēns per litora flētus;  
 complexī inter sē noctemque diemque morantur.  
 Ipsae iam matrēs, ipsī, quibus aspera quondam  
 vīsa maris faciēs et nōn tolerābile nōmen,

765

lit., 'transfer' names from the roll of those who are to press on to Italy to that of those who are to stay in Sicily. *urbī*: see 717, 718. *volentem* = *quī sic vult*.

751. *dēpōnunt* combines the idea of disembarking and casting aside. *nīl* . . . *egentis*, 'that feel no need of.'

752. *ipsī*: i.e. those who are made of sterner stuff, the real Trojans; cf. n. on *ipsius*, l. 114. *repōnunt*, 'restore,' is here a verb of giving, and so takes the dative *nāvigliis*.

753. *rudentisque*: for the hypermetrical -*que* cf. 422 and see § 256.

754. *virtūs*, 'manhood,' for 'a manly band.'

755. *urbem* . . . *arātrō*: a practice common in later days at the establishment of cities and colonies.

756. *Īlium* . . . *Trōiam*: so Helenus, iii. 302, iii. 349-351, used the old names.

757. *rēgnō*: i.e. in his sovereignty over the new city. *Trōiānus* gives the

reason for his joy; he sees a new Troy arising.

758. *indicit* . . . *forum*, 'proclaims a court,' i.e. establishes a court and proclaims a time for its sessions. *dat*, 'prescribes.' V. has in mind the Senate (*patribus*) of his own time, which was practically controlled by Augustus. With 755-758 cf. in general l. 423-426, said of the foundation of Carthage.

759, 760. *sēdēs* . . . *Īdalīae*: the temple of Venus on Mt. Eryx was very famous. For Venus's connection with Idaliūm and Cyprus see l. 681, l. 415-417. *tumulō*: the priest is to care for the *tumulus* and to perform sacrifices there.

763. *placidī* . . . *ventī*: cf. *placūta* . . . *maria*, iii. 69, 70, with note.

764. *crēber* . . . *adspirāns*: for constr. cf. *lēnis crepitāns*, iii. 70, with n. *crēber* = 'freshly,' 'steadily.'

766. *morantur* is here trans.; cf

- ire volunt omnemque fugae perferre laborem.  
 770 Quos bonus Aeneas dictis solatur amicis  
 et consanguineo lacrimans commendat Acestae.  
 Tris Eryci vitulos et Tempestatibus agnam  
 caedere deinde iubet solvique ex ordine funem.  
 Ipse caput tonsae foliis evinctus olivae  
 775 stans procul in prora pateram tenet extaque salsos  
 proicit in fluctus ac vina liquentia fundit.  
 Prosequitur surgens a puppi ventus euntis;  
 certatim socii feriunt mare et aequora verrunt.  
 At Venus interea Neptunum exercita curis  
 780 adloquitur talisque effundit pectore questus:  
 'Iunonis gravis ira nec exsaturabile pectus  
 cogunt me, Neptune, precēs descendere in omnis,  
 quam nec longa diēs pietās nec mitigat ulla,  
 nec Iovis imperio Fatisque infracta quiescit.  
 785 Non mediā de gente Phrygum exēdisse nefandis  
 urbem odiis satis est nec poenam traxe per omnem;  
 reliquias Troiae, cineres atque ossa peremptae,  
 insequitur. Causas tantī sciat illa furoris.

*annos demoror*, ll. 647, 648. They make the time linger by crowding so much into it.

771. *consanguineo* is an important word; the relation of Acestes to those whom Aeneas is leaving will ensure to them proper care.

772. *Tempestatibus*: for sacrifices to the winds cf. iii. 120.

773. *caedere* . . . *solvī*: for the shift from the act. to the pass. voice cf. iii. 60, 61, with notes. *ex ordine*, 'in due course,' i.e. after the sacrifice.

774. *tonsae* . . . *olivae*: cf. *tonsa* . . . *corōnā*, 556, with note.

775. *procul*, 'at a distance (from the others).'

776-778. With 776 cf. 238. 777 = iii. 180. 778 = iii. 290.

779-826. Venus begs Neptune to bring Aeneas safely to the Tiber; this Neptune promises. He rides over the waves, quieting them as he goes.

781. *exsaturabile*; cf. *nequum anticum saturata dolorem*, 608.

782. *descendere in*, 'to stoop to.'

783. *quam* = *eam* (i.e. *Iunonem*) enim. *longa diēs* = *vetustas*.

784. *infracta*, 'bent,' 'subdued.'

785, 786. *mediā* . . . *exēdisse* . . . *urbem*: Venus uses strong language. She thinks of the *gens Phrygum* as a kind of body or animate being, whose vital organs consist of the *urbs*. Juno is not content though she has eaten the very heart out of this body. *traxe*: sc. *eūs* or *civis*, out of *urbem*. For form of *traxe* see § 105.

787. *peremptae* (sc. *Troiae*), 'of the poor dead city.'

788. *sciat illa*: i.e. I leave it to her to know. The implication is that Juno is no better able to explain her conduct than any one else is.

Ipse mihi nūper Libycis tū testis in undīs  
quam mōlem subitō excierit; maria omnia caelō  
miscuit Aeoliis nēquiquam frēta procellis,  
in rēgnis hōc ausa tuīs.

790

Per scelus ecce etiam Trōiānis mātibus āctis  
exussit foedē puppis et classe subēgit  
āmissā sociōs ignōtāe linquere terrae.

795

Quod superest, ōrō, liceat dare tūta per undās  
vēla tibi, liceat Laurentem attingere Thybrim,  
sī concessa petō, sī dant ea moenia Parcae.

Tum Sātūrnus haec domitor maris ēdidit alti:

‘Fās omne est, Cytherēa, meis tē fidere rēgnis,  
unde genus dūcis. Meruī quoque; saepe furōrēs  
compressi et rabiem tantam caelique marisque.

800

Nec minor in terris (Xanthum Simoēntaque testor)

Aenēae mihi cūra tuī. Cum Trōia Achillēs  
exanimāta sequēns impingeret agmina mūris,  
milia multa daret lētō gementque replētī

805

amnēs nec reperire viam atque ēvolvere posset  
in mare sē Xanthus, Pēlidāe tunc ego fortī  
congressum Aenēān nec dīs nec viribus aequis

nūbe cavā rapuī, cuperem cum vertere ab imō  
strūcta meis manibus periūrae moenia Trōiae.

810

791. Aeoliis: the ref. is to the storm of l. 81-156. With 790-792, cf. l. 133-141.

794. subēgit: sc. Aenēān. Note the exaggeration in 794, 795.

795. terrae: dat. with *linquere* which here = *trūdere* or *dēdere*.

796, 797. quod superest: as in 601. The cl. also = a dat. after *liceat*; ‘let the remnant (of the Trojans) be permitted.’ dare tūta . . . vēla tibi: i.e. safely to traverse thy waters. A natural variation from the common *dare vēla ventis* would be *dare vēla mari*. Venus goes further; remembering that Neptune is god of the sea she substitutes *tibi* for *mari*.

798. ea moenia, ‘that city,’ i.e. the city implied in the ref. to the Tiber.

801. unde . . . dūcis = *inde enim*, etc. Venus was said to have risen from the foam of the sea near Cythera; hence *Cytherēa*, 800, is a specially fitting title here. meruī: sc. as object ‘your faith in me.’

804. Take cum with all the verbs through 807.

806. replētī: sc. with the slain; cf. the account of the Simois, l. 100, 101.

809. aequis belongs also with *dīs*. The whole phrase is an abl. abs. = an advers. cl., the sense being ‘though not in himself, or in the divine aid on which he could rely, a match for him.’

810. cum, ‘although.’

811. strūcta . . . manibus: cf. n.

- Nunc quoque mēns eadem perstat mihi; pelle timōrem.  
 Tūtus, quōs optās, portūs accēdet Avernī.  
 Ūnus erit tantum, āmissum quem gurgite quaerēs;  
 815 ūnum prō multīs dabitur caput.  
 His ubi laeta deae permulsit pectora dictīs,  
 iungit equōs aurō genitor spūmantiaque addit  
 frēna ferīs manibusque omnīs effundit habēnās.  
 Caeruleō per summa levis volat aequora currū;  
 820 subsīdunt undae, tumidumque sub axe tonantī  
 sternitur aequor aquis; fugiunt vāstō aethere nimbī.  
 Tum variae comitum faciēs, immānia cētē  
 et senior Glaucī chorus Inōusque Palaemōn  
 Tritōnesque citī Phorcīque exercitus omnīs;  
 825 laeva tenet Thetis et Melitē Panopēaque virgō,  
 Nisaeē Spīōque Thaliaque Cymodocēque.  
 Hic patris Aenēae suspēnsam blanda vicissim  
 gaudia pertemptant mentem; iubet ōcius omnīs  
 attolli mālōs, intendī bracchia vēlis.  
 830 Ūnā omnēs fēcēre pedem pariterque sinistrōs,  
 nunc dextrōs solvēre sinūs, ūnā ardua torquent  
 cornua dētorquentque; ferunt sua flāmina classem.

on *Neptūnus*, II. 610. *periūrae*: because it failed to pay according to promise for the building of the walls.

813. *portūs . . . Avernī*: the harbor of Cumae, near which was the fabled entrance to the underworld.

815. *caput*, 'life,' 'soul.'

816. *laeta*: proleptic, giving the result of *permulsit*, 'soothed into joyousness.'

817. *aurō* here = *aureō tugō*. *addit*, 'puts on'; in compounds *dō* constantly = 'put,' 'place,' rather than 'give.'

818. *effundit habēnās*: cf. *inmissis* . . . *habēnis*, 682, with note.

820, 821. *tumidum . . . aquis*: literally, 'the swelling plain is laid to rest through (the smoothing of) its waters'; *aquis* seems to be instr. abl. With 817-

821 cf. I. 147-156; in both passages Neptune quiets the waves by riding over them.

822. *comitum*: sc. *Neptūnī*. *cētē*: a Gk. neuter plural.

825. *laeva*: neut. pl.; *laeva tenet* = 'on the left are.' We may infer that the creatures mentioned in 823, 824 are on the right. With 822-826 cf. 230-241.

827-871. The god of sleep, after trying in vain to persuade Palinurus to quit his post, throws him into a deep sleep and flings him into the sea. Aeneas wakes and takes the place of Palinurus.

828. *gaudia . . . mentem*: cf. *tactum . . . pectus*, I. 502.

829. *intendī . . . vēllis*: cf. *intendere* . . . *tergō*, 403, with note.

830-832. *fēcēre pedem*, 'worked the

Prīnceps ante omnīs dēnsūm Palinūrus agēbat  
 agmen; ad hunc aliī cursum contendere iussī.  
 Iamque ferē mediam caelī nox ūmida mētā  
 835 contigerat (placidā laxābant membra quiēte  
 sub rēmīs fūsi per dūra sedilia nautae),  
 cum levis aetheriīs dēlāpsus Somnus ab astrīs  
 āera dīmōvit tenebrōsum et dispulit umbrās  
 840 tē, Palinūre, petēns, tibi sompia trīstia portāns  
 insontī; puppīque deus cōnsēdit in altā  
 Phorbantī similis funditque hās ōre loquēlās:  
 'Iasidē Palinūre, ferunt ipsa aequora classem;  
 aequātae spirant aurae; datur hōra quiētī:  
 845 pōne caput fessōsque oculōs fūrāre labōri;  
 ipse ego paulisper prō tē tua mūnera inibō.'  
 Cui vix attollēns Palinūrus lūmina fātur:  
 'Mēne salis placidī vultum fluctūsque quiētōs  
 ignōrāre iubēs? mēne huic cōfidere mōnstrō?  
 Aenēān crēdam (quid enim?) fallācibus auris, 850

sheets'; *pedem* is a coll. sing., and = *rudentis*, III. 267. See n. there. With the whole phrase cf. *vēla facit*, 281. Sc. *nunc* before *sinistrōs* and note that the emphatic words in these vss. are *ūndā* . . . *pariter* . . . *ūndā*. The ships are not running full before the wind, with their square sails at right angles with the mast; the ships are tacking, catching the wind, now with the right, now with the left half of the sail. *solvere sinūs*: cf. *solvite vēla*, IV. 574; for *sinūs* cf. III. 455. *torquent* . . . *dētorquent* = *torquent nunc hūc, nunc illūc*. When the right *sinūs* are filled, the *cornū* on that side is pointed towards the bow, that on the other side towards the stern. *cornua*: as in III. 549. *sua*: i.e. favoring.

834. *ad*, 'according to,' 'in unison with,' a common meaning. *alii*: *ceteri* would have been more correct.

835. *mediam caeli* . . . *mētā*: cf. *mētā* . . . *Pachyni*, III. 429, with n. Nox rides in a chariot (721). and so the figure

from the chariot race is very appropriate.

837. *fūsi*: as in I. 214.

839. *dīmōvit* . . . *dispulit*: i.e. by flying through the *āer* and the *umbrāe*.

841. *deus* suggests the final result; before a god a mortal like Palinurus is powerless. The word thus adds to the pathos of the passage.

842. *Phorbantī*: an unknown Trojan, but plainly an intimate friend of Palinurus.

844. *aequātae*, 'evenly.' *datur*: i.e. is appointed for.

845. *fūrāre* is a picturesque substitute for *ēripe*, and so takes the dat. as that verb would; see on *silici*, I. 174.

847. *vix attollēns* . . . *lūmina*: a stereotyped expression for 'giving scant heed.'

849. *ignōrāre*: i.e. to forget what I know about. *huic* . . . *mōnstrō*, 'this strange and treacherous creature.'

850. *crēdam*: delib. question: 'would



et caeli totiēns dēceptus fraude serēni!  
 Tālia dicta dabat clāvumque adfixus et haerens  
 nūsqum āmittēbāt oculōsque sub astra tenēbat.  
 Ecce deus rārum Lēthaeō rōre madentem  
 855 vīque sopōrātum Stygiā super utraque quassat  
 tempora cunctantīque natantia lūmina solvit.  
 Vix primōs inopīna quīēs laxāverat artūs,  
 et super incumbēns cum puppis parte revulsā  
 cumque gubernāclō liquidās prōiēcit in undās  
 860 praecipitem ac sociōs nēquīquam saepe vocantem;  
 ipse volāns tenuis sē sustulit āles ad aurās.  
 Currit iter tūtum nōn sētius aequore classis  
 prōmissisque patris Neptūnī interrita fertur.  
 Iamque adeō scopulōs Sirēnum advecta subibat  
 865 difficilīs quondam multōrumque ossibus albōs  
 (tum rauca adsiduō longē sale saxa sonābant),

you have me trust Aeneas?' **quid enim?** sc. *crēdam*, as subj. of obligation; see on *quid . . . dicam*, iv. 48. 'Why, oh, why should I do this?' The question implies a neg. answer, and so negatives the main question, *Aenēan crēdam*, etc., even before that question is fully stated.

**851. et . . . dēceptus:** literally, 'even after having been deceived,' i.e. though I have been misled. For this constr. cf. *et dōna ferentis*, ii. 49, with note.

**852. adfixus . . . haerēns:** sc. *ēi* (= *clāvō*), 'thereto.' He was fastened to the tiller by the firm hold he had on it.

**853. nūsqum:** we should expect *numquam*. The close connection, however, between 'at no time' and 'in no place' is seen in *nūsqum aberō*, ii. 620. **āmittēbāt:** for scansion see § 242. **sub . . . tenēbat** together = 'kept . . . up-turned toward.'

**855. sopōrātum:** a transferred epithet (§ 194); this verb is usually employed of making persons drowsy; 'slumberous' is a good rendering.

**856. cunctantī** (sc. *ei*): i.e. though he struggles against the power of the branch. **natantia** is proleptic, 'till they swim.' **solvit:** cf. *solvuntur*, i. 92, with note.

**857, 858. vix . . . et:** see §§ 200, 221. **primōs** belongs in thought with *laxāverat*, 'had begun to loosen.'

**858. incumbēns:** sc. *ei*, and then cf. *incubūere mari*, i. 84.

**859. gubernāclō:** cf. n. on *clāvum . . . torquet*, 177. *clāvum . . . āmittēbāt*, 852, 853, shows why the rudder goes down with Palinurus. **prōiēcit:** the subject is to be got from *deus*, 854.

**862. iter:** acc. of effect (§ 128) with *currit*. **nōn sētius:** sc. *quam antea*.

**863. prōmissis:** see 812-815. **interrita:** a picturesque substitute for *sine periclō*.

**865. quondam:** as in iii. 704; see n. there.

**866. rauca . . . sonābant:** it is this sound that wakes Aeneas, 867.

cum pater āmissō fluitantem errāre magistrō  
 sēnsit et ipse ratem nocturnis rēxit in undis  
 multa gemēns cāsūque animum concussus amicī:  
 'Ō nimium caelō et pelagō cōnfise serēnō,  
 nūdus in ignōtā, Palinūre, iacēbis harēnā.'

870

867. *fluitantem*: freely, 'aimlessly,' 'unsteadily'; the word suggests the thought of eddying water or dancing waves. *errāre*: as subject sc. *ratem* from the next vs. *magistrō*: as in l. 115.

868. *rēxit*: in 161 *rēctor* = 'pilot.'

870, 871. *ō . . . cōnfise*: Aeneas is

speaking. He is of course ignorant of the facts. The two vss. contain a reproach, 'Since you trusted too much . . . you will lie.' *nūdus* suggests the thought of lack of burial. Even to be buried in a strange land was a sorrow; to lie there unburied was infinitely worse.

## LIBER VI

- Sic fatur lacrimans classique inmittit habēnās  
 tandem Euboicis Cūmārum salūbitur ōris.  
 Obvertunt pelagō prōrās; tum dēte tenāci  
 ancōra fundābat nāvis, et litora curvae  
 praetexunt puppēs. Iuvenum manus ēmicat ardēns  
 litus in Hesperium; quaerit pars sēmīna flammāe  
 abstrūsa in vēnīs silicis, pars dēnsa ferārū  
 tēcta rapit silvās inventaque flūmina mōnstrat.  
 At pius Aenēās arcēs, quibus altus Apollō  
 praesidet, horrendaeque prōcul sēcrēta Sibyllae,  
 antrum immāne, petit, magnum cui mentem animumque  
 Dēlius inspirat vātēs aperitque futūra.  
 Iam subeunt Triviae lūcōs atque aurea tēcta.  
 4 Daedalus, ut fāma est, fugiēns Minōia rēgna,  
 15 praepetibus pinnīs ausus sē crēdere caelō,  
 insuētum per iter gelidās enāvit ad arctōs

1-44. Aeneas reaches Cumae and visits the temple of Apollo, to see the Sibyl. Description of the temple.

2. Euboicis: Cumae was a colony from Chalcis in Euboea.

3. obvertunt . . . prōrās: see on puppēs, iii. 277.

4. fundābat, 'securely fastened'; lit., 'grounded,' gave them a solid bottom (*fundus*), so to speak, on which to rest. The impf. denotes repetition, *ancōra* being a coll. singular.

5. praetexunt: the ships are to the shore what the fringe is to a garment.

6, 7. quaerit . . . silicis: cf. *silici* . . . *Achātēs*, i. 174, and see § 203.

8. rapit, 'scours,' 'ranges quickly through'; cf. *corripuere viam*, i. 418. They seek water, though this search is likely to be dangerous (*dēnsa* . . . *tēcta*).

Cf. the mention of water in a similar connection, i. 167.

9, 10. *altus* = an adv., 'on high.' Apollō praesidet: cf. *Getiōs quī praesidet arvis*, iii. 35. *procul sēcrēta*: freely, 'the deep-hid haunt'; the Sibyl's abode is at a distance from the harbor. For *sēcrēta* see § 196, 2.

11. *mentem*: i.e. power to know the future. *animum*, 'emotion,' the exaltation produced by the inspiration.

13. subeunt: sc. *Aenēās et comitēs*. Triviae = *Diānae*; § 282. As sister of Apollo and goddess of the underworld, which Aeneas is soon to visit she is appropriately named here. *lūcōs*: in front of the *aurea* ('gilded') *tēcta*, the temple proper; cf. *laurus*, iii. 91, with note.

15. pinnīs: instr. abl.

16. enāvit; cf. *trānat*, iv. 245, used

Chalcidicāque levis tandem super adstitit arce.  
 Redditus hīs primum terrīs tibi, Phoebe, sacrāvit  
 rēmigium ālārū posuitque immānia templa.  
 In foribus lētum Androgeō; tum pendere poenās  
 Cecropidae iussī (miserum!) septēna quotannis  
 corpora nātōrum; stat ductīs sortibus urna;  
 contrā ēlāta mari respondet Gnōsia tellūs;  
 hīc crūdēlis amor taurī suppostaque fūrtō  
 Pāsiphaē mixtumque genus prōlēsque bifōrmis  
 Minōtaurus inest, Veneris monumenta nefandae,  
 hīc labor ille domūs et inextricābilis error;  
 māgnūm rēgīnae sed enim miserātus amōrem  
 Daedalus ipse dolōs tēcti ambāgēsque resolvit  
 caeca regēns filō vestigia. Tū quoque māgnam  
 partem opere in tantō, sineret dolor, Īcare, habērēs;

of Mercury's flight. The poets often describe the air as 'liquid.'

17. *Chalcidicā*: see on *Euboicis*, 2. *adstitit*: as in i. 301.

18, 19. *sacrāvit* . . . *templa*: he was grateful to Apollo for welcoming him; cf. iii. 543-547. He was, besides, through with his wings; hence he dedicates them. See on *fixit*, i. 248. *rēmigium ālārū*: as in i. 301. *templa* = *lecta*, 13.

20-22. *Androgeō*: gen.; a Gk. form. With *lētum* and *Cecropidae* sc. *est*, *sunt*, 'is (are) graven.' *tum* ('besides') . . . *urna*: a second picture. *poenās*: i.e. for the murder of Androgeos. *miserum*: cf. *infandum*, i. 251, with n. *nātōrum* here = *puerōrum*, 'children'; the Athenians surrendered seven lads, seven maidens yearly. *ductis sortibus*, 'with the lots already drawn (therefrom).' The sculptor has seized the most pathetic moment, that at which the roll of victims is known.

23. *contrā*: i.e. on the other half of the *forēs*. *ēlāta mari*: cf. *Crētā* . . . *altā*, v. 588. *respondet*: i.e. to the first pair of pictures. *Gnōsia*: Minos is said to have lived near Gnosus

24. *crūdēlis*, 'tragic,' 'unnatural.' *taurī*: obj. gen. with *amor*. See *Pāsiphaē* in Vocab. *supposta* (sc. *taurō*), 'mated with the bull.'

25. *mixtum* . . . *bifōrmis*: parallelism, 'a dual birth (i.e. creature) and an offspring of double form.' The Minotaur was half man, half bull.

26. *Veneris* = *amōris*; see § 189.

27. *domūs*: gen. of definition (§ 111); *labor* . . . *domūs* = 'that house so laboriously wrought.' The ref. is to the labyrinth, for which see v. 588-591, with notes.

28. *rēgīnae*: Ariadne, daughter of Minos. She fell in love with Theseus, one of the *septēna* . . . *nātōrum* (21, 22), and, aided by Daedalus, enabled him to thread his way through the labyrinth and kill the Minotaur. *sed enim*: as in i. 19.

29. *ipse* . . . *resolvit*: he had built it and so knew how to solve its puzzles.

30. *vestigia*: i.e. of Theseus.

31. *sineret dolor*, 'had grief suffered it.' This is not, however, an ordinary prot. of a contrary to fact condition; for that we should need *sī vivisset*.

- his cōnātus erat cāsūs effingere in aurō,  
 bis patriae cecidēre manūs. Quin prōtinus omnia  
 perlegerent oculis, nī iam praemissus Achātēs  
 35 adforet atque unā Phoebī Triviaeque sacerdōs,  
 Dēiphobē Glaucī, fātur quae tālia rēgi:  
 'Nōn hōc ista sibi tempus spectācula poscit;  
 nunc grege dē intāctō septem mactāre iuencōs  
 praestiterit, totidem lēctās dē mōre bidentis.'  
 40 Tālibus adfāta Aenēān (nec sacra morantur  
 iussa virī) Teucrōs vocat alta in templā sacerdōs.  
 Excisum Euboicae latus ingens rūpis in antrum,  
 quō lātī dūcunt aditūs centum, ōstia centum,  
 unde ruunt totidem vōcēs, respōnsa Sibyllae.  
 45 Ventum erat ad limen, cum virgō 'Poscere fāta  
 tempus' ait; 'deus, ecce, deus!' cui tālia fantī  
 ante forēs subitō nōn vultūs, nōn color ūnus,  
 nōn cōmptae māsere comae; sed pectus anhēlum,

The *impt.* occurs here because V., in his sympathy with the events he is describing, fancies himself as standing with Aeneas and viewing the carvings. Note the omission of *sī* here, which occurs occasionally in poetry.

32. *cōnātus erat*: sc. *Daedalus*; V. is telling us indirectly (§ 225) that all the pictures were by Daedalus. *cāsūs*: sc. *tuōs*.

33. *patriae* gives the cause of *cedere*; freely, 'by reason of his father love.'

34. *perlegerent . . . adforet*: for the tenses see on *sineret dolor*, 31. *adforet*, however, really = *advēnisset*; see on *lētō*, i. 99.

35. *Phoebī . . . sacerdōs*: for this description of the Sibyl cf. n. on *Triviae*, 13.

36. *Dēiphobē Glaucī*: cf. *Āiācis Oilēi*, i. 41, with n. *rēgi*: Aeneas.

38. *intāctō*: i.e. by the yoke. Only such animals could be sacrificed.

39. *praestiterit*: cond. subj.; the

prot. is implied in *mactāre*, 38. *lēctās . . . bidentis*: cf. iv. 57.

42. *excisum . . . in*: i.e. cut out so as to form. The *antrum* is the *adytum* of the temple.

43. *aditūs*: 'passages' from the body or nave of the temple. *centum*: as in i. 416. There is a hill at Cumae, of volcanic origin, pierced by numerous passages. *ōstia*, 'openings'; parallelism.

44. *totidem vōcēs*: the sound of the *respōnsa* is divided into a hundred utterances, as it passes through the *aditūs*. *respōnsa Sibyllae* in effect = a temporal cl., *cum respōnsa dat Sibylla*, with *ruunt*.

45-76. Aeneas prays for an end to his wanderings and a home in Italy.

45. *limen*: i.e. of the *antrum*, 42

*fāta*: here 'oracles.'

46. *deus*: sc. *adest*.

47. *ūnus = idem*; *nōn . . . ūnus* (sc. *erat*) = *sē mūtāvīt*.

48. *cōmptae*, 'in order,' 'in its

et rabiē fera corda tument, māiorque vidēri  
 nec mortale sonāns, adhiāta est nūmine quando  
 iam propiōre dei. 'Cessās in vōta precēsque,  
 Trōs,' ait, 'Aenēā? cessās? neque enim ante dehīscēt  
 attonitae māgna pra domūs.' Et tālia fāta  
 conticuit. Gelidus Teucris per dūra cucurrit  
 ossa tremor, funditque precēs rēx pectore ab imō:  
 'Phoebe, gravis Trōiae semper miserāte labōrēs,  
 Dardana qui Paridis dirēxti tela manūque  
 corpus in Aeacidae, māgnās obeuntia terrās  
 tot maria intrāvi dūce te penitusque repostās  
 Massylum gentis praetentaque Syrtibus arva;  
 iam tandem Italiae fugientis prēndimus orās,  
 hāc Trōiāna tenus fuerit fortūna secūta.  
 Vōs quoque Pergameae iam fas est parcere genti,  
 dique deaeque omnēs, quibus obstitit Ilium et ingēns  
 glōria Dardaniae. Tūque, o sāctissima vātēs,

fastenings,' is in the pred. with *mānere*; cf. *vittūs* . . . *resolvit*, iii. 370, with note.

49. *rabiē*: cf. *insānam vātem*, iii. 443, with n. *māior* . . . *vidēri* (sc. *est*): for the infin. see § 160. The Sibyl, under the inspiration, is more than human; see on *nōtā* . . . *imāgō*, ii. 773.

50. *sonāns* (sc. *est*) = *sonat*; cf. *nec vōx hominem sonat*, i. 328. *quandō*, 'since'; for position see § 209.

51. *cessās* here = *num nōn curris*, 'dost thou fail to hasten?' and so may take *in* with the acc. Usually *cessāre* = 'loiter,' and takes *in* with the abl. The question = a command, 'make vows,' etc.

52. *ante*, 'else,' 'otherwise'; literally, 'before you make your vows,' etc.

53. *attonitae*: personification; the very temple feels the coming of the god. *ora* = *ostia*, 43.

54. *dūra*, 'iron.' Rugged as the Trojans are, they are deeply moved.

55. *gravis* . . . *labōrēs*: cf. i. 597.

57. *dirēxti*: for form see § 105.

58. *obeuntia*, 'surrounding'; properly, 'facing,' 'going to meet.'

59. *repostās*: as in iii. 364.

60. *praetenta*: cf. *praetenta sinū* . . . *insula*, iii. 692.

61. *Italiae fugientis*: cf. *Italiam* . . . *fugientem*, v. 629, with n. There is advers. asynd. between this and the preceding vs. *prēndimus*: note the change to the pl. from *intrāvi*, 59; Aeneas is thinking now of his comrades too.

62. *hāc* . . . *secūta* belongs in thought closely with 56-61; the whole = 'since through your help I am come to Italy at last, help me yet again, by bringing about a change in my fortunes.' For *hāc* . . . *tenus* see v. 603; here it = 'thus far but no further.' *fuerit* . . . *secūta*: subj. of command; the perf., by willing the completion of the act referred to, gives a tone of urgency and earnestness. *fortūna*: sarcastic, 'luck.'

63. *iam*, 'by this time,' 'at last.'

praescia ventūrī, dā (nōn indēbita poscō  
rēgna meis fātis) Latiō considere Teucrōs  
errantisque deōs agitataque nūmina Trōiae.

- Tum Phoebō et Triviae solidō de marmore templum  
70 institutam fēstōsque diēs dē nōmine Phoebī.  
Tē quoque māgna manent rēgnis penetrālia nostris,  
hic ego namque tuās sortēs arcānaque fāta  
dicta meae gentī pōnam lēctōsque sacrābō,  
75 alma, virōs. Foliis tantum nē carmina mandā,  
nē turbāta volent rapidis lūdibria ventis;  
ipsa canās ōrō.' Fīnem dedit ōre loquendī.

- At Phoebī nōndum patiēns immānis in antrō  
bacchātūr vātēs, māgnum sī pectore possit  
excussisse deum; tantō magis ille fatigat  
80 ōs rabidum, fera corda domāns, fingitque premendō.  
Ōstia iamque domūs patuēre ingentia centum  
sponte suā vātisque ferunt respōnsa per aurās:

66. nōn indēbita: the litotes (see on *nōn similī*, i. 136) is tactful.

68. errantis, 'homeless,' agitata, 'storm-tossed.'

69. tum: i.e. when the prayer of 66-68 shall have been granted. templum: V. is thinking of the temple built to Apollo by Augustus (§18), which contained a statue of Diana (Trivia) beside that of Apollo.

70. fēstōs . . . diēs: games held annually (after the year 212) in July were known as the *Iūdī Apollinārēs*.

71. tē is an address to the Sibyl. penetrālia, 'shrine.' V. is thinking of the reverence accorded to the Sibylline books, which were kept at first in the temple of Jupiter Capitolinus, later within the base of the statue of Apollo in the temple referred to in 69.

73, 74. sacrābō . . . virōs: i.e. to guard the *sortēs* and the *fāta*. The ref. is to the commissioners (at first two, later fifteen) in charge of the Sibylline

books. foliis . . . mandā: cf. iii. 444 iii. 456, 457, with notes.

75. rapidis . . . ventis, 'as the sport of,' etc. For the dat. see §120.

76. canās ōrō: for constr. see on *simile* . . . *revisam*, ii. 669.

77-97. The Sibyl warns Aeneas that dire war awaits him in Italy.

77. Phoebi . . . patiēns: i.e. not yet submitting fully to the inspiration. For constr. see on *servantissimus aequi*, ii. 427. immānis, 'with giant frenzy.'

78. sī . . . possit: cf. *Anthea sī* . . . *videat*, i. 181, 182, with note.

80. fingit . . . premendō (sc. *eam*), 'by constraining her moulds her to his will.' The figure is that of a rider controlling a high-strung horse; cf. *imperio premit*, i. 54.

81, 82. iam: as in 63; it = 'by the time the priestess is fully under the inspiration.' patuēre . . . suā: the priestess now passes into the *antrum*, 42.

'Ō tandem magnīs pelagī dēfūnctē periculis  
 (sed terrae graviōra manent), in rēgna Lavīni  
 Dardanidae venient (mitte hanc dē pectore cūram), 83  
 sed nōn et vēnisse volent. Bella, horrida bella  
 et Thybrim multō spūmantem sanguine cernō.  
 Nōn Simois tibi nec Xanthus nec Dōrica castra  
 dēfuerint; alius Latiō iam partus Achillēs,  
 nātus et ipse deā; nec Teucrīs addita Iūnō 90  
 ūsq̄am aberit, cum tū supplex in rēbus egēnis  
 quās gentis Italum aut quās nōn ōrāveris urbēs!  
 Causa malī tantī coniūnx iterum hospita Teucrīs  
 externique iterum thalamī.  
 Tū nē cēde malis, sed contrā audentior itō 95  
 quam tua tē fortūna sinet. Via prīma salūtis,  
 quod minimē rēris, Grāiā pandētur ab urbe.'  
 Talibus ex adytō dictis Cūmaea Sibylla  
 horrendās canit ambāgēs antrōque remūgit  
 obscūris vērā involvēs; ea frēna furenti 100

83, 84. *ō . . . manent*: a rhetor. substitute for *quamquam . . . dēfūnctus es, terrae tamen . . . tē manent*. *graviōra*: sc. *pericula*.

86. *et*, 'also,' belongs with *volent*. *nōn . . . volent* is an example of litotes, and = 'they will have sad reason to regret their coming.' *bella*: cf. the words of Helenus, iii. 458.

89. *dēfuerint*: fut. pf.; cf. n. on *fuert quodcumque*, ii. 77. In writing *Simois*, 88, V. was thinking of scenes like that in i. 100, 101. *partus*: cf. *parta*, ii. 784, with n. *Achillēs*: the ref. is to Turnus; § 57.

90. *et ipse*, 'himself also,' i.e. like the first Achilles. *Teucrīs addita* = *quae Teucrīs addita est*, 'the Trojan's constant foe.' *additus* is used elsewhere of the vulture that, clinging always to Tityos (see Vocab.), fed on his liver.

91. *cum* = *quō tempore*; we should say, 'in those days,' but see on *quem*, i. 64.

92. *quās gentis . . . ōrāveris*: a

rhetor. way of saying *omnēs gentēs Italum et urbēs ōrāveris*. For tense of *ōrāveris* see on *dēfuerint*, 89.

93. *coniūnx*: Lavinia; § 57. *iterum*: the first time Helen was the cause; § 51.

95, 96. *audentior . . . quam . . . sinet*: a very rhetor. way of saying 'more boldly than might be expected of one so sorely pressed.' *tua . . . fortūna* is explained by 62.

97. *quod*: the rel. pron.; its antec. is the cl. *via . . . salūtis . . . Grāiā*, etc. *urbe*: Pallanteum, the city of Evander; § 57.

98-123. Undismayed, Aeneas begs the Sibyl to help him gain audience with his father in the underworld.

99. *remūgit* well describes the strange sounds made by the Sibyl; cf. *nec mortūle sonāns*, 50, and *mūgire*, iii. 92.

100. *obscūris*, 'mystery.' *ea*, 'such,' as in ii. 17; it sums up *tālibus . . . involvēs*. We should say, 'so does Apollo shake the reins on her till she raves (i.e.



- concutit et stimulos sub pectore vertit Apollō.  
 Ut primum cessit furor et rabida ora quierunt.  
 incipit Aenēās hērōs: 'Nōn ūlla labōrum,  
 ō virgō, nova mī faciēs inopinave surgit;  
 105 omnia praecēpī atque animō mēcum ante perēgī.  
 Ūnum ōrō: quandō hic infērnī iānuā rēgis  
 dicitur et tenebrōsa palūs Acheronte refūsō,  
 ire ad cōspectum cārī genitōris et ōra  
 contingat; doceās iter et sacra ōstia pandās.  
 110 Illum ego per flammās et mille sequentia tēla  
 ēripui hīs umerīs mediōque ex hoste recēpī;  
 ille meum comitātus iter maria omnia mēcum  
 atque omnis pelagīque minās caelīque ferēbat,  
 invalidus, vīris ultrā sortemque senectae.  
 115 Quīn, ut tē supplex peterem et tua limina adīrem,  
 idem ōrāns mandāta dabat. Gnātīque patrisque,  
 alma, precor, miserēre (potes namque omnia, nec tē  
 nēquīquam lūcīs Hecatē praefēcit Avernis).  
 Si potuit Mānīs arcessere coniugis Orpheus  
 120 Thrēiciā frētus citharā fidibusque canōrīs,  
 sī frātre Pollūx alternā morte redēmit

becomes fully inspired). 'furenti' (sc. ei) is dat. of interest; it is also proleptic. For the figure here cf. 79, 80.

105. hērōs: an important word here; he is undismayed.

104. mī = mīhi.

106. infērnī: cf. n. on *superis* . . . *ab ōris*, II. 91.

107. palūs . . . refūsō, 'the lake formed by Acheron's overflow.' *Acheronte refūsō* is an abl. of char., with the usual adj. force, literally, 'upheaved-Acheron's lake.' The ref. is to Avernus (Averna), for which see III. 442, v. 732.

109. contingat: sc. mīhi. The subj. here is completely independent of *ōrō*, 106; cf. n. on *canēs ōrō*, 78.

114. invalidus = *quamquam invalid-*

*us erat*. vīris . . . senectae: i.e. beyond what old age commonly can endure or is required to undergo.

116. dabat: the impf. implies that the command was often given; for one instance see v. 731-737.

117. omnia: both in prose and verse *possum* is often construed with a neut. acc. (*id*, *plūrimum*, *omnia*), which belongs under § 134.

118. nēquīquam: i.e. without giving you substantial powers.

121. frātre: Castor. See *Pollūx* in Vocab. *alternā morte*: freely, 'by dying in his stead.' The expression is not quite accurate; V. is thinking of the result of Pollux's sacrifice, which was that the brothers died alternately. *redēmit*: sc. *ā morte* or *ab inferis*.

itque reditque viam totiēns—quid Thēsea māgnū,  
quid memorem Alcīdēn? et mī genus ab Iove summō.

Tālibus orābat dictis ārasque tenēbat,

cum sic orsa loquī vātēs: 'Sate sanguine dīvum, 125

Trōs Anchisiadē, facilis dēscēnsus Avernō

(noctēs atque diēs patet ātri fānna Ditis);

sed revocāre gradum superāsque evādere ad aurās,

hōc opus, hīc labor est. Paucī, quōs aequū amāvīt

Iuppiter aut ardēns ēvēxit ad aethera virtūs, 130

\* dīs genitī potuēre. Tenent media omnia silvae,

Cōcytosque sinū libens circumvenit ātrō.

Quod sī tantus amor mentī, sī tanta cupīdō

bis Stygiōs innāre lacūs, bis nigra vidēre

Tartara et insānō iuvat indulgēre laborī, 135

accipe, quae peragenda prius. Latet arbore opācā

aureus et foliis et lentō viminē rāmus,

Iūnōnī infernae dictus sacer; hunc tegit omnis

122, 123. itque: for -que see § 199.  
viam: i.e. the way between the two  
worlds. With it . . . viam cf. *ire viam*,  
iv. 468. totiēns: i.e. every other day.  
quid Thēsea . . . memorem? for the  
mood and meaning see on *quid* . .  
*dicam*, iv. 43. The question forms a  
pleasing substitute for a third cl. with *si*.  
Theseus went down alive into the under-  
world to help his friend Pirithous carry  
off Proserpina; Hercules descended  
to bring up the three-headed dog Cer-  
berus. et . . . summō gives the justi-  
fication for the omitted apod. to *si*  
*potuit* . . . Alcīdēn, 119-123, which would  
naturally run, 'why may not I too visit  
the underworld?' et mī (sc. est) = 'I  
too (like Hercules, like Pollux), have,'  
etc.

124-125. The Sibyl's reply: 'To  
gain entrance to the underworld you  
must find a certain golden branch.  
But first you must bury your dead  
comrade.'

124. tālibus . . . tenēbat: cf. iv.  
219, with note.

126. Avernō = *in Avernum*; § 122.

127. ātri: Pluto is described in terms  
which fit better the realm he rules; § 194.

128. sed . . . aurās: the dēscēnsus  
Avernō is usually accomplished only by  
those who die. Aeneas does not desire  
to go thus. This vs., in the light of the  
context, must therefore = 'but so to de-  
scend as to be able to retrace,' etc.

129. hōc . . . est = Hamlet's 'There's  
the rub.' aequus, 'kind,' 'friendly.'

130. ēvēxit ad aethera: cf. *tollimus*  
*in astra*, iii. 158, with note.

131. dīs genitī: an important addi-  
tion, 'who, to crown all else, were of  
heavenly blood.' media: i.e. between  
this temple and the underworld.

132. sinū = *maeandrō*, v. 251.

136. peragenda: sc. *sint*; see on  
*viris*, i. 517. opācā: i.e. with thick-  
clustering branches; these will make it  
more difficult to find the golden bough.

137. viminē: coll. singular.

138. Iūnōnī infernae: Proserpina;  
§ 300.

- lūcus et obscurīs claudunt convallibus umbrae.  
 140 Sed nōn ante datur tellūris operta subire,  
 auricomōs quam quī decerpserit arbore fētūs.  
 Hōc sibi pulchra suum ferri Proserpina mūnus  
 instituit; primō avulsō nōn dēficit alter  
 aureus, et simili frondēscit; virga metallō.  
 145 Ergō altē vestigā oculis et rite repertum  
 carpe manū; namque ipse volēns facilisque sequētur,  
 si tē Fāta vocant; aliter nōn viribus ūllis  
 vincere nec durō poteris convellere ferrō.  
 Praetereā iacet exanimū tibi corpus amīcī  
 150 (heu nescīs) tōtamque incestat fūgere classem,  
 dum cōnsulta petis nostrōque in limine pendēs;  
 sēdibus hunc refer ante suis et cōde sepulcrō.  
 Dūc nigrās pecudēs; ea prima piacula sunt.  
 Sic demum lūcōs Stygis et rēgna in via vivīs  
 155 'aspiciēs.' Dixit pressoque obmūtuit ore.  
 Aenēās maestō dēfixus lūmina vultū

139. obscurīs . . . umbrae: an inversion (§ 203) for *obscurīs claudunt convallēs umbris*; *convallibus* is instr. abl. Cf. *collibus* . . . *silvae*, v. 287, 288.

140. sed: the thought is, 'hard as it is to find the bough, find it you must.' *operta*: prtcl. as noun, 'the hidden parts.'

141. quī = *quis*, the indefinite pron., found chiefly after *sī*, *nisi*, *nē*, *num*. Cf. also n. on *quī* . . . *fatēri*, iii. 608.

143. instituit has the meaning and the constr. of *iussit*.

145. ergō: i.e. since the possession of the bough is so important. *altē*: either 'deeply,' i.e. carefully, or 'with eyes raised aloft.' *rite* belongs with *carpe*, 146, and is explained by *manū*, 146; 'pluck it duly, even with thy hand.'

146-148. *namque* . . . *ferrō* = 'for no weapon (axe) is needed,' and explains *carpe manū*.

149. *praetereā* in thought intro-

duces *refer* and *cōde*, 152. *tibi*: dat. of interest (disadvantage); it = a cl. like 'and so delays the fulfillment of your purpose.'

150. *tōtam* . . . *classem* of course includes Aeneas; being defiled he can hope for no favors from the gods.

151. *cōnsulta* = *ōrācula*; properly, decrees (of the Fates as to the future) Cf. *senātūs cōsultum*.

152. *suis*, 'his proper,' that to which he has a right. *cōde sepulcrō*: cf. *sepulcrō condimus*, iii. 67, 68, with note.

153. *nigrās pecudēs*: cf. *nigrārūm* . . . *pecudum*, v. 736, with note.

155. *pressō* = *compressō*.

156-235. At the shore Aeneas finds that Misenus has been drowned; the funeral follows. Guided by two doves Aeneas finds the golden bough.

156. *dēfixus lūmina*: sc. *in terram*; for constr. see § 136 and cf. *dēfixit lūmina*, i. 226.

*procellos* *dark pond*  
ingreditur linquens antrum caecōsque volūtāt

eventūs animō sēcum. Cui fidus Achātēs

it comes et paribus cūris/vestigiā figit.

Multa inter sēsē variō sermōne serēbant,

quem socium exanimem vātēs, quod corpus humandum

diceret. Atque illi Misēnum in litore sicco,

ut venēre, vident indignā morte peremptum,

Misēnum Aeolidēn, quō nōn praestantior alter

aere ciēre virōs Martemque accendere cantū.

Hectoris hīc māgnī fuerat comes, Hectora circum

et lituō pūgnās insīgnis obībat et hastā;

postquam illum vitā victor spoliāvit Achillēs,

Dardaniō Aenēae sēsē fortissimus hērōs

addiderat socium nōn inferiōra secūtus.

Sed tum, forte cavā dum personat aequora conchā,

dēmēns, et cantū vocat in certāmina divōs,

aemulus exceptum Tritōn, sī crēdere dignum est,

inter saxa virum spūmōsā inmerserat undā.

Ergō omnēs māgnō circum clāmōre fremēbant,

praecipuē pius Aenēās. Tum iussa Sibyllae,

157. *antrum* here, as in 77, = *templum*; in 42 the meaning is different. Aeneas of course had not entered the *adytum*.

159. *figit*, 'plants'; he nails his feet to the ground, so to speak. He is walking slowly and heavily, in deep disquietude.

160. *serēbant*, 'exchanged.' *sermōnem serere* is a common phrase, meaning lit. 'to intertwine remarks into connected discourse.'

161, 162. *quem . . . diceret*: Palinurus (cf. v. 838 ff.) they believed to be dead, but he was barred out here by the Sibyl's cry *heu nescis*, 150. *atque*: for meaning see § 200.

164, 165. *praestantior . . . ciēre*: for constr. see § 169. *cantū*, 'its strains'; sc. *aeris*. For Misenus as a trumpeter see iii. 239.

168. *illum*: Hector.

170. *nōn inferiōra*, 'no meaner standard.'

171. *tum*: i.e. at the time of our story, as opposed to the time meant in 164-170. *personat*: here trans., 'makes (the waters) ring.' *conchā* is to be taken literally; he defies the sea-gods to equal him on their own instruments.

172. *cantū*: as in 165.

173, 174. *exceptum . . . inmerserat* = *excēperat et inmerserat*. With *exceptum* cf. *excipit*, iii. 332. *sī . . . est* calls attention to the strangeness of Misenus's fate. In tone it is like 'can one believe the tale?' or V. 's own *miserābile dictū*.

175. *circum*: sc. *Misēnum*. *fremēbant*, 'were mourning'; see on *fremunt*, i. 56.

176. *pius*: he is doing his duty (§ 62) to a friend and close companion (cf. 169, 170).

- haud mora, festinant flentēs āramque sepulcrī  
congerere arboribus caelōque ēdūcere certant.  
Itur in antīquam silvam, stabula alta ferārum;  
180 prōcumbunt piceae, sonat icta secūribus īlex,  
fraxineaeque trabēs cuneīs et fissile rōbur  
scinditur, advolvunt ingentīs montibus ornōs.  
Nec nōn Aenēās opera inter tālia primus  
hortātur sociōs paribusque accingitur armīs.  
185 Atque haec ipse suō tristī cum corde volūtāt  
aspectāns silvam inmēnsam et sic forte precātur:  
— ‘Sī nunc sē nōbīs ille aureus arbore rāmūs  
ostendat nemore in tantō! quandō omnia vērē  
heu nimium dē tē vātēs, Mīsēne, locūta est.’  
190 Vix ea fātus erat, geminae cum forte columbae  
ipsa sub ōra virī caelō vērē volantēs  
et viridī sēdere solō: Tum māximus hērōs  
māternās agnōscit avēs laetusque precātur:  
‘Este ducēs ō, sī qua via est, cursumque per aurās  
195 dirigite in lūcōs, ubi pinguem dīves opācat  
rāmūs humum. Tūque ō dubiis nē dēfice rēbus,  
dīva parēns.’ Sic effātus vestīgia pressit  
observāns, quae signa ferant, quō tendere pergant.  
Pāscētēs illae tantum prōdīre volandō,

177. āram . . . sepulcrī: freely, ‘the funeral altar’; for the gen. see § 111.

178. caelō . . . ēdūcere: as in il. 186.

179. Itur: see on *discumbitur*, i. 700.  
stabula . . . ferārum: cf. *dēnsa ferārum tēcta*, 7, 8.

182. advolvunt: sc. *trāe sepulcrī* out of 177.  
montibus: abl. of motion from.

184. armīs = *secūribus*, 180.

185. haec is explained by 187-189.

187, 188. sī . . . ostendat expresses a wish, ‘O that,’ etc. The sentence is really cond., some prot. like ‘how welcome the sight would be,’ being more or less definitely felt.

189. heu nimium belongs with *vērē*; the order gives an effect like ‘truly,

alas, all too truly.’ 187-189 mean, I hope the rest of the Sibyl’s utterances will be verified as fully as was her statement regarding my dead comrade.

190. forte repeats, both in sense and meter, *forte* of 186, and so binds the prayer and its fulfillment closely together.

192. sēdere: from *sīdō*.

193. māternās . . . avēs: doves were sacred to Venus.

195. pinguem dīves: juxtaposition of cause and effect.

196. dēfice, ‘fail not,’ ‘be not false to.’ rēbus (sc. *meīs*): personified; the dat. is one of pers. interest.

199. tantum, ‘only so far.’ prōdīre

quantum aciē possent oculi servāre sequentum. 200  
 Inde, ubi vērē ad faucēs grave olentis Averni,  
 tollunt sē celerēs liquidumque per āera lāpsae  
 sēdibus optātis geminā super arbore sūdunt,  
 discolor unde aurī per rāmōs aura refulsit.  
 Quāle solet silvīs brūmālī frīgore vīscum 205  
 fronde virēre novā, quod nōn sua sēminat arbōs,  
 et croceō fētū teretis circumdare truncōs,  
 tālis erat speciēs aurī frondentis opacā  
 ilice, sic lēnī crepitābat brattea ventō.  
 Corripit Aenēās extemplō avidusque refringit 210  
 cunctantem et vātis portat sub tēcta Sibyllae.  
 Nec minus intereā Misēnum in litore Teucri  
 flēbant et cinerī ingrātō suprēma ferēbant.  
 Prīncipiō pinguem taedis et rōbore sectō

**volandō:** freely, 'they flew in advance.' The doves at one time stop to feed, at another fly onward.

**200. quantum . . . possent,** 'as far each time as the eyes . . . by their vision could'; subj. of repeated action, a constr. found chiefly in post-classical prose. **servāre:** a fine expression for 'keep in view.' As the doves moved on, Aeneas followed; the doves were always distant the range of his eye. He was in a wood (186); hence *quantum . . . sequentum* denotes no great distance. **sequentum:** Aeneas was not alone; § 225.

**201. grave:** adv. acc.; § 134. *grave olentis* = 'noisome.'

**202. liquidum . . . āera:** cf. the n. on *enāvit*, 16.

**203. sēdibus optātis:** abl. abs. **geminā:** the tree is 'double' because, beside its normal branches, it bears the golden bough.

**204. discolor:** freely, 'marked by the contrast of its hue.' **aura:** here 'gleam,' 'sheen'; properly 'breeze,' then anything which exhales from a substance or is given off therefrom. For the confusion between the notions

of light and air cf. *hōc . . . lūmen*, ii. 600, with note.

**206. quod . . . arbōs,** 'which has no parent tree to give it birth.' The ancients thought of the mistletoe as an animal product incapable of growth unless its germs had passed through the craw of birds. It is really a parasitic plant, whose seeds are eaten by birds and deposited by them in trees as they rub their beaks on the bark.

**209. sic . . . ventō** ought rather to have been expressed by a participial phrase, without *sic*; the rattling is not really part of the comparison.

**211. cunctantem** (sc. *eam*), 'in spite of its delay,' seems inconsistent with *namque . . . sequētur*, 146. Still, to Aeneas, in his eagerness to pluck the branch so important to him at this time, it would seem to linger, however rapidly it yielded to his grasp.

**213. ingrātō,** 'thankless,' incapable of returning thanks for attentions rendered.

**214. pinguem:** i.e. on account of the resin. **rōbore sectō:** cf. *sectā . . . abietis* ii. 16, *ilice sectā*, iv. 506.

- 215 *ingentem strūxere pyram, cui frondibus ātrīs  
intexunt latera, et fērālis ante cupressōs  
cōstituunt decorantque super fulgentibus armīs.  
Pars calidōs laticēs et aēna undantia flammīs  
expediunt corpusque lavant frigentis et unguunt.*
- 220 *Fit gemitus. Tum membra torō dēflēta repōnunt  
purpureāsque super vestēs, vėlāmina nōta,  
cōniciunt. Pars ingentī subiēre feretrō  
(trīste ministerium) et subiectam mōre parentum  
āversī tenuēre facem. Congesta cremantur*
- 225 *tūrea dōna, dapēs, fūsō crātēres olīvō.  
Postquam conlāpsī cinerēs et flamma quiēvit,  
rēliquiās vīnō et bibulam lāvēre favillam,  
ossaue lēcta cadō tēxit Corynaeus aēnō.  
Idem ter sociōs pūrā circumtulit undā*
- 230 *spargēns rōre levī et rāmō fēlicis olīvae  
lūstrāvitque virōs dixitque novissima verba.  
At pius Aenēās ingentī mōle sepulcrum*

215. *ingentem*: the larger the *pyra*, the greater the honor it bestowed; cf. iii. 62, 63.

216. *fērālis . . . cupressōs*: cf. iii. 64, with notes.

218. *undantia*: transferred epithet; it suits the contents of the *aēna* rather than the vessels themselves. V. has boiling water in mind.

219. *frigentis*, 'of him who is cold in death.'

220. *torō*: here the bier. *dēflēta*: freely, 'when the dirge was done.' This pass. prtp. implies a trans. use of *dēflēre*; cf., then, *Misenūm . . . flēbant*, 212.

221. *nōta* (sc. *Misenō*): freely, 'his usual'; the word is a compliment to Misenus. V. is thinking of the part purple (crimson) played in Roman life as a color used only in garments worn by the great.

222. *ingentī* points to the stature of Misenus; cf. *ingēns*, i. 99, with n. *subiēre*: cf. *subidō*, ii. 708.

223, 224. *subiectam*: freely, 'beneath'; sc. *pyrae*. *mōre parentum āversī*: see § 68.

225. *dapēs*: for offerings to the dead cf. iii. 66, iii. 301, v. 77, 78, v. 92. *fūsō . . . olīvō*: abl. of char., 'oil-yielding'; cf. *merō . . . carchēsia Bacchō*, v. 77.

229. *sociōs . . . undā*: i.e. to purify them (cf. 150). V., thinking of this, feels *circumtulit* to be equivalent to *lūstrāvit*; see also § 203.

230. *rōre . . . et rāmō*: i.e. with (dewy=) light drops scattered by a branch. *fēlicis*, 'fruitful', i.e. auspicious.

231. *novissima verba*: for these see on *adfātī*, ii. 644. Most of the matters mentioned in 214-231 were regular parts of Roman funerals, at least of the more elaborate.

232. *ingentī mōle*: the size is an added honor; cf. n. on *ingentem*, 215.

inpōnit suaque arma virō, rēmumque tubamque,  
monte sub aeriō, qui nunc Misēnus ab illō  
dīcitur aeternumque tenet per saecula nōmen. 235

His āctis properē exsequitur praecepta Sibyllae.  
Spēlunca alta fuit vāstōque immānis hiātū,  
scrūpea, tūta lacū nigrō nemorumque tenebrīs,  
quam super haud ūllae poterant inpūne volantes 240  
tendere iter pinnis; tālis sēsē hālitus ātrīs  
faucibus effundēns supera ad convexa ferēbat,  
unde locum Grāi dixerunt nōmine Aornon.  
Quattuor hīc primum nigrantis terga iuvencoꝝ  
cōstituit frontīque invēgit vīna sacerdos 245  
et summās carpēns media inter cornua saetās  
ignibus inpōnit sacris, libāmina prima,  
vōce vocāns Hecatēn caelōque Ereboque potentem.  
Suppōnunt alii cultrōs tepidumque cruōrem  
suscipiunt pateris. Ipse ātrī velleris agnam  
Aenēās mātī Eumenidum māgnaeque sorōrī 250  
ēnse ferit sterilemque tibi, Prōserpina, vaccam.

233. *inpōnit* . . . *virō*: i.e. sets over the place where his ashes now lie. *rēmum*: Aeneas's comrades row their ships themselves; hence the oar here is typical of the last seven years of Misēnus's life.

234, 235. *qui* . . . *dīcitur*: the ref. is to the promontory of Misenum on the Campanian coast. *aeternum* . . . *nōmen*: it is now called Punta di Miseno.

236-267. Aeneas sacrifices to the gods of the underworld. Hecate comes to open the way, and Aeneas and the Sibyl descend. The poet prays the powers of the underworld to suffer him to tell what Aeneas saw.

237. *alta*: i.e. going deep down into the earth.

238. *tūta*: the prtēpl.; cf. *tūtōs*, i. 571.

239. *volantēs* = *avēs*, *volucrēs*: cf. n. on *venientum*, i. 434.

240, 241. *tālis* . . . *ferēbat* gives the reason of *quam* . . . *pinnis*. This form of parataxis (§218) is common even in prose. *convexa*: for the adj. as noun see § 196, 2.

242. *dixerunt nōmine* = *ominātrunt*.

243. *nigrantis* . . . *iuvencoꝝ*: cf. 153.

244. *cōstituit*: cf. *taurum* . . . *ārās*, v. 236, 237. *fronti* . . . *vīna*: cf. *pateram* . . . *media inter cornua fundit*, iv. 60, 61.

245, 246. *carpēns* . . . *inpōnit*: cf. *nōndum* . . . *Orcō*, iv. 698, 699, and see § 300. *libāmina prima*, 'as the first fruits of worship.'

247. *Hecatēn* . . . *potentem*: she had power in heaven as the moon goddess. See also § 282.

248. *suppōnunt*: sc. *cervicibus iuvencoꝝ*.

249. *suscipiunt*, 'catch.' For bowls of blood as offerings, cf. iii. 67, v. 78.

250. *mātī Eumenidum*: Nox. so-



Tum Stygiō rēgi nocturnās incohat ārās  
 et solida inpōnit taurōrum viscera flammīs,  
 pingue supēr oleum infundēns ārdentibus extīs.  
 255 Ecce autem primī sub lūmina sōlis et ortūs  
 sub pedibus mūgīre solum et iuga coepta movērī  
 silvārum, vīsaēque canēs ululāre per umbram  
 adventante deā. 'Procul ō, procul este, profānī,'  
 conclāmat vātēs, 'tōtōque absistite lūcō;  
 260 tūque invāde viam vāgīnāque ēripe ferrum;  
 nunc animīs opus, Aenēā, nunc pectore firmō.'  
 Tantum effāta furēns antrō sē inmīsīt apertō;  
 ille ducem haud timidīs vādentem passibus aequat.  
 Dī, quibus imperium est animārum, umbraēque silentēs  
 265 et Chaos et Phlegethōn, loca nocte facentia lātē,  
 sit mihi fās audita loquī, sit hūminē vestrō  
 pandere rēs altā terrā et cāligine mersās.

rōrī: Earth, sister of Nox; both were daughters of Chaos, according to a story differing somewhat from that given in § 273.

252. Stygiō rēgi = Iovī Stygiō, iv. 638. nocturnās: as in iv. 308; sacrifices to the gods of the underworld were regularly performed by night. incohat: see Vocab.; the sacrifices are interrupted by the coming of Hecate (257).

253. solida: in sacrifices to the dī inferi the entire victim was burned.

254. supēr: for scansion see §§ 241, 245.

255. primī belongs in thought with lūmina; prima would have been unmetrical. sub, 'just before,' much as in i. 662.

256, 257. iuga . . . silvārum, 'the wooded ridges'; literally, 'the ridges that belong to the woods.' canēs: attendants of Hecate.

258. adventante deā: i.e. to open the way into the spēlunca, 237. procul . . . profānī, 'depart, depart,' etc., a formula common at sacrifices and mys-

teries; here it is addressed to Aeneas's companions (248), who may no longer go with him.

259. lūcō = nemorum, 238. Aeneas and the Sibyl are not yet in the spēlunca.

260. tū: Aeneas. vāgīnā . . . ferrum: we shall see presently that his sword is of no real use to Aeneas; the warlike attitude which the Sibyl advises serves, however, to keep his courage steadfast.

262. furēns: cf. furentī, 100, furor, 102, rabīē . . . lument, 49. The coming of Hecate has brought back the prophetic exaltation. antrō = spēlunca, 237. apertō: as the result of Hecate's coming.

263. aequat, 'keeps pace with.'

265. loca . . . lātē, 'the broad realms in which the silence of night reigns.' nocte is instr. or causal abl.

266. audita (sc. mihi); in what follows V. is to rely on tradition. sit (sc. mihi) . . . vestrō, 'may it be mine through your divine sanction.'

267. altā terrā, 'depths of earth'; the emphasis is on the adj.

Ibant obscuri solā sub nocte per umbram  
 perque domos Ditis vacuās et inānia regna,  
 quāle per incertam lūnam sub lūce, malignā  
 est iter in silvis, ubi caelum condidit umbrā  
 Iuppiter et rebus nox abstulit atra colorem.  
 Vestibulum ante ipsum primisque in faucibus Orci  
 Luctus et ultrices posuere cubilia Curae  
 pallentesque habitant Morbi tristisque Senectus  
 et Metus et malesuada Fames ac turpis Egestas;  
 terribiles visū formae, Letumque Labosque  
 tum consanguineus Leti Sopor et mala mentis  
 Gaudia mortiferumque adverso in limine Bellum  
 ferreique Eumenidum thalami et Discordia demens  
 vipereum crinem vittis innexa cruentis.  
 In medio ramis apposaeque brachia pandit  
 ulmus opaca, ingens, quam sedem Somnia vulgo  
 vana tenere ferunt foliisque sub omnibus haerent  
 multaeque praeterea variarum monstra ferarum

268-294. Description of the entrance to the underworld.

268. obscuri: freely, 'scarce visible.' solā, 'lonely.'

269. vacuās . . . inānia: because inhabited only by umbrae.

270-272. quāle . . . iter: freely, 'as one goes'; the cl. is really object of ibant, 268. Cf. it . . . viam, 122. per . . . malignā: a strained expression, due to the desire to secure a balance, in form at least, to solā . . . umbram, 268. It merely = incertae lūmae per lūcem malignam. malignā, 'niggardly.' rebus . . . colorem: i.e. all things are alike indistinguishable.

273. vestibulum: as in ii. 469.

274. ultrices . . . Curae: the stings of conscience, remorse.

275. pallentes: the Morbi are described in terms of their effects on their victims; § 194.

276. turpis, 'squalid,' 'unsightly.'

277. Labos 'hardship.'

278, 279. consanguineus: Death and Sleep are often represented as twin brothers. Elsewhere (ii. 253, iv. 522-530) V. speaks of sleep as a blessing. Both views are intelligible. A dreamless sleep is a natural type of death, esp. if one assumes that there is no life beyond the grave. mala . . . Gaudia = voluptates, 'sensual indulgence.' adverso: freely, 'facing all who came that way.'

280. ferrei: for scansion see § 248.

281. vipereum: cf. n. on facibus . . . atris, iv. 472. 273-281 sum up the various ills that flesh is heir to.

282. in medio seems to mean 'deeper in (the vestibulum, etc., 273),' 'beyond.'

283. opaca: as in 136. vulgo: as in iii. 643.

284. ferunt, 'tradition says'; cf. audita, 266. foliis . . . omnibus: cf. iv. 181-183, said of the eyes of Fama. For haerent we should have in prose haerentia and -que (with foliis) would be omitted.

285. variarum . . . ferarum,

- interdum. Metaph.*  
 Centauri in foribus stabulant Scyllaeque biformēs  
 et centumgeminus Briareus ac <sup>velut</sup> ~~bēlua~~ <sup>velut</sup> Lerna  
 horrendum stridēns flammisque armāta Chimaera,  
 Gorgones Harpyiaeque et fōrma tricornis umbrāe.  
 290 Corripit hīc subitā trepidus formidine ferrum  
 Aenēas strictamque aciem venientibus offert  
 et, nī <sup>velut</sup> ~~docta~~ <sup>velut</sup> ~~cōmes~~ <sup>velut</sup> tenuis sine corpore vitās  
 admōneat volitāre cavā sub imāgine fōrmae,  
 inruat et frūstrā ferrō diverberet umbrās.  
 295 Hinc via, Tartareī quae fert Acherontis ad undās.  
 Turbidus hīc caenō vāstāque vorāgine gurgēs  
 aestuat atque omnem Cōcūtō ērūctat harēnam.  
 Portitor hās horrendus aquās et flūmina servat  
 terribili squālōre Charōn, cui plūrima mentō  
 300 cānitiēs inculta iacet, stant lūmina flammā,  
 sordidus ex umeris nōdō dēpendet amictus.  
 Ipse ratem contō subigit vēlisque ministrat

'strange forms of divers creatures';  
 for case of *ferūrum* see § 111.

286. *biformēs* is explained by iii. 426-428.

287. *bēlua Lerna*: the Hydra, a great serpent killed by Hercules.

288. *horrendum*: for case see § 130.

289. *Harpyiae*: see iii. 212-262. *fōrma . . . umbrāe*: the ref. is to Geryon, a Spanish giant with three bodies, slain by Hercules. The phrase emphasizes the unsubstantial character of the dwellers in the underworld; cf. 269.

291. *strictam . . . aciem*: cf. ii. 333, 334.

292-294. *nī . . . admoneat . . . inruat*: for constr. cf. *si . . . supersint* . . . *relinquat*, v. 325, 326, with n. *docta*, 'wise'; lit., 'trained,' i.e. in the affairs of the underworld. *cavā* practically = 'unsubstantial.' *imāgine*, 'semblance.' *frūstrā*: his experience would have been a counterpart of that with the Harpies, described in iii. 242-244.

295-336. At Acheron's bank they

see Charon ferrying some souls across the stream, but driving others from the shore. The Sibyl explains his action.

295. *hinc*: i.e. after one has passed through the *vestibulum* and the *faucis*, 273.

296. *vāstā . . . vorāgine*, 'deep-gulfed,' 'deep'; abl. of characteristic.

297. *Cōcūtō* = *in Cōcūtum*; § 122. *harēnam* = *caenō*, 296.

299, 300. *plūrima . . . cānitiēs*, 'a mass of white hair.' *stant . . . flammā*, 'his staring eyes are aflame with fire.' *stant* pictures the result rather than the process (see on *tētō*, i. 99), and in effect = *arrectae sunt*; we had *lūminibus . . . arrectis*, ii. 173. Charon's eyes are said to be uplifted by the fire that flashes from them.

301. *nōdō*: Charon wears a pilot's costume, a *chlamys* (iii. 484), fastened on the left shoulder by a knot instead of by a brooch (*fibula*, iv. 139).

302. *ipse*: i.e. without help, old though he was (304). *ministrat*, 'serves'; sc. *ratem*. *vēlis* is instr. abl.

et ferrūgineā subvectat corpora cumbā,  
iam senior, sed crūda deō viridisque senectūs.

Hūc omnis tūrba ad ripās effūsa rēbat, 305

mātrēs atque viri dēfūnētāque corpora vitā  
māgnānīmum hērōum, pueri innūptaeque puellae  
inpositīque rogis iuvenēs ante drā parentum,  
quam multa in silvīs autumnī frigore primō  
lapsa cadunt folia, aut ad terram gurgite ab altō 310  
quam multae glōmērāntur avēs, ubi frigidus annus  
trāns pontum fugat et terris inmittit apriciis.

Stābant orantēs prīmī trāsmittēre cursum  
tendēbantque manūs ripae ulteriōris amōre;  
nāvita sed tristis hūc hōs nunc accipit illōs, 315  
ast aliōs longē summōs arcet harēnā.

Aenēās (mirātus enim mōtusque tumultū)  
'Dīc,' ait 'ō virgō, quid vult concursus ad amnem,  
quidve petunt animae? vel quō discrimine ripās  
hae līcunt, illae rēmīs vada līvida verrunt?' 320  
Ollī sīc breviter fāta est longaeva sacerdos:  
'Anchisā generāte, deum certissima prōlēs,  
Cōcētī stāgna alta vidēs Stygiamque palūdem,

304. *crūda*, 'fresh,' 'sturdy.' *crūdus* is applied to things which retain their natural juices, animal or vegetable, and so is opposed to 'dried up,' 'shrivelled.'

305. *effūsa*, 'wildly.' Strictly, we should supply *undique* or the like; cf. *effūsī carcere*, v. 145.

307. *māgnānīmum*: for the form see § 89.

308. *inpositi . . . parentum*: the Romans saw something peculiarly sad in the death of children before that of their parents.

311. *frigidus annus*, 'the cold (part of the) year,' = *hiems*.

313. *ōrantēs* is construed here after the analogy of *cupientēs*. *cursum*, properly 'passage,' stands here for the

stream (*gurgis*, 296) that constitutes the passage; § 186.

315. *nāvita*: old form of *nauta*, = *portitor*, 298.

316. *harēnā*, 'strand,' replaces *ripās*, 305.

318. *quid vult* (sc. *sibi*): a common idiom for 'what means?'

320. *vada*: here 'waters'; they are not shallow, as we see from 296; 296 also explains *līvida*, 'dark-hued.' *verrunt* (cf. *iii*. 290, *iii*. 668) is hardly appropriate here, where there is no suggestion of vigorous motion.

322. *certissima*, 'undoubted.' He is one of the privileged *dis geniti*, 120-131.

323. *palūdem*, 'marshy flood.' Note V.'s love of variety, seen here in giving two names in one vs. to the same river.

- dī cuius iūrāre timent et fallere nūmen.  
 325 Haec omnis, quam cernis, inops inhumataque turba est;  
 portitor ille Charōn; hī, quōs vehit unda, sepultī;  
 nec ripās datur horrendās et rauca fluentia  
 transportāre prius quam sēdibus ossa quierunt.  
 Centum errant annōs volitantque haec litora circum;  
 330 tum dēnum admissi stagna exoptata revisunt.  
 Cōstitit Anchisā satus et vestigia pressit  
 multa putāns sortemque animi miserātus iniquam.  
 Cernit ibi maestōs et mortis honōre carentis  
 Leucaspim et Lyciae ductōrem classis Orontēn,  
 335 quōs simul ā Trōiā ventōsa per aequora vectōs  
 obruit Auster aquā involvēns nāvemque virōsque.  
 Ecce gubernātor sēsē Palinūrus agēbat,  
 quī Libycō nūper cursū, dum sīdera servat,  
 exciderat puppī mediis effusus in undis.  
 340 Hunc ubi vix multā maestum cognōvit in umbrā,  
 sic prior adloquitur: 'Quis tē, Palinūre, deōrum  
 ēripuit nobīs mediōque sub aequore mersit?

324. cuius . . . nūmen, 'by whose majesty.' Verbs of swearing frequently take an acc. of the god or power by which the oath is taken. iūrāre . . . et fallere, 'to swear falsely'; lit., 'to swear and (then) to dupe (those to whom they have sworn).'

325. inops, 'poor'; they have no money with which to pay their way across Acheron. Among the Greeks and to some extent among the Romans it was the custom to put a small coin in the mouth of a person just dead, to serve as his fare across the Styx.

327. datur: sc. Charontē.

328. sēdibus: as in 152.

329. errant: i.e. unless they are, meanwhile, properly buried.

330. revisunt: for their first visit see 305-316.

332. animi: for case see § 148.

333. mortis honōre: the honor that

comes to a man as the result of death, the honor of burial

334. Orontēn: for his fate see i. 113-119.

335. simul: they were on the same ship. vectōs, 'as they were sailing'; see § 171.

337-383. Aeneas meets Palinurus and learns the manner of his death. The Sibyl promises Palinurus a tomb and a name that will live forever.

337. sēsē . . . agēbat = ibat, 'was passing'; cf. sē . . . ferre = ire, ll. 455, 456.

338. Libycō . . . cursū: i.e. on their way from Africa, a loose expression, since the fleet was really sailing from Sicily; see v. 827-871.

339. mediis . . . in undis, 'out on the open main,' increases the pathos, by suggesting the hopelessness of rescue.

340. vix . . . umbrā: for a commentary on this see 268-272.

Dīc age, namque mihī, fallāx haud ante repertus,  
 hōc ūnō respōnsō animum dēlūsit Apollō,  
 quī fore tē pontō incolumem finisque canēbat 345  
 ventūrum Ausoniōs. Ēn haec prōmissa fidēs est?  
 Ille autem: 'Neque tē Phoebī cortina fefellit,  
 dux Anchisiadē, nec mē deus aequore mersit,  
 namque gubernāclum multā vī forte revulsum,  
 cui datus haerēbam cūstōs cursūque regēbam, 351  
 praecipitāns trāxī mēcum. Maria aspera iūrō  
 nōn ūllum prō mē tantum cēpisse timōrem,  
 quam tua nē spoliāta armīs, excussa magistrō  
 dēficeret tantīs nāvis surgentibus undīs.  
 Tris Notus hibernās inmēsa per aequora noctēs 355  
 vexit mē violentus aquā; vix lūmine quārtō  
 prōspexi Italiā summā sublimis ab undā.  
 Paulātim adnābam terrae; iam tūta tenēbam,  
 nī gēns crūdēlis madidā cum veste gravātum  
 prēnsantemque uncīs manibus capita aspera montis 360

343. fallāx reminds one of *fallere*, 324.

344-346. dēlūsit Apollō . . . Ausoniōs: there is nothing in the Aeneid to explain the allusion. The ref. cannot be to v. 813-815. There Neptune is the speaker, and Palinurus is not named at all. See in general § 49.

347. cortina, 'oracle'; see on *mūgīre* . . . *reclūsis*, III. 92.

348. nec . . . mersit answers 341, 342. We shall see presently that Palinurus was not drowned and that he did come safely to Italy. The oracle referred to in 344-346 was thus fulfilled. Palinurus knows nothing of the part the sleep-god played in his undoing. He thinks of his death as an accident; i.e. he believes that he slipped and fell.

350. cursūs . . . regēbam: sc. *quō* to introduce this cl., and see on *cui* . . . *locus*, II. 71.

351. maria: for constr. see on *cūstōs* . . . *nūmen*, 324.

352. mē is object both of *prō* and of *cēpisse*.

353. tua: join with *nāvis*, 354. armīs: as in v. 15. excussa magistrō: an illogical inversion (§ 203) of *excutitur* . . . *magister*, I. 115, due to the desire to balance *spoliāta armīs*.

354. tantīs . . . undīs: causal abl. abs. The vs. is inconsistent with v. 848.

355. hibernās: either 'stormy,' or 'long' (cf. I. 746).

356. violentus = an adv. aquā: abl. of the route; § 146. It emphasizes *per aequora*, 355, by suggesting that the waters repeatedly swept over him. lūmine = *diē*.

357. summā . . . ab undā belongs in syntax with *prōspexi*, in thought also with *sublimis*; 'raised aloft by a wave, from its crest I saw.'

358. tenēbam: for constr. see on *impulerat*, II. 55.

359, 360. madidā . . . prēnsantem (sc. *mē*) shows a fusion of two construc-

ferrō invāsisset praedamque ignāra putāasset.  
 Nunc mē fluctus habet versantque in litore venti.  
 Quod tē per caeli iūcundum lūmen et aurās,  
 per genitōrem ōrō, per spēs surgentis Iūli,  
 365 ēripe mē hīs, invicte, malis: aut tū mihi terram  
 inice (namque potes) portūsque requirere Velinōs,  
 aut tū, si qua via est, si quam tibi dīva creatrix  
 ostendit (neque enim, crēdō, sine nūmine dīvum  
 flūmina tanta parās Stygiamque innāre palūdem),  
 370 dā dextram miserō et tēcum mē tolle per undās,  
 sēdibus ut saltem placidīs in morte quiescam.’  
 Tālia fātus erat, coepit cum tālia vātēs:  
 ‘Unde haec, ō Palinūre, tibi tam dīra cupīdō?  
 Tū Stygiās inhumātus aquās amnemque sevērū  
 375 Eumenidum aspiciēs rīpamve iniussus adībīs?  
 Dēsine fāta deum flecti spērāre precandō,  
 sed cape dicta memor, dūri sōlācia cāsūs,  
 nam tua finitimī longē lātēque per urbēs  
 prōdigiis āctī caelestibus ossa piābunt

tions; (1) *madidā cum veste prēnsantem* (see § 147) and (2) *madidā veste gravātum prēnsantemque*. *montis*: a cliff; he had crawled to its top from the sea. *madidā . . . montis* adds to the pathos (he was so near safety) and also explains why he was so easily killed.

361. *praedam*, ‘a rich find’; they thought of him as a shipwrecked man with some of his property on his person.

362. *mē* = *meum corpus*.

363. *quod*: as in ll. 141; see n. there.  
 per . . . lūmen: cf. ill. 600.

365, 366. *invicte* virtually = *potes enim tū mē ēripere*; cf. 366. *terram inice*: if but three handfuls of earth were cast upon a dead body, the dead man's shade would be admitted to Charon's boat (302 ff., 326 ff.). For scansion of *inice* see on *disice*, l. 70. *inice . . . require* are parts of one act; the vs. really = ‘bury me by seeking,’ etc. See also on *referēs . . . ibis*, ll. 547. *namque*

*potes*: Vella is not far from Cumae. *Velinōs*: see on *Laviniaque . . . litora*, l. 2, 3.

368. *neque . . . sine nūmine dīvum*: cf. l. 387, ll. 777, v. 56. 366-370 = ‘Enable me in some way or other to get across the Styx.’

371. *saltem* qualifies the whole contents of the vs., ‘that I may at least have the blessing of a quiet home in death.’ Palinurus had endured ten years of siege, and seven of wandering. His body is the sport of the waves (362) and Charon will not take him over the Styx to the quiet and rest beyond.

374. *tū*: emphatic, ‘you alone of all men.’ *inhumātus* carries the thought back to 325-330.

375. *iniussus*: sc. *ā Charonte*, and contrast *admissi* = *iussi*, 330.

377. *dicta*: sc. *haec* or *mea*.

379. *āctī*, ‘plagued,’ ‘scourged.’

et statuent tumulum et tumulō sollemnia mittent, 380  
aeternumque locus Palinūri nōmen habēbit.'

His dictis cūrae emōtae, pulsusque parumper  
corde dolor tristī; gaudet cognōmine terrae.

Ergō iter inceptum peragunt fluviōque propinquant.

Nāvita quōs iam inde, ut Stygiā prōspexit ab undā 385

per tacitum nēmus ire pedemque advertere ripae,  
sic prior adgreditur dictis atque increpat ultrō;

Quisquis es, armātus quī nostra ad flūmina tendis,  
fāre age, quid veniās, iam istinc et comprime gressum.

Umbrārum hīc locus est, somnī noctisque soporae; 390

corpora vīva nefās Stygiā vectāre carinā.

Nec vērō Alcīdēn mē sum laetātus euntem

accēpisse lacū nec Thēsea Pirithoumque,

dīs quamquam genitī atque invictī viribus essent.

Tartareum ille manū cūstōdem in vincla petivit 395

ipsius ā soliō rēgis trāxitque trementem;

hī dominam Ditis thalamō dēducere adortī.'

Quae contrā breviter fāta est Amphrȳsia vātēs:

'Nullae hīc insidiae tālēs (absiste movērī),

assa, 'dust.' piābunt: i.e. for your murder.

380. This vs. gives the means and the manner of piābunt, 'by building,' etc. tumulō . . . mittent: cf. v. 605.

381. aeternum . . . habēbit: cf. 235. A certain promontory is still called Punta di Palinuro.

384-416. Charon refuses to carry Aeneas over the Styx until he sees the golden bough.

384. ergō: i.e. since Palinurus is content.

385, 386. iam is used much as in i. 623, to emphasize inde; it practically = etiam. iam inde thus = 'even from the (distant) place where they then were,' and is to be taken with ire and advertere. The whole cl. = 'when . . . he espied them even at that distance and marked that they were coming.'

389. iam istinc, 'even from the spot where now you stand': cf. n. on iam, 385.

392, 393. Alcīdēn . . . accēpisse: cf. 123. The infin. after verbs of emotion is common. euntem, 'what time he came.' accēpisse lacū: cf. caelō . . . accipies, i. 289, with note.

394. dīs . . . essent: i.e. though they were of the favored few (129-131). In classical prose quamquam is usually construed with the indic. 391-394 = (1) the gods forbid me to do certain things, (2) they punish me for disobeying orders. Charon was chained for a year after conveying Hercules across the Styx.

395. ille: Hercules. cūstōdem: Cerberus.

396. trementem pictures the complete success of Hercules.

397. dominam, 'our queen.'



- 400 *nec vim tēla ferunt; licet ingēns iānitor antrō  
aeternum lātrāns exsanguis terreat umbrās,  
casta licet patriū servet Prōserpina limen.  
Trōius Aenēās, pietāte insignis et armis,  
ad genitōrem imās Erebi dēscendit ad umbrās.*
- 405 *Sī tē nūlla movet tantae pietātis imāgō,  
at rāmum hunc' (aperit rāmum, quī veste latēbat)  
'agnōscās.' Tumida ex irā tum corda residunt,  
nec plūra his. Ille admīrāns venerābile dōnum  
fātālis virgae longō post tempore vīsum.*
- 410 *caeruleam advertit puppim ripaeque propinquat.  
Inde aliās animās, quae per iuga longa sedēbant,  
dēturbat laxatque forōs; simul accipit alveō  
ingentem Aenēān. Gemuit sub pondere cumba  
sūtilis et multam accēpit rīmōsa palūdem.*
- 415 *Tandem trāns fluvium incolumis vātemque virumque  
infōrmī līmō glaucāque expōnit in ulvā.  
Cerberus haec ingēns lātrātū rēgna trifaucī  
personat adversō recubāns immānis in antrō.*

400, 401. *licet* . . . *terreat*, 'may affright at his will.' The constr. is like that in *sinite* . . . *revisam*, ii. 669, but the subj. cl. came to be felt as one of result, 'permission is given so that,' etc. *iānitor*: cf. *cūstōdem*, 395.

402. *casta* = an adv., 'chastely.' *patriū*: Pluto was brother to Jupiter, father of Proserpina. *servet*, 'cling to.' Latin inscriptions which recount the virtues of a deceased wife often say, among other things, *domi mānsit, lānam* (wool) *fecit*.

403. *pietāte* carries the emphasis; Aeneas is as distinguished for his *pietās* (§ 62) as for his prowess; his present errand proves that.

407. *tumida* . . . *residunt*: an inversion (§ 209) of the natural expression, *tumidās ex cordibus tum ira residit*.

408, 409. *nec* . . . *his*: sc. *dicta sunt*; the thought is 'nor were further words

needed.' *venerābile* . . . *virgae*: see § 111. *fātālis* is explained by 146, 147. *longō* . . . *tempore*, 'after a long interval.'

410. *caeruleam* = *ferrugineā*, 303.

411. *aliās animās*, 'other souls (sc. than Aeneas),' is an incorrect expression, since Aeneas was not an *anima*. *iuga* = *trānstra*.

412. *accipit alveō*: cf. *accēpisse lacū*, 393. For scansion see § 248.

413. *ingentem*: see on *ingēns*, i. 99.

414. *sūtilis*: freely, 'lightly-built'; the adj. = a causal cl. The boat was built of skins sewn together; its usual freight was *exsanguis umbrāe*. *et*: see § 199. *multam* . . . *palūdem*: cf. *laxis* . . . *imbrem*, i. 122, 123.

417-425. The Sibyl overpowers Cerberus with a drugged cake and Aeneas enters the lower world.

418. *personat*: as in 171. *adversō*: i.e. facing the bank; cf. 279.

Cui vātēs horrēre vidēns iam colla colubrīs  
 melle sopōrātā et medicātīs frūgibus offam 420  
 obicit. Ille famē ravidā tria guttura pandēns  
 corripit obiectā atque immānia terga resolvit  
 fūsus humi tōtōque ingēns extenditur antrō.  
 Occupat Aenēās aditum cūstōde sepultō  
 ēvādītque celer ripam inremeābilis undae. 425  
 Continuō auditae vōcēs vāgītus et ingēns  
 infantumque animae flentēs in līmine primō,  
 quōs dulcis vītāe exsortīs et ab ūbere raptōs  
 abstulit ātra diēs et fūnere mersit acerbō.  
 Hōs iūxtā falsō damnātī crimine mortis. 430  
 Nec vērō hae sine sorte datae, sine iūdice sēdēs;  
 quaesītōr Mīnōs urnam movet; ille silentum  
 conciliumque vocat vītāsque et crimina discit.  
 Proxima deinde tenent maestī loca, quī sibi lētum

419. horrēre . . . colubrīs: the snakes form the hair or mane.

420. sopōrātā: cf. *rāmum* . . . *sopōrātum*, v. 854, 855. frūgibus, 'meal.' The cake is made of honey and meal, and the whole is drugged. Cf. iv. 486, with notes.

422. obiectā (sc. *offam*), 'the proffered morsel.' resolvit: see on *solventur*, i. 92. The word marks a contrast with *horrēre*, 419.

423. tōtō . . . antrō: cf. 418. The repetition emphasizes the danger that confronted Aeneas until Cerberus was rendered powerless.

424. occupat: this verb often = to do something before some one or something else can act; here Aeneas acts before Cerberus ceases to feel the effects of the drug. sepultō = *sopōrātō*.

425. ēvādīt, 'passes over,' 'quits.' For *ēvādō* with acc. cf. ii. 731, iv. 685.

426-439. First Aeneas meets the souls of those who died before their time, as infants, or as victims of unjust sentences, or as suicides.

427. in . . . primō: those cut off by

an untimely death could not obtain full admission to the underworld.

429. ātra: as the day of their death. acerbō: this word is often used of premature death.

431. 431-433 explain how those unjustly condemned and suicides (434-439) find places in the same quarter with those dying in infancy. sorte, 'allotment.' iūdice: coll. singular.

432. quaesītōr . . . movet = *quaesitor enim*, etc. urnam movet: i.e. to select the *iūdicēs*, the jurymen who are to hear the case. Cf. also n. on *sortem*, v. 490. silentum, 'the dead,' as often in the poets; it is inappropriate here after 426, 427.

433. crimina: the charges which worked their death; cf. 430. We shall see presently that some souls are assigned to Elysium, others to Tartarus, according as their deeds done in the flesh were good or bad. The three classes here are in a neutral region; since their lives were prematurely cut off, the record of their deeds was incomplete and there was no chance for a final assignment.

- 435 insontēs peperēre manū lūcemque perōsi  
 prōiēcere animās. Quam vellent aethere in altō  
 nunc et pauperiem et dūrōs perferre laborēs!  
 Fās obstat, tristique palūs inamābilis undā  
 alligat et novīēs Styx interfūsa coeracet.
- 440 Nēc prōcul hinc partem fūsi mōnstrantur in omnem  
 Lūgentēs Campi; sic illōs nōmine dicunt.  
 Hic, quōs dūras amor crudeli tabe perēdit,  
 sēcrētī celant callēs et myrtea circum  
 silva tegit; cūrae nōn ipsā in morte relinunt.
- 445 Hīs Phaedram Procrimque locis mōstrantque Eriphylēn  
 crudēlis nātī mōnstrantem vulnera cernit  
 Euadnēque et Pāsiphaēn; hīs Lāodamia  
 it comes et iuvenis fūndam, nunc fēmina Caeneus  
 rursus et in veterem Fātō revolūta figūram.
- 450 Inter quās Phoenissa recēns ā vulnere Dīdō  
 errābat silvā in māgnā. Quam Trōiūs hērōs  
 ut primum iūxtā stetit agnōvitque per umbram

435. *insontēs*: i.e. though they had done nothing to deserve death; it practically = 'needlessly.' *manū* contains two suggestions: (1) 'by violence,' (2) 'by their own hands.' *perōsi*: cf. n. on *arctus*, v. 687.

436. *quam* ('how') *vellent*: sc. if the chance were theirs.

438, 439. *palūs* and *Styx* denote the same thing. *interfūsa*: i.e. between their present abode and the *altus aether*, 436. The account here is inconsistent with 295-297, and indeed with the whole narrative thus far. Aeneas crossed but one river or arm of a river. V. has assumed the poet's license to adopt the view which at the moment seems most picturesque and effective.

440-476. Next Aeneas sees the Mourning Fields, the abode of those who died for love.

440. *fūsi* = *effūsi*, 'spreading,' i.e. extensive, in order to give their occupants the solitude they love.

443. *myrtea*: cf. n. on *silvam*, iii. 24.

445. *Procrim*: Procris and Eriphyle (see Vocab.) do not belong here, since they did not die of love. V. is following a Homeric passage describing the visit of Ulixes to the underworld; in this Homer dwells on heroines in general.

446. *nātī . . . vulnera*: cf. *vulnere* . . . *Ulixi*, ii. 436, with note.

447-449. *Pāsiphaēn*: cf. 24 ff. *iuvenis . . . figūram*, 'Caeneus, once a youth,' etc. He was first a woman named Caenis, then a man called Caeneus, then again a woman. Stages two and three are fully described; the first is to be inferred from *veterem*, 449. *fēmina . . . revolūta*: two descriptions of the present state of Caenis or Caeneus.

450. *vulnere*: see iv. 660 ff.

451. *silvā in māgnā* suggests solitude; see on *fūsi*, 440. *quam*: with *iūxtā*, 452; cf. *hōs iūxtā*, 430.

obscūram, quālem primō quī surgere mēse  
 aut videt aut vidisse putat per nūbila lūnam,  
 dēmisit lacrimās dulcique adfātus amōre est: 455  
 'Infēlix Dīdō, vērū mihi nūntius ergō  
 vēnerat exstinctam ferrōque extrēma secūtā? pūne  
 fūneris, heu tibi causa fuit? per sīdera iūrō,  
 per superōs et, si quā fidēs tellūre sub imā/est, 460  
 invītus, rēgina, tūō dē litore cessī,  
 sed mē iussā deūm, quae nunc hās ire per umbrās,  
 per loca sēntā sitū cōgunt noctemque profundam,  
 imperiis ēgēre suis; nec crēdere quīvī  
 hunc tantum tibi mē discessū ferre dolōrem.  
 Siste gradum tēque aspectū nē subtrahe nostrō. 465  
 Quem fugis? extrēmum fātō, quod tē adloquor, hōc est.'  
 Tālibus Aenēās ardentem et torva tuentem  
 lēnibat dictis animum lacrimāsque ciēbat.  
 Illa solō fixōs oculōs āversa tenēbat

453, 454. *obscūram* agrees with *eam* = *Didōnem*, to be supplied. *quālem* . . . *quī* . . . *videt* = *tālem quālem lūnam videt primō quī* . . . *videt*. The thought is much the same as in 340, but is quite differently expressed. *per nūbila* balances *per umbram*, 452.

456, 457. *nūntius*: V. has given us no means of determining his exact meaning here. The blazing pyre (v. 3) could not tell Aeneas that Dido had died by the sword (457). Perhaps the ref. is to an actual message brought from Carthage; see § 225. *ergō* . . . *vēnerat*, 'must I then believe it a true message that came?' *extrēma secūtā*, 'went to all lengths.'

458, 459. *fūneris*: emphatic; 'was it death even that my coming brought you?' *per* . . . *sī* . . . *est*: cf. II. 142, 143, with note.

460. *invītus* . . . *cessī*: for proof of this statement see iv. 395, 396.

461. *iussā deūm*: cf. iv. 237, iv. 356-359.

462. *loca* . . . *sitū*, these waste and mouldering realms.' *sēntā sitū* suggests the wild and rough appearance of a place long uncared for.

463. *imperiis*: for the pl. see § 175. After the cl. *quae* . . . *profundam* V. thought of *iussā deūm*, 461, as = *dī*.

464. *mē* . . . *ferre*, 'that I was bringing'; note the tense.

466. *extrēmum* . . . *est*, 'these words . . . are the very last destiny allows me to speak to you.' *fātō* is instr. abl. with *est*, which here virtually = *conceditur*. Aeneas will never again while living visit the underworld; after death he will, of course, not dwell in the *Campi Lūgentēs*.

467, 468. *ardentem*: i.e. with wrath. *torva*: for case see § 134. *tuentem* . . . *animum* is a bold phrase, but natural enough since the mind looks out through the eyes. *lēnibat*: conative; for form see § 103. *ciēbat*: i.e. gave way freely to; cf. *ciēbat* . . . *flētus*, III. 344, 345.

469 nearly = I. 482.

- 470 nec magis inceptō vultum sermōne movētur,  
 quam si dūra silex aut stet Marpēsia cautēs.  
 Tandem corripuit sēsē atque inimīca refūgit  
 in nemus umbriferum, coniūnx ubi pristinus illi  
 respondet cūris aequatque Sychaeus amōrem.
- 475 Nec minus Aenēās cāsū concussus iniquō  
 prōsequitur lacrimis longē et miserātur euntem.  
 Inde datum mōlitur iter. Iamque arva tenēbant  
 ultima, quae bellō clārī sēcrēta frequentant.  
 Hic illi occurrit Tȳdeus, hic inclutus armīs
- 480 Parthenopaeus et Adrastī pallentis imāgō,  
 hic multum flētī ad superōs bellōque cadūci  
 Dardanidae; quōs ille omnis longō ōrdine cernēns  
 ingemuit, Glaucumque Medontaque Thersilochumque,  
 trīs Antēnoridās, Cererique sacrum Polyboetēn
- 485 Īdaeumque etiam currūs, etiam arma tenentem.  
 Circumstant animae dextrā laevāque frequentēs.  
 Nec vīdisse semel satis est; iuvat ūsque morārī  
 et cōnferre gradum et veniendī discere causās.  
 At Danaum procerēs Agamemnoniaequē phalanges,

470. *inceptō* = *quem Aenēās facere coeperat*. *vultum*: for case see § 135.

471. *stet* adds to the idea of fixity suggested by *silex* and *cautēs*; *stō* is often, as here, picturesquely used where we might look for *sum*. *Marpēsia*: since Marpessus was a mountain of Paros, V. is comparing Dido to marble (cf. i. 593).

472. *corripuit sēsē*: sc. *ab Aenēā*.

473. *illi*: for case see § 120.

475. *cāsū*: sc. *ēius*.

476. *longē* gives the result of *corripuit sēsē*, 472.

477-547. Next Aeneas sees the place of departed heroes. Among others he notes the champions of Greece and Troy.

477. *datum*: sc. *ā Sibyllā*. *mōlitur*, 'tolls over.'

478. *ultima*: i.e. in this neutral part of the underworld; see on *crīmīna*, 433.

*sēcrēta* belongs in thought with *arva*; for its position see on *ignōtum*, ii. 59.

479, 480. *Tȳdeus* . . . *Adrastī*: V. is thinking of the expedition of the 'Seven against Thebes,' the most famous event of Greek story before the siege of Troy. *pallentis*: cf. i. 354.

481. *ad superōs*: i.e. among men on earth. *ad*, more often *apud*, with pl. words denoting persons, = 'among.' *cadūci*, 'fallen'; properly, 'liable to fall.' There is no princpl. of *cadō* available here.

484. *Antēnoridās*: see Vocab. *Cererī* . . . *sacrum*: as her priest.

485. *etiam* . . . *etiam*, 'still . . . still,' the fundamental sense of the word.

486. *circumstant*: sc. *eum* = *Aenēās*.

488. *cōnferre gradum*: sc. *ēius gradū* (dat.), 'to keep pace with him.'

ut vidēre virum fulgentiaque arma per umbrās, 490  
ingentī trepidāre metū; pars vertere terga,  
ceu quondam petiēre ratēs, pars tollere vōcem  
exiguam; inceptus clāmor frūstrātur hiantīs.

Atque hīc Priamidēn laniātum corpore tōtō  
Dēiphobum videt et lacerum crūdēliter ōra, 495  
ōra manūsque ambās populātaque tempora raptīs  
auribus et truncās inhonestō vulnere nārīs.  
Vix adeō agnōvit pavitantem ac dīra tegentem  
supplicia et nōtīs compellat vōcibus ultrō:  
'Dēiphobe armipotēns, genus altō ā sanguine Teucrī, 500  
quis tam crūdēlis optāvit sūmere poenās?  
cui tantum dē tē licuit? mihi fāma suprēmā  
nocte tulit fessum vāstā tē caede Pelasgum  
prōcubuisse super cōnfūsae strāgis acervum.  
Tunc egomet tumulum Rhoetēō in litore inānem 505  
cōstitui et māgnā Mānīs ter vōce vocāvī.  
Nōmen et arma locum servant; tē, amice, nequīvi

491. *ingenti* . . . *metū* is a tribute to Aeneas's prowess.

492. *quondam* . . . *ratēs*: for a similar picture cf. il. 276, with n. *vōcem*: coll. singular.

493. *exiguam*: emphatic by position; it = an advers. cl., 'but these proved all too feeble.' Their voices, like their bodies, were but shadows of their former selves. *clāmor*, 'battle-cry.' *frūstrātur hiantīs* (sc. *ēs*), 'mocks their wide-open mouths.' The shout begins but never attains any volume.

495, 496. *ōra, ōra*: for the pathetic repetition cf. *lūmina* . . . *lūmina*, il. 405, 406. For the acc. in 495-497 see § 135. *populāta* is a strengthened *pri-vāta*.

498. *tegentem*, 'trying to hide.'

499. *nōtīs*: sc. *ei*; the inference is that Aeneas and Delphobus had been intimate friends.

500. *genus*: as in iv. 12; 'scion.'

501. *optāvit*: i.e. had the hardihood.

502. *cui* . . . *licuit*? 'who has had so free a hand concerning you?'

503. *tulit* = *adtulit*, *nārrāvit*; cf. the the common *ferunt* = *dicunt*. *Pelasgum*: obj. genitive.

504. *strāgis*: the abstract, 'carnage,' for the concrete, *corporum* or *cadāverum*. This story was a compliment to Delphobus; Aeneas had of course expected to see him wounded but not shockingly mutilated.

505. *tumulum* . . . *inānem*: as in iii. 304.

506. *māgnā* . . . *vocāvī*: cf. *dixit* . . . *verba*, 231, and *māgnā* . . . *ciēmus*, iii. 68, with notes.

507. *servant*: i.e. by preventing it from being forgotten. There is perhaps another suggestion; so long as men remember that Delphobus is buried there they will not desecrate the place. For the ref. in *nōmen* cf. 234, 235, 384, with

- cōnspicere et patriā dēcēdēns pōnere terrā.  
 Ad quae Priamidēs: 'Nihil ō tibi, amice, relictum;  
 510 omnia Dēiphobō solvistī et fūneris umbrīs.  
 Sed mē fāta mea et scelus exitiāle Lacaenae  
 his mersere malīs; illa haec monumenta reliquit.  
 Namque, ut suprēmam falsa inter gaudia noctem  
 ēgerimus, nōstī; et nimium meminisse necesse est.  
 515 Cum fātālis ecus saltū super ardua vēnit  
 Pergama et armātum peditem gravis attulit alvō,  
 illa chorum simulāns euhantis orgia circum  
 dūcēbat Phrygiās; flammam media ipsa tenēbat  
 ingentem et summā Danaōs ex arce vocābat.  
 520 Tum mē cōnfectum cūrīs somnōque gravātum  
 infēlix habuit thalamus, pressitque iacentem  
 dulcis et alta quiēs placidaeque simillima mortī.  
 Egregia intereā coniūnx arma omnia tēctis  
 āmovet et fidum capitī subdūxerat ēnsem;  
 525 intrā tēcta vocat Menelāum et limina pandit,  
 scilicet id māgnū spērāns fore mūnus amanti

notes. The *arma* were put on the *tumulus*; cf. 233. *tē, amice*: for scansion see §260. *tē* = *tuum corpus*.

508. *patriā* is an important word here; a grave in the fatherland was a blessing. Cf. n. on *nūdus*, v. 871. *pōnere terrā*: i.e. to bury.

509. *relictum*: i.e. has been left undone.

510. *Dēiphobō*: emphatic substitute for *mihī*; cf. *Nisō*, v. 354, and see on *Iūnōnis*, l. 48. *fūneris*, 'his body,' is really a substitute for *mei* or *meis*.

511. *Lacaenae*: scornful, 'that (notorious) woman from Sparta'; Helen.

512. *illa*: nom. singular.

513, 514. *ut*: as in l. 637. *suprēmam* . . . *ēgerimus*: the ref. is to ll. 248, 249, il. 265. *nimum*, 'all too well.'

515. *saltū* practically = 'eagerly,' and is inconsistent with *quater* . . . *substitit*, il. 242, 243.

516. *alvō*: abl. of spec. with *gravis*.

517. *chorum*: i.e. a dance of thanksgiving for deliverance from the Greeks; the dance was often an expression of public joy. *euhantis* is here trans. (§130), 'celebrating with the (Bacchic) cry *euhoe*.' *circum*: i.e. from temple to temple, the usual custom.

518. *flammam*: no doubt all the dancers, as usual, carried torches. To the Trojans Helen's torch thus seemed innocent enough; to the Greeks it was a signal (519). Its size was therefore important.

520. *cūrīs*: i.e. those of the siege.

521. *thalamus*: after the death of Paris Deiphobus had married Helen.

522. *dulcis* . . . *mortī*: see on *cōn-sanguineus*, 278.

523. *ēgregia*: ironical.

526. *scilicet*: as in il. 577; see n. there. *amanti*, 'her lover,' a scornful designation of Helen's former husband.

et fāmam exstinguī veterum sic posse malōrum.  
 Quid moror? inrumpunt thalamō; comes additur ūnā  
 hortātor scelerum Aeolidēs. Di, tālia Grāis  
 instaurāte, piō sī poenās ōre reposcō. 530  
 Sed tē quī vivum cāsūs age fāre vicissim  
 attulerint. Pelagīne venis errōribus āctus  
 an monitū dīvum? an quāe tē fortūna fatigat,  
 ut tristīs sine sōle domōs, loca turbida, adirēs?  
 Hāc vice sermōnum roseis Aurōra quadrīgīs 535  
 iam medium aetheriō cursū trāiēcērat axem,  
 et fors omne datum traherent per tālia tempus,  
 sed comes admonuit breviterque adfāta Sibylla est:  
 'Nox ruit, Aenēā; nōs flendō dūcimus hōrās.  
 Hīc locus est, partīs ubi sē via findit in ambās; 540  
 dextera quae Dītis māgnī sub moenia tendit,  
 hāc iter Ēlysium nōbis; at laeva malōrum

527. *malōrum*, 'wickedness.' This whole account (515-527) is inconsistent with il. 254 ff., as well as with il. 567 ff.; in the latter passage Helen is pictured as crouching in Vesta's temple, hated by Greeks and Trojans both.

529, 530. *hortātor scelerum*: Ulixes is *scelerum* . . . *inventor*, il. 164. *Aeolidēs*: in Homer Ulixes is son of Laërtes. Later gossip made him the son of the Corinthian Sisyphus by the wife of Laërtes. Sisyphus was notorious for his trickery. *tālia* . . . *instaurāte*: briefly put for 'once again deal out such a fate, but this time to the Greeks.' See on *instaurāmus*, iii. 62. *piō* carries the emphasis, 'if holy are the lips with which,' etc.; cf. *sī pietāte merēmur*, il. 690.

532, 533. *pelagī* . . . *dīvum*: the underworld, as V. has pictured it hitherto, could not be reached by ship. Here, however, in his own thoughts, V. has identified the underworld with Cumae.

534. *loca turbida*, 'the land of con-

fusion.' Cf. *loca senta sibi*, 462. *adirēs*: *fatigat*, 533, really = *fatigavit et fatigat*; hence the tense of *adirēs* is correct.

536. *aetheriō* = *per aethera*. *axem*, 'heavens.' It was now past noon. They had entered the underworld at day-break; see 255 ff.

537, 538. *traherent*, 'would have wasted'; lit., 'would have trailed out.' For the mood and tense see on *sineret dolor*, 31. For the natural prot., *nī comes admoneret*, the more effective statement of fact in 538 is substituted. *breviter*: the Sibyl's speeches are like the oracles she delivers; cf. 321, 398, and note the brevity of the oracle, 83-97.

539. *ruit*: i.e. is rushing up from the ocean.

540. *hīc* . . . *ambās*: we have reached the end of the neutral region (see on *crimina*, 433, and cf. 477, 478). *ambās* here = *duās*.

541. *dextera* = an adv., 'on the right.' *quae*: sc. *via*.

542. *iter* . . . *nōbis* (sc. *est*) in effect = *nōbis eundum*.



- exercet poenās et ad impia Tartara mittit.  
 Deiphobus contrā: 'Nē saevī, magna sacerdōs;  
 545 discēdam, explēbō numerum reddarque tenebrīs.  
 I decus, ī, nostrum; meliōribus ūtere fātīs.'  
 Tantum effātus et in verbō vestigia pressit.  
 Respicit Aenēās subitō et sub rūpe sinistrā  
 moenia lāta videt triplici circumdata mūrō,  
 550 quae rapidus flammīs ambit torrentibus amnis,  
 Tartareus Phlegethōn, torquetque sonantia saxa.  
 Porta adversa ingēns solidōque adamante columnae,  
 vīs ut nūlla virum, nōn ipsī excindere ferrō  
 caelicolae valeant; stat ferrea turris ad aurās,  
 555 Tisiphonēque sedēns pallā succincta cruentā  
 vēstibulum exsomnia servat noctēsque diēsque.  
 Hinc exaudiri gemitūs, et saeva sonāre  
 verbera, tum stridor ferri trāctaeque catēnae.  
 Cōstitit Aenēās strepitūque exterritus haesit.  
 560 'Quae scelerum faciēs, ō virgō, effāre, quibusve  
 urgentur poenīs? quis tantus plangor ad aurās?'  
 Tum vātēs sic ōrsa loquī: 'Dux inclute Teucrum,

543. *exercet*: lit., 'plies'; we might say, 'sets in train,' 'puts in motion.' et . . . *mittit* gives the means and manner of *exercet*, 'by sending them,' etc.

545. *numerum*: sc. *animārum* or *umbrārum*. *reddar* is a middle.

547. *in verbō* . . . *pressit*: cf. *mediū* . . . *in vōce resistit*, iv. 76.

548-627. Aeneas sees a huge fortress surrounded by a fiery stream; from the fortress come sounds of woe. The Sibyl explains that this is Tartarus, the place of the guilty, and describes some of its horrors.

548. *respicit*, 'looks about him.'

549. *moenia*, 'buildings,' as in ii. 234; freely, 'stronghold.'

550. *flammis* . . . *amnis*: the river serves as a moat, outside the *mūrus*.

551. *torquet*: i.e. carries along, making them whirl about as they go. *tor-*

*quet* . . . *saxa* throws light on *rapidus*, 550.

552. *adversa*: sc. *ei* (= *Aenēae*) est.

554. *stat* gives the result rather than the process; we should have looked for *erecta* est.

556. *vēstibulum* belongs in thought with *sedēns*, 555, as well as with *servat*, 'seated at the entrance keeps ward over it.'

558. *ferri* and *catēnae* describe the same thing. *trāctae*, 'trailing'; lit., 'dragged,' as those wearing the chains move about.

560. *faciēs*, 'types.' Aeneas naturally associates the groans and the clanking chains with guilt and punishment. Besides, he has had a hint from the Sibyl, 543.

561. *ad aurās*: sc. *it, oritur*, or the like.

nūllī fās castō scelerātum insistere limen;  
 sed mē, cum lūcis Hecatē praefēcit Avernis,  
 ipsa deum poenās docuit perque omnia dūxit. 565  
 Gnōsius haec Rhadamanthus habet dūrissima rēgna  
 castigatque, auditque dolōs subigitque fatēri,  
 quae quis apud superōs fūrtō laetātus inānī  
 distulit in sēram commissa piācula mortem.  
 Continuō sontis ultrix accincta flagellō 570  
 Tisiphonē quatit insultāns torvōsque sinistrā  
 intentāns anguis vocat agmina saeva sorōrum,  
 Tum dēmum horrissonō stridentēs cardine sacrae  
 panduntur portae. Cernis, cūstōdia quālis  
 vēstibulō sedeat, faciēs quae limina servet? 575  
 Quinquāgintā ātris immānis hiātibus hydra  
 saevior intus habet sēdem. Tum Tartarus ipse  
 bis patet in praeceps tantum tenditque sub umbrās,

**563. scelerātum . . . limen:** cf. *impia Tartara*, 543. The vs.= 'These things you cannot see for yourself.' 564, 565= 'but I can describe them to you.'

**567. castigatque** belongs with what precedes. *rēgna . . . castigat* strikingly describes the function of Rhadamanthus; he is jailer and executioner, not judge. The judge in the underworld is Minos; see 431-433. *audit . . . fatēri*: he knows that all delivered to him are guilty, but must know the facts in each case to administer fitting punishment. *dolōs*: *dolus* is a technical term of law for intentional wrong-doing.

**568. quae= quaecumque**; join with *commissa piācula*, 569. *quis*: the indefinite pron.; see on *quī*, 141. *apud superōs*= *ad superōs*, 481. *fūrtō*, 'cheat,' the attempt to escape punishment (569). *inānī*: because escape is impossible.

**569. distulit . . . mortem** contains two thoughts: (1) the commission of crimes, (2) the atonement for crimes committed. The latter thought predominates. The double sense of *piācula*,

usually 'atonements,' sometimes 'sins,' has made this condensation possible. 568, 569 thus= 'those crimes of his life in the upper world each man has hidden, rejoicing in the idle cheat and postponing atonement till he finds that death has rendered such atonement too late.'

**570. continuō**: i.e. as soon as the full measure of their guilt is known.

**571. quatit**, a strong expression for 'lashes furiously.'

**572. agmina**: V. talks as if there were many Furies. The number is usually given as three.

**573-575. tum . . . portae** tells us indirectly (§25) that the scenes of 567-572 have all taken place in the *vēstibulum* (556). *sacrae*: i.e. to the powers of the underworld; 'awful.' *cernis . . . servet* refers to Tisiphone; see 555, 556.

**577. saevior**: i.e. even than Tisiphone.

**578. in praeceps**, 'sheer downwards'; *praeceps* is here a noun meaning merely 'perpendicular'; hence the definition *tendit . . . umbrās* is needed.

- quantus ad aetherium caeli suspectus Olympum.  
 580 Hic genus anticum Terrae, Titānia pūbēs,  
 fulmine dēiecti fundō volvuntur in imō.  
 Hic et Alōidās geminōs immānia vīdi  
 corpora, quī manibus māgnū rescindere caelum  
 adgressi superisque Iovem dētrūdere rēgnis.  
 585 Vīdi et crūdēlis dantem Salmōnea poenās,  
 dum flammās Iovis et sonitūs imitātur Olympi.  
 Quattuor hic invectus equis et lampada quassāns  
 per Grāium populōs mediaeque per Ēlidis urbem  
 ibat ovāns divūmque sibi poscēbat honōrem,  
 590 dēmēns, quī nimbōs et nōn imitābile fulmen  
 aere et cornipedum pulsū simulāret equōrum;  
 at pater omnipotēns dēnsa inter nūbila tēlum  
 contorsit, nōn ille facēs nec fūmea taedīs  
 lūmina, praecipitemque immānī turbine adēgit.  
 595 Nec nōn et Tityon, Terrae omniparentis alumnū,  
 cernere erat; per tōta novem cui iūgera corpus  
 porrigitur, rōstrōque immānis vultur obuncō  
 inmortāle iecur tondēns fēcundaque poenīs

579. *caeli*: obj. gen. with *suspectus*; it=an adj. 'skyward,' 'upward.' V. is thinking of the view from earth upward to heaven. With 578, 579 cf. iv. 445, 446.

580. *Titānia pūbēs*: for the Titans see §§ 273-275.

581. *volvuntur*: i.e. are still groveling. Their punishment is never-ending.

582. *Alōidās*: for the attack of the giants on Jupiter see § 274.

585, 586. *dantem . . . dum . . . imitātur*, 'who suffered . . . the while he was imitating.' The nature of that punishment appears from 592-594. The present punishment of Salmoneus is not described.

587. *quassāns*: i.e. to make it give more light.

588. *mediae . . . urbem* may refer to the city of Elis itself, specially sacred to Jupiter, or may loosely describe

Olympia, the district in which the great games were held; he defies Jupiter on his own ground.

590, 591. *quī . . . simulāret* gives the reason for the exclamation *dēmēns*. *aere*=*aerē currū*; Salmoneus drove a brazen car over a brazen bridge. This vs. describes the mock thunder, as 587 described the mock lightning. *simulāret*: conative.

592. *tēlum*=*rapidum . . . ignem*, i. 42.

593. *ille*: as in i. 3, v. 186, etc.

594. *praecipitem . . . adēgit*: cf. *turbine corripuit*, i. 45. *turbine* might also be taken of the 'whirl' or furious force of the thunderbolt.

596. *erat*, 'it was possible.'

598. *fēcunda . . . poenīs*: because ever renewed (cf. *inmortalē iecur*; also 600) and so ever supplying materials whereby the vulture can torture Tityos.

viscera rimāturque epulis habitatque sub altō  
 pectore, nec fibris requiēs datur ūlla renātis. 600  
 Quid memorem Lapithās, Ixiona Pirithoumque,  
 quōs super ātra silex iam iam lāpsūra cadentique  
 imminet adsimilis? lūcent geniālibus altīs  
 aurea fulcra torīs, epulaeque ante ōra parātae  
 rēgificō lūxū; Furiārum māxima iūxtā 605  
 accubat et manibus prohibet contingere mēnsās  
 exsurgitque facem attollēns atque intonat ōre.  
 Hic, quibus invīsī frātrēs, dum vīta manēbat,  
 pulsātusve parēns et frāus innexa clientī,  
 aut quī divitiīs solī incubuēre repertīs 610  
 nec partem posuēre suis, quae māxima turba est,  
 quique ob adulterium caesi, quique arma secūti  
 impia nec feritī dominōrum fallere dextrās,  
 inclūsī poenam expectant. Nē quaere docērī,  
 quam poenam, aut quae fōrma virōs fortunave merset. 615

599. rimātur: sc. ea=viscera. epulis: for case see § 123. rimātur... epulis effectively pictures the grievous pain endured by Tityos; the iecur and the viscera are renewed each time just as the vulture's supply of food seems exhausted.

600. nec... renātis: they are eaten as soon as they grow.

601. quid memorem: as in 123.

602. iam iam lāpsūra, 'on the very verge of falling.' cadentique (sc. silici): for scansion see § 256.

604. fulcra, 'rests,' 'supports,' the ends of the framework which supported the cushions of the couch; they corresponded to the head of a modern sofa.

605. rēgificō lūxū: cf. rēgūli... lūxū, i. 637. The punishment described in 602-607 is usually represented in ancient stories as having befallen Tantalus, not Ixion and Pirithous.

608, 609. quibus belongs with pulsātus and innexa (est) as with invīsī (erant): see §§ 125, 121. pulsātusve parēns: old Roman law punished this offence with death. frāus... clientī:

the patrōnus was bound to protect his clientēs to the very utmost.

610. incubuēre denotes the eagerness with which they devoted all their powers and faculties to their treasures.

611. suis, 'their kin.' quae: what is the antecedent? For the gender see on hōc, i. 17.

612, 613. quī... caesi: the law allowed an outraged husband to put to death an adulterer caught in the act. quī... dextrās: the ref. is to uprisings of slaves. dextrās: properly the pledge of faith; but here, by metonymy, that faith itself, 'confidence.'

614. inclūsī: sc. in Tartarum. poenam expectant is inconsistent with 570 ff., from which we should suppose that the entrance into Tartarus proper marked the beginning of punishment. V.'s picture here, however, is very effective, dwelling as it does on the agony of waiting in the sight of spectacles like those of 602 ff.

615. poenam: sc. expectant. fōrma is in itself indefinite, but its position

Saxum ingēns volvunt alii, radiisque rotārum  
 districti pendent; sedet aeternumque sedēbit  
 infelix Thēseus, Phlegyāsque miserrimus omnis  
 admonet et magnā testātur vōce per umbrās:  
 620 "Discite iūstitiam moniti et nōn tēmnere dīvōs."  
 Vēndidit hīc aurō patriam dominumque potentem  
 inposuit, fixit lēgēs pretiō atque refixit;  
 hīc thalamum invāsīt nātae vetitōsque hymenaeōs;  
 625 ausī omnēs immāne nefās ausōque potitī.  
 Nōn, mihi sī linguae centum sint ōraque centum,  
 ferrea vōx, omnis scelerum comprēdere fōrmās,  
 omnia poenārum percurrere nōmina possim.  
 Haec ubi dicta dedit Phoebi longaeva sacerdōs,  
 'Sed iam age, carpe viam et susceptum perface mūnus;  
 630 adcelerēmus,' ait; 'Cyclōpum ēducta caminīs  
 moenia cōspiciō atque adversō fornice portās,

between *poenam* and *fortūna* makes it mean 'woe,' 'suffering'; it practically = *fōrma poenae* or *malī*. *merset* has future force, 'is to overwhelm.' Note the parallelism in this vs.

616, 617. *saxum . . . alii*: they fare as Sisyphus did, who was condemned to roll up hill a stone which always rolled down again when he got it to the top. *radiis . . . pendent*: this is Ixion's fate as pictured by other writers; contrast 601-607. For *-que* we should say 'or.' *districti*: i.e. with arms and legs stretched out. *sedet*: i.e. chained to a rock, as story said, by way of punishment for his attempt to carry off Proserpina (122, 393). Other writers say that Hercules rescued him and this is implied in Aeneas's words, 122.

618. *Phlegyās . . . umbrās*: V. does not describe his punishment but leaves its severity to be inferred from his doleful warning, 620. That warning would, of course, be useless to the condemned shades in Tartarus, but V. has his eye on the human readers of his poem.

620. *nōn . . . dīvōs* virtually = *fūs*, duty to the gods.

622. *fixit . . . atque refixit*: i.e. made and unmade. At Rome, laws, when duly enacted, were inscribed on bronze tablets and set up in a public place; Cic. *Cat.* iii. §19 speaks of the *gera legum*. When laws were annulled the tablets containing them were taken down. For *fixit* cf. i. 248, iii. 287; for *refixit* cf. v. 360, v. 527.

624. *ausō . . . potitī*, 'gained their venture.' *ausō* = *eo quod ausi erant*. In itself the phrase is a compliment but in this setting it is an added justification of their punishment.

628-678. Aeneas deposits the golden bough in Pluto's palace and passes on to the place of the blessed. He inquires the way to Anchises.

629. *mūnus*: in part 'duty,' i.e. of carrying the bough to Proserpina (cf. 632, 142, 143), in part 'gift.'

630. *Cyclōpum . . . caminīs*: see §§ 284, 300. The palace is of metal.

631. *moenia*: as in 549. Sc. *Ditis* or *Plūtōnis*. *adversō*: as in 279, 418.

haec ubi nōs praecepta iubent dēpōnere dōna.\*

Dixerat et pariter gressi per opāca viārum  
corripiunt spatium medium foribusque propinquant.  
Occupat Aenēās aditum corpusque recenti  
spargit aquā rārumque adversō in limine figit.

635

His dēmum exāctis, perfectō mūnere divae,  
dēvenēre locōs laetōs et amōena virecta  
fortūnatōrum nemorum sēdesque beatas.

\*Largior hīc campōs aethēr et lūmine vestit

640

purpureō, solēmq̄ suū, sua sidera nōrunt.  
Pars in gramineis exercent membra palaestris,  
contentunt ludō et fulvā luctantur harēnā;  
pars pedibus plaudunt choreās et carmina dicunt;  
nec nōn Thrēicius longā cum veste sacerdos  
obloquitur numeris septem discrimina vōcum;  
iamque eadem digitis, iam pectine pulsat eburnō.  
Hic genus anticum Teucrī, pulcherrima prōlēs,

645

632. **praecepta**: practically 'our instructions,' the rules governing the use of the golden bough.

633. **opāca viārum**: see § 197.

634. **corripiunt spatium**: cf. v. 316. **medium**, 'intervening.'

635. **recenti**: i.e. pure. Cf. ii. 719, 720, with n. on *vivō*. Aeneas purifies himself before he enters Elysium. V. has in mind the custom whereby vessels of lustral water were set at the doors of temples to be used by entering worshippers.

637. **mūnere**: here merely 'gift'; contrast 639.

640. **largior** = an adv., 'more fully' (sc. than on earth), and may thus be coupled by *et* with *lūmine* . . . *purpureō*. For the latter phrase see on l. 590, 591. See also on *dulci adspirāns* . . . *umbrā*, l. 694. **aethēr**: here of pure dazzling air. With the brightness of Elysium contrast the gloom elsewhere in the underworld, noted e.g. in 268-272, 340, 452-454.

641. **suū, sua**: i.e. distinct from those of earth.

642. **palaestris**: here the place of the game; in iii. 281 it = the game.

644. **choreās**: acc. of effect; § 128.

645. **Thrēicius . . . sacerdos**: Orpheus; cf. 119, 120. **longā . . . veste**: a long robe, like long hair (see on *crinītus*, l. 740), was characteristic of musicians.

646. **obloquitur . . . vōcum**, 'and sounds forth, to match (*ob*-) their strains, the seven changing notes (of his lyre).' **numerus**: the strains of the dance and the song of 644. **discrimina**: for case see § 130. V. is thinking of the seven-stringed lyre or heptachord of the Greeks.

647. **digitis**: i.e. of the left hand, used in producing the lighter notes. **pectine**, 'quill,' held in the right hand. Cf. the quills or picks used nowadays in playing the mandolin or the zither.

648. **genus . . . prōlēs**: cf. 580, which

- māgnanimī hērōes nātī meliōribus annīs,  
 650 Ilusque Assaracusque et Trōiae Dardanus auctor.  
 Arma procul currūque virum mirātūr inānis;  
 stant terrā dēfixae hastae, passimque solūtī  
 per campum pascuntur equī; quae grātiā currum  
 armōrumque fuit vivīs, quae cūra nitentis  
 655 pascere equōs, eadem sequitur tellūre repostōs.  
 Cōspicit ecce aliōs dextrā laetāque per herbam  
 vēscentis laetumque chorō pascēna canentis  
 inter odōrātum laurī nemus, unde supernē  
 plūrimus Ēridanī per silvam volvitur amnis.  
 660 Hic manus ob patriam pūgnandō vulnera passi,  
 quique sacerdōtēs castī, dum vīta manēbat,  
 quique piī vātēs et Phoebō digna locūtī,  
 inventās aut quī vītam excoluēre per artīs,  
 quique suī memorēs aliquōs fēcēre merendō;  
 665 omnibus hīs niveā cinguntur tempora vittā.  
 Quōs circumfūsōs sic est adfāta Sibylla,  
 Mūsaeum ante omnīs (medium nam plūrima turba  
 hunc habet atque umerīs exstantem suspicit altīs):

begins the description of the dwellers in Tartarus.

649. *meliōribus*: i.e. than those of the fall of Troy and Aeneas's wanderings.

651. *mirātūr*: sc. *Aenēās*.

653. *grātiā*: freely, 'pleasure'; lit., 'charm,' 'loveliness.' *currum*: a subjective gen.; for the form see § 91.

654. *vivīs*: sc. *ēs*.

655. *pascere*: join with *cūra*; see § 170.

656, 657. *dextrā . . . vēscentis*: so in 1. 214 the Trojans feast simply but pleasantly. Contrast the elaboration of the tantalizing banquet of 603-607.

658. *unde supernē*: freely, 'the source whence, making its way to the world above.' *supernē* = *apud superōs*, 568.

659. *Ēridanī*: see Vocab. V. was perhaps thinking of the Po, a river which he doubtless knew well. Near its

source it flows underground for a time and so it was naturally fabled to have its source in the underworld. *per silvam*: i.e. between its wooded banks.

660. *manus . . . passi*: for the pl. prtepl. cf. *pars . . . parātī*, v. 108, with n. *passi* = *quī passi sunt*.

661, 662. *castī*: sc. *erant*, as also with *vātēs*, 662. The latter word here includes prophets and poets. *Phoebō digna*: i.e. worthy of the god who inspired them; § 281.

663. *vītam excoluēre*: i.e. have made life fuller and thereby better worth living. *excoluēre* suggests the thought of helping the advance of civilization, of uplifting the race. 660-665 correspond closely in form to 608-613; cf. 661 esp. with 608.

667, 668. *nam . . . altis*: he is most conspicuous.

'Dīcite, fēlicēs animae, tūque, optime vātēs,  
quae regiō Anchīsēn, quis habet locus? illius ergō 670  
vēnimus et māgnōs Erebi trānāvimus amnīs.'

Atque huic respōnsum paucīs ita reddidit hērōs:  
'Nūllī certa domus; lūcīs habitāmus opācīs  
rīpārumque torōs et prāta recentia rīvīs  
incolimus. Sed vōs, sī fert ita corde voluntās, 675  
hōc superāte ingum, et facilī iam trāmite sistam.'  
Dixit et ante tulit gressum campōsque nitentīs  
dēsuper ostentat; dehinc summa cacūmina lincunt.

At pater Anchīsēs penitus convalle virentī  
inclūsās animās superumque ad lūmen itūrās 680  
lūstrābat studiō recolēns omnemque suōrum  
forte recēnsēbat numerum cārōsque nepōtēs  
fātaque fortūnāsque virum mōrēsque manūsque.  
Isque ubi tendentem adversum per grāmīna vidit  
Aenēān, alacris palmās utrāsque tetendit, 685  
effūsaeque genīs lacrimae, et vōx excidit ōre:  
'Vēnistī tandem, tuaque exspectāta parentī  
vicit iter dūrum pietās? datur ōra tuērī,  
nāte, tua et nōtās audire et reddere vōcēs?  
Sic equidem dūcēbam animō rēbarque futūrū 690

670. *ergō*: a prep., = *causā*. This use belongs mainly to old Latin.

672. *atque*, 'forthwith'; see §206.

673. *opācīs*: i.e. shaded, pleasant.

674. *rīpārum* . . . *torōs*: freely, 'cushion-like banks.' For the gen. *rīpārum* see §111. The banks are rounded like *torī*, and soft with turf; cf. *viridantē torō* . . . *herbae*, v. 388. *recentia*: we should say 'freshened,' 'refreshed.'

679-702. Anchises is surveying the long line of his future descendants, the souls that are again to inhabit human forms. He greets Aeneas warmly.

679. *convalle* belongs in part with *inclūsās*, in part with *lūstrābat*, 681.

681. *studiō*: modal abl., 'eagerly,' 'lovingly.'

682. *forte recēnsēbat*: V. dwells on the fact that Anchises's present thoughts fit in with the purpose of Aeneas's coming.

683. *manūs*, 'exploits,' a meaning akin to that borne by this word in l. 456. See n. there.

684. *adversum* = an adv., 'towards him (self).'

686. *vōx* . . . *ōre* expresses eagerness; he does not wait to speak properly.

687. *expectāta parentī*: i.e. on which your father so confidently counted.

689. *nōtās* . . . *vōcēs*: cf. *vērās audire et reddere vōcēs*, l. 409.

690. *dūcēbam* = *existimābam*; *dūcō* often = 'to think.'



tempora dīnumerāns, nec mē mea cūra fefellit.  
 Quās ego tē terrās et quanta per aequora vectum  
 accipiō, quantīs iactātum, nāte, periculis!  
 Quam metuī, nē quid Libyae tibi rēgna nocērent!’  
 695 Ille autem: ‘Tua mē, genitor, tua tristis imāgō  
 saepius occurrēns haec limina tendere adēgit;  
 stant sale Tyrrhēnō classēs. Dā iungere dextram,  
 dā, genitor, tēque amplexū nē subtrahe nostrō.’  
 Sic memorāns largō flētū simul ōra rigābat.

- 700 Ter cōnātus ibi collō dare bracchia circum,  
 ter frūstrā comprēnsa manūs effūgit imāgō  
 par levibus ventīs volucrique simillima somnō.  
 Intereā videt Aenēās in valle reductā  
 sēclūsum nemus et virgulta sonantia silvae  
 705 Lēthaeumque domōs placidās quī prae-natat amnem.  
 Hunc circum innumerae gentēs populique volābant,  
 ac velut in prātis ubi apēs aestāte serēnā  
 flōribus insīdunt variīs et candida circum  
 lilia funduntur, strepit omnis murmure campus.  
 710 Horrēscit vīsū subitō causāsque requirit  
 inscius Aenēās, quae sint ea flūmina porrō,  
 quīve virī tantō complērint agmine ripās.  
 Tum pater Anchīsēs: ‘Animae, quibus altera Fātō

691. *tempora*: we should say ‘days’ or ‘hours.’ *cūra* denotes the hope Anchises had of his son’s coming, which was after all coupled with a fear that something might hinder their reunion.

692. *terrās*: with *per*; see § 210.

694. *nē . . . nocērent*: cf. Venus’s words, l. 671, 672.

695. *tua . . . imāgō*: cf. iv. 351-353, and v. 722 ff.

696. *limina*: for case see § 127. *tendere*: for the infin. see § 168.

698. *tē . . . nostrō*: cf. 465.

699. *largō . . . rigābat*: cf. *largō . . . cultum*, l. 465.

700-702 = ll. 792-794. See notes there.

703-723. Aeneas, seeing the spirits

crowding to the river Lethe, asks who and what they are. Anchises explains that these are spirits destined to live again in the upper world.

703. *valle reductā*: a special nook of the *convallis* of 679.

707. *apēs*: for a simile involving bees see l. 430-436.

709. *murmure*, ‘humming,’ is used of any indistinct noise and so equally fits the hum of the crowd and the buzz of the bees.

711. *porrō* belongs closely with *ea flūmina*, with adj. value, ‘distant’; see on *longē*, l. 14. It repeats the thought of *valle . . . nemus*, 703, 704.

713. *altera* = an adv., ‘for the second time.’

corpora debentur, Lethaei ad fluminis undam  
securos latices et longa oblivia potant.

Hae equidem memorare tibi atque ostendere coram,  
iam pridem hanc prolem cupio enumerare meorum,  
quo magis Italiae mecum laetere reperta.

O pater, an aliquas ad caelum hinc ire putandum est  
sublimis animas iterumque ad tarda reverti  
corpora? quae lucis miseris tam dira cupidō?

Dicam equidem nec te suspensum, nate, tenedo,  
suscipit Anchises atque ordine singula pandit.

Principio caelum ac terras camposque liquentis  
lucentemque globum lunae Titaniaque astra

spiritus intus alit, totamque infusa per artus  
mens agitat molem et magno se corpore miscet.

Inde hominum pecudumque genus vitaeque volantum  
et quae marmoreo fert monstra sub aequore pontus.

715. *securus*: a transferred epithet, § 194; the waters are 'careless' because they remove all care. Render 'that free from care.'

717. *hanc prolem . . . meorum*: cf. *pubes . . . tuorum*, i. 399.

719. *o pater*: this address sufficiently indicates the change of speaker. *sublimis* = an adv. with *ire* (cf. *sublimem*, i. 250, *sublimis*, i. 415), and repeats the thought of *ad caelum*, 719.

723. *suscipit*: freely, 'replies'; lit., 'takes up.' Sc. *Aeneas* or *sermōnem*.

724-751. Anchises explains the nature of the soul, how it is clogged by the body, how after death it must be purified, and how dead souls are then sent back to the world to animate other bodies.

724, 725. *principio*: as in iii. 381. *campus . . . liquentis*: a picturesque substitute for *mare*. *Titania . . . astra*: the sun; see § 281 (end). *caelum . . . astra* = 'the whole universe.'

726. *spiritus . . . alit*: V. has in mind a philosophical doctrine common in Greek and Roman writers, of the

*anima mundi*, or quickening soul which pervades the universe. The souls of individuals are portions of this world-soul. For V.'s interest in philosophy see §§ 38, 43. *artus*, like *corpore*, 727, personifies the universe.

727. *mens*: a further definition of *spiritus*. The *anima mundi* possesses consciousness, the power of thought; it is sometimes called *ratio*, 'reason.' *agitat*: i.e. makes it live, 'animates,' motion being a sign of life. *molem* and *corpore* both denote the universe, described in 724, 725. *se corpore miscet*: *misceō* and *iungere* sometimes (chiefly in verse) take an acc. and an abl.; the latter appears sometimes to be local, sometimes instr., sometimes one of accompaniment.

728. *inde*: i.e. from this *spiritus* and this *mens*, 726, 727. Sc. *est*, 'spring.' *volantum*: cf. *volantes*, 239.

729. *marmoreo*: i.e. bright, flashing. *hominum . . . pontus* includes all living creatures on earth, in the air, or in the sea.

with  
out

- 730 Igneus est ollis vigor et caelestis origō  
 sēminibus, quantum nōn noxia corpora tardant  
 terrēnique hebetant artūs moribundaque membra.  
 Hinc metuunt cupiuntque, dolent gaudentque, neque aurās  
 dispiciunt clausae tenebris et carcere caecō.
- 735 Quin et suprēmō cum lūmine vīta reliquit,  
 nōn tamen omne malum miseris nec funditus omnēs  
 corporeae excēdunt pestēs, penitusque necesse est  
 multa diū concrēta modis inolēscere miris.  
 Ergō exercentur poenis veterumque malōrum
- 740 supplicia expendunt. Aliae panduntur inānis  
 suspēnsae ad ventōs, aliis sub gurgite vāstō  
 infectum eluitur scelus aut exūritur ignī,  
 (quisque suōs patimur Mānis; exinde per amplum  
 mittimur Elysium et pauci laeta arva tenēmus),

730, 731. *ollis* . . . *sēminibus* refers back to *spīritus* and *mēns*, 726, 727. For the form *ollis* see § 92. *vigor*, 'life,' 'glow.' There is parallelism in this vs. The *anima mundi* (see on 726) was variously identified with air, fire, or the ether. To the ancients air and fire seemed very closely akin. Both rise heavenward; hence we have the phrase *caelestis origō*. *quantum*, 'in so far as.' *corpora tardant*: cf. *tarda* . . . *corpora*, 720, 721.

733, 734. *hinc*: i.e. in consequence of this clogging influence of the body. *metuunt* . . . *gaudent*: the subject is *illa sēmina*, to be derived from 730, 731, but V. feels these words to be equivalent to *animae*; hence he writes *clausae*, 734. The philosophers distinguished four kinds of reprehensible emotion: fear of future evil (*metus*), craving for future good (*cupido*), grief over present evil (*dolor*), joy over present good (*gaudium*). *aurās* carries us back to *igneus* . . . *origō*, 730, and practically = 'their heavenly origin.' *tenebris* . . . *carcere*: i.e. of the body.

735. *quin et* = *quin etiam*, ll. 768. *cum* is the conjunction. *reliquit*: sc. *ēōs*.

736. *miseris* (sc. *eis*); for case see § 120. V. writes loosely here, talking of the persons whose life has quitted them rather than of those persons' souls. We should have looked for *miserōrum animis*.

737. *corporeae* . . . *pestēs* is defined by *metuunt* . . . *gaudent*, 733; see n. there. -*que*: cf. n. on *et*, ll. 94.

738. *diū concrēta* = *quae diū concrēvērunt* (sc. with those souls; see on *miseris*, 736). See n. on *crētus*, ll. 74. *inolēscere*: sc. *eis* = *animis*.

739-742. *poenis* . . . *supplicia*: these penalties are intended simply as means of purifying the various souls. *inānis* . . . *ventōs*: the winds are empty because they are without substance. Cf. *tenūis* . . . *ventōs*, v. 526, 527. *alīae* . . . *ventōs* means that some souls are purified by air. *aliis* . . . *scelus*: this purification is by water; *sub* . . . *vāstō* picturesquely suggests the thoroughness of the purging. *infectum*: a transferred epithet; the word is properly applicable to the soul stained by guilt rather than to the guilt itself. *infectum* . . . *scelus* = 'the stain of guilt.'

743, 744. *Mānis*: properly the spirit

dōnec longa diēs perfectō temporis orbe 745  
 concrētam exēmit lābem pūrumque relinquit  
 aetherium sēnsū atque aurāi simplicis ignem.  
 Hās omnīs, ubi mille rotam volvēre per annōs,  
 Lēthaeum ad fluvium deus ēvocat agmine māgnō,  
 scilicet inmemorēs supera ut convexa revīsant 750  
 rūrsus et incipiant in corpora velle revertī.'

Dīxerat Anchīsēs nātumque ūnāque Sibyllam  
 conventūs trahit in mediōs turbamque sonantem  
 et tumultum capit, unde omnīs longō ōrdine posset  
 adversōs legere et venientum discere vultūs. 755  
 'Nunc age, Dardaniā prōlem quāe deinde sequātur  
 glōria, quī maneant Italā dē gente nepōtēs,  
 inlūstrīs animās nostrumque in nōmen itūrās  
 expediam dictīs et tē tua fāta docēbō.

that survives the death of the body, but here, by metonymy, the lot or experiences of that spirit, 'condition in the world below.' From this point through 749 the passage has been very variously explained; it is perhaps incomplete (§ 49). Taking the words as they stand (*nōs*) *pauci*, 'few of us,' seems to be subject of *mittimur* as of *tenēmus*. Those that are sent through Elysium, etc., constitute but a small portion of the whole number of souls purified (739-742), though in themselves a great host (736, 749).

746. *concrētam*, 'ingrained'; cf. *diū concrēta*, 738, with note.

747. *sēnsū* = *spiritus*, 726, and *mēns*, 727. Render by 'mind,' 'intelligence.' Note also that *aetherium* = *caelestis*, 730. *aurāi* . . . *ignem*: i.e. pure fiery air, unpolluted ether. For the form *aurāi* see § 88. *simplicis* = 'uncompounded,' and so free from any admixture of corruption, 'pure,' 'elemental.' In *pūrum* . . . *ignem* V. has restated, in different words (§ 181), his theory of the *anima mundi*; see on *spiritus* . . . *alīi*, 726, *igneus* . . . *vigor*, 730. The phrase thus = 'and has left nothing

save those pure elements from which life is ultimately derived' (728, 729).

748. *hās omnīs*: sc. *animās*. *rotam volvēre per*: i.e. have completed the cycle of. The wheel is that of time.

750. *scilicet* emphasizes the thought of 750, 751, but without the sarcastic or ironical force seen in ii. 577, iv. 379, vi. 526. *supera* . . . *convexa*: as in 241.

753. *sonantem* is explained by *stre-pit* . . . *campus*, 709.

755. *adversōs*, 'face to face.'

752-787. Anchises shows Aeneas his future descendants, the Romans that are to be. First he points out the long line of Alban kings, ending in Romulus.

756. *deinde*, 'thereafter,' i.e. after the reincarnation referred to in 748-751. It might be taken also as 'hereafter,' 'in future days.'

757. *Italā dē gente*, coming after *Dardaniā prōlem*, 756, reminds us of the Trojan origin of the Italian (i.e. Roman) race; cf. e.g. i. 19-22.

758. *animās*: object, like the clauses in 756, 757, of *expediam*, 759. *nostrum* . . .

- 760 Ille, vidēs, pūrā iuvenis quī nititur hastā,  
proxima sorte tenet lūcis loca, prīmus ad aurās  
aetheriās Italō commixtus sanguine surget,  
Silvius, Albānum nōmen, tua postuma prōlēs,  
quem tibi longaevō sērūm Lāvīnia coniūnx  
765 ēdūcet silvīs rēgem rēgumque parentem,  
unde genus Longā nostrum dominābitur Albā.  
Proximus ille Procās, Trōiānae glōria gentis,  
et Capys et Numitōr et, quī tē nōmine reddet,  
Silvius Aenēās, pariter pietāte vel armīs  
770 ēgregius, sī umquam rēgnandam accēperit Albam.  
Quī iuvenēs! quantās ostentant, aspice, vīrīs  
atque umbrāta gerunt cīvīlī tempora quercū!  
Hī tibi Nōmentum et Gabiōs urbemque Fidēnam,  
hī Collātīnās inpōnent montibus arcēs,  
775 Pōmetiōs Castrumque Inui Bōlamque Coramque;

itrās: i.e. to be accounted Trojans, as we are.

760. pūrā . . . hastā: a spear without an iron head, given as a prize for bravery in war. ille . . . pūrā . . . hastā thus = 'yonder gallant youth.' With pūrā . . . nititur hastā cf. paribus nūlīs, *ibid.*, iv. 252.

761, 762. proxima . . . loca: i.e. is destined first to return to the world of light. lūcis and aurās aetheriās (cf. superiūs . . . aurās, 128) both stand for 'the upper world.' Italō . . . sanguine: i.e. in his veins both Trojan and Italian blood is to flow; cf. 763-765. For the constr. cf. māgnō . . . miscet, 727, with note.

763. Albānum nōmen: Silvius is said to have been the cognomen of all the Alban kings.

764. Lāvīnia: see on genus . . . Rōmae, i. 6, 7. Cf. also *ibid.* 783, and vi. 93, with notes.

766. unde = ā quō. genus . . . Albā: in l. 267-271 V. connects the name of Ascanius most closely with Alba Longa.

Again in l. 265, 266, iv. 618-620 (see notes) it is clearly implied that Aeneas's life is not to be a long one. Inconsistencies (§ 49) in such important matters constitute a real blemish.

767-770. Procās . . . Silvius Aenēās: Alban kings. Various legends give the order of their reigns very differently. Numitōr: for scansion see § 242. reddet: i.e. will reproduce. Cf. the use of referō, iv. 329, v. 564. pariter . . . ēgregius: cf. pietāte . . . armīs, 403, said of Aeneas. Aeneas Silvius is to reproduce Aeneas in more than name. si: as in v. 64; see n. there.

771. aspice is parenthetical, in sense a strengthened *ecce*.

772. gerunt . . . tempora: cf. *gestamus pectora*, i. 587. cīvīlī . . . quercū: an allusion to the *corōna cīvica*, of oak leaves, given to a Roman soldier who in battle saved the life of a fellow-citizen, at the same time killing that fellow-citizen's adversary.

773. Fidēnam: the name is usually pl.; cf. the sing. *Myōna*, v. 52.

haec tum nōmina erunt, nunc sunt sine nōmine terrae.  
 Quin et avō comitem sēsē Māvortius addet  
 Rōmulus, Assaracī quem sanguinis Ilia māter  
 ēdūcet. Viden, ut geminae stant vertice cristae  
 et pater ipse suō superum iam signat honōre? 786  
 En hūius, nāte, auspiciis illa incluta Rōma  
 imperium terris, animōs aequābit Olympō  
 septemque ūna sibi mūrō circumdabit arcēs,  
 fēlix prōle virum, quālis Berecynthia māter  
 invehitur currū Phrygiās turrīta per urbēs 788  
 laeta deum partū, centum complexa nepōtēs,  
 omnis caelicolās, omnis supera alta tenentis.  
 Hūc geminās nunc flecte aciēs, hanc aspice gentem  
 Rōmānōsque tuōs; hīc Caesar et omnis Iulī  
 prōgeniēs māgnū caeli ventūra sub axem. 790

776. *nōmina*: a picturesque way of saying 'famous places.'

777. *avō*: Numitor. 768. *comitem sēsē* . . . *addet*: i.e. will join him in the upper world. *Māvortius*: Romulus was son of Mars. Cf. I. 274-277.

778. *Assaracī* . . . *sanguinis*: gen. of char. with *māter*: it = *Trōiāna*.

779. *viden ut* . . . *stant*: V. felt *ut* . . . *stant* as an exclamation independent of *viden*; hence the indie *stant*. Cf. n. on *substitit errāvīne*, II. 739. Cf. also *quantūs* . . . *viris*, 771. *geminae* . . . *cristae*: a double-crested helmet was worn by Mars.

780. *suō* . . . *honōre*, 'by (suffering Romulus to wear) his own distinction marks him out even now as a god,' i.e. as destined to be translated to the skies, as equal to Mars himself. *superum*: the sing. very rarely, perhaps nowhere else, = *deus*.

781. *auspiciis*: the ref. is to the famous omen of the twelve vultures which gave Romulus the right to name the city, newly built by himself and Remus, and to be its ruler.

782. *animōs*, 'her spirit.' With this vs. cf. I. 287.

783. *sibi*, 'for her protection'; dat. of interest.

784. *Berecynthia māter*: Cybele; §§ 274, 275.

785. *turrīta*: i.e. wearing the *corōna mūrālīs*, a crown with decorations resembling battlements, given among the Romans to the soldier who first forced his way over the enemy's walls. Cybele wore this crown because she taught men how to fortify cities.

786. *laeta* . . . *partū* balances *fēlix virum*, 784. *centum*: a round number, as in I. 416, but here it understates the total. *complexa* is of course to be taken freely, 'fond mother of.'

787. *supera* = *caelestia*. 784-787 = 'happy in her warrior brood, as Cybele is when she rides,' etc.

788-807. Next Anchises points out the Julian family, especially Augustus.

789, 790. *tuōs*: as being directly descended from you. *Iulī prōgeniēs*:

Hic vir, hic est, tibi quem prōmitti saepius audis,  
 Augustus Caesar, divi genus, aurea condet  
 saecula quī rursus Latīō rēgnāta per arva  
 Sātūrnō quondam; super et Garamantas et Indōs  
 795 prōferet imperium (iacet extrā sidera tellūs,  
 extrā annī sōlisque viās, ubi caelifer Atlās  
 axem umerō torquet stellīs ārdentibus aptum).  
 Hūius in adventum iam nunc et Caspia rēgna  
 respōnsis horrent dīvum et Maeōtia tellūs  
 800 et septemgeminī turbant trepida ōstia Nilī.  
 Nec vērō Alcīdēs tantum tellūris obivit,  
 fixerit aeripedem cervam licet atque Erymanthī  
 pācārīt nemora et Lernam tremefēcerit arcū;  
 nec, quī pampineīs victor iuga flectit habēnis,  
 805 Līber, agēns celsō Nysae dē vertice tigris.

cf. *Julius*. . . *Julio*, l. 288, with notes.  
 axem: freely, 'vault,' 'dome.'

791. hic . . . hic; note the varying quantity; in classical times the *i* is seldom short. quem . . . audis: cf. e.g. l. 286.

792. divi (sc. *Caesaris*): Julius Caesar, who after his death was solemnly enrolled among the gods.

793, 794. rursus: the first golden age was that of Saturn's rule; §§ 274, 275, 293. rēgnāta . . . Sātūrnō: cf. *rēgnāta Lycurgō*, III. 14, with n. super . . . Indōs, 'beyond,' etc. The Garamantes were conquered in 19, but the Indi were never subdued by Augustus. In 20, however, the Parthians restored to Augustus the standards captured from Crassus in 53, and an embassy came to Rome from India. V. may be exaggerating these incidents into a formal conquest of the remote East. See also §§ 64, 65.

795-797. sidera denotes the constellations or signs of the zodiac. annī . . . viās, 'the path the sun follows in his yearly course,' denotes the zodiac itself. extrā sidera . . . viās really = 'beyond the world of civilization'; cf. l. 567, 568, with notes. ubi . . . aptum (cf. iv. 481,

482) perhaps contains a ref. to Ethiopia, which was overrun in 22. V. does not say that this land is to be conquered, but the context suggests this thought.

798. in, 'against,' i.e. at the prospect of.

799. respōnsis . . . dīvum: i.e. by reason of oracles which have predicted the coming of Augustus.

800. turbant, 'are all astir.' This intrans. use of *turbāre* is very rare. See § 139.

802. fixerit . . . licet, 'granting that he pierced.' For the use of *licet* here see A. 313, and b.; B. 308, a; G. 603, 4, 607; H. 586, II, and 1; for its position see § 209.

803. nemora: they had been plagued by a wild boar. For these exploits see the article 'Hercules' in a classical dictionary. Lernam . . . arcū: cf. *bēlva Lernae*, 287, with note.

804. nec: sc. *tantum tellūris obivit* from 801. iuga, 'team.'

805. Nysae: see § 287. Hercules freed the world from monsters, Bacchus taught men the cultivation of wine, both thus contributed to the advance of civilization. The labors of Augustus are to be like theirs in kind, but greater in degree.



AUGUSTUS





Et dubitāmus adhūc virtūtem extendere factis,  
aut metus Ansoniā prohibet cōsistere terrā?  
Quis procul ille autem rāmīs insignis olivæ  
sacra ferēns? nōscō crīnīs incānaque menta  
rēgis Rōmānī, primam quī lēgibus urbem 810  
fundābit Curibus parvis et paupere terrā  
missus in imperium māgnū. Cui deinde subībit,  
otia quī rumpet patriæ residēsque movēbit  
Tullus in arma virōs et iam desuētā triumphīs  
agmīna. Quem iuxtā sequitur iactantior Ancus 815  
nunc quoque iam nimium gaudēns populāribus auris.  
Vis et Tarquiniōs rēgēs animamque superbam  
ultōris Brūtī fascēsque vidēre receptōs?  
Cōsulis imperium hīc primus saevāsque secūrēs  
accipiet nātōsque pater nova bella moventīs 820  
ad poenam pulchrā prō libertāte vocābit,  
infēlix; utcumque ferent ea facta minōrēs,

806, 807. *et* joins these vss. closely to 791-805; 'though Augustus is to do so much, is it possible that we (you and I) are still hesitating?' i.e. shall we not play our parts? The exhortation is of course really meant for Aeneas. *extendere*: i.e. display to the utmost.

808-835. Anchises now points out the kings of Rome, and some of the heroes of the republic, especially Pompey and Caesar.

809. *incāna* belongs with both nouns. *menta*: the pl. in *incāna* . . . *menta* is metrically convenient; § 174.

810. *rēgis*: Numa, to whom the Romans ascribed the foundation of most of their sacred rites. *primam*, 'newly-founded,' 'infant'; lit., 'the first part of.' Cf. the use of *primū*, i. 541.

811. *Curibus*: Numa was a Sabine, native of Cures.

813-815. *residēs* . . . *virōs* . . . *dē-suēta* . . . *agmīna*: cf. *residēs* . . . *corda*, i. 722. *Tullus*: sc. *Hostilius*, a warlike king, who resembled Romulus rather than Numa; he destroyed Alba Longa.

816. *nunc quoque*: i.e. even as he will when he comes again to earth. *populāribus auris*: a highly fig. (metaphorical) expression for 'the popular favor,' which is as fickle as the winds. Roman writers do not usually picture Ancus as a demagogue.

817. *Tarquiniōs* perhaps is meant to include Servius Tullius, who ruled between the two Tarquins.

818. *fascēs*: here 'government,' of which the *fascēs* were the symbols. *receptōs*, 'retrieved'; cf. such phrases as *ex (ab) hoste recipere*. Brutus drove out the Tarquins and founded the republic.

819. *cōsulis*: join with both accs. *saevās*: because with them he put his own sons to death, when they plotted to restore the Tarquins; cf. 820, 821.

822. *utcumque* . . . *minōrēs*, 'however after ages may (lit., 'will') speak of this deed.' *ferō* is often used of carrying things by word of mouth. This vs. implies that in later times, perhaps in V.'s days, the act of Brutus had been

vincet amor patriae laudumque inmēsa cupidō.  
 Quin Deciōs Drūsōsque procul saevumque secūri  
 825 aspice Torquātum et referentem signa Camillum.  
 Illae autem, paribus quās fulgere cernis in armis,  
 concordēs animae nunc et dūm nocte premuntur,  
 heu, quantum inter sē bellum, si lūmina vitāe  
 attigerint, quantās acies stragemque ciēbunt,  
 830 aggeribus socer Alpīnis atque arce Monoeci  
 descendēns, gener adversis instructus Eōis!  
 Nē, puerī, nē tanta animis adsuēscite bella  
 neu patriae validās in viscera vertite vīris!  
 Tūque prior, tū parce, genus quī dūcis Olympō,  
 835 prōice tēla manū, sanguis meus!  
 Ille triumphātā Capitōlia ad alta Corinthō  
 victoraget currum caesis insignis Achivīs;

criticized; the act of the Liberators (§2) may well have caused a reconsideration of the whole history of the Bruti.

823. *laudum . . . cupidō*: here 'an honorable ambition'; cf. *laudumque arrecta cupidō*, v. 138. Hence it is not inconsistent with 822, which declares that Brutus cares nothing for fame.

824, 825. *quin . . . aspice*: cf. *quin morere*, iv. 547, with note. *Drūsōs*: V. has in mind esp. Drusus, brother of Tiberius, and son of Livia Drusilla, wife of Augustus. There is thus a compliment to the imperial household. *saevum . . . secūri . . . Torquātum*: contrast *saevūs secūrēs* (sc. *Brūtī*), 819. *signa*: those captured by the Gauls during their advance on Rome, at the battle of the river Allia, in 390.

826. *paribus . . . armis*: the ref. is to Pompey and Caesar, who for so long a time seemed equal in power.

827. *nocte*: i.e. the lower world; contrast *lūcis*, 761, with note.

828, 829. *bellum . . . ciēbunt*: cf. 1.541, v. 555. *si*: used as in 770.

830. *aggeribus*, 'ramparts.' The Aeps are thought of as a wall barring

out invaders from Italy. *socer*: Caesar; Pompey had married his daughter Julia.

831. *descendēns*: it was with his Gallic legions that Caesar conquered Pompey. *Eōis* (sc. *agminibus*): Pompey's forces were raised largely in Greece and Asia Minor.

832. *puerī*: Anchises thinks of them as warriors in their prime and so as younger than himself. They are his 'children,' too, as being his descendants.

833. *patriae*: join with both accs. Note the allit. in this verse.

834. *parce* = *tē retinē*. *genus . . . Olympō*: Caesar, descendant, through Iulus, Aeneas, Anchises, and Venus, of Jupiter himself; see on *genus invicem*, 1.28. The appeal to Caesar is a compliment; the greater can afford to take the initiative towards measures of peace.

836-853. Anchises now points out other heroes of the republic and declares in what the real greatness of Rome is to consist.

836, 837. *ille . . . currum*: the ref. is to Lucius Mummius Achaicus, who captured Corinth in 146. *Capitōlia . . . currum*: i.e. will celebrate a triumph

eruet ille Argōs Agamemnoniāsque Mycēnās  
 ipsumque Aeacidēn, genus armipotentis Achilli,  
 altus avōs Trōiae templa et temerāta Minervae. 840  
 Quis tē, māgne Catō, tacitum aut tē, Cosse, relinquat? —  
 Quis Gracchi genus aut geminōs, duo fulmina belli,  
 Scīpiadās, clādem Libyae, parvōque potentem  
 Fabricium vel tē sulcō, Serrāne, serentem? 845  
 Quō fessum rapitis, Fabii? tū Māximus ille es,  
 ūnus quī nōbis cunctandō restituis rem!  
 Excūdent aliī spirantia mollius aera  
 (crēdō equidem), vīvōs dūcent dē marmore vultūs,

Triumphal processions came into the city from the Campus Martius, passed around to the Forum, and moved up to the temple of Jupiter Capitolinus.

838. *eruet* . . . *Mycēnās*: cf. i. 284, 285, with notes.

839. *Aeacidēn*: the ref. is not certain, but is probably to Perseus, king of Macedonia, defeated by Lucius Aemilius Paulus in 168. In this view *ille*, 838, will refer to Paulus. This defeat did not, to be sure, involve the conquest of all Greece, for Corinth and the Peloponnesus were yet to be taken, but Aemilius's victory was a very famous one, and V. is writing as a poet rather than with strict historical accuracy. *genus* . . . *Achilli*: other Latin writers agree with V. in calling Perseus a descendant of Achilles.

840. *temerāta*: by the act of Ajax (i. 41), and by the theft of the Palladium, ii. 165-175.

841. *tacitum*, 'unheralded.' In poetry *taceō* is often trans., 'to keep silence about.'

842. *Gracchi genus*, 'the Gracchan line,' including not merely the two famous tribunes, but Tiberius Sempronius Gracchus, who distinguished himself in the Second Punic War. *fulmina*, 'thunderbolts.'

843. *Scīpiadās*: Africanus Major and Africanus Minor. *clādem Libyae*:

due to the victories of the Scipios, at Zama in 202, at Carthage in 149. *parvō* . . . *potentem* may = (1) 'rich on little,' or (2) 'powerful by means of little,' i.e. powerful though he had but slight resources, nothing in fact save his own *virtūs*. If (1) is the right view, then V. is praising, as other writers often do, the contented spirit of Fabricius and his incorruptibility.

844. *sulcō* . . . *serentem*: Regulus was at work on his farm when the news came to him of his election as consul.

845. *quō* . . . *rapitis* (*mē*): i.e. why do you crowd on me so and press me to sing your exploits? *tū*: Anchises points to the proper shade or spirit, as he had done when he said *ille*, 808, *illae*, 826, *ille*, 836, 838. *Māximus*: Quintus Fabius Maximus Cunctator, Hannibal's famous opponent.

846. *ūnus* . . . *rem*: a line modelled on a vs. of Ennius (§ 72), which was very popular with the Romans. *restituis*: for the pres. after the fut. in 829, 837, 838, see n. on *manēre*, ii. 194.

847. *excūdent*: strictly a prophecy, but used here to concede for the sake of argument something which, being still in the future, is really debatable; in other words the fut. indic. here = *quomodo* or *licet* with a subj.; cf. 802. There are four examples of this use in 848-850. *aliī* refers, of course, to the Greeks.

850 ōrābunt causās melius caelique meātūs  
describent radiō et surgentia sidera dicent;  
tū regere imperiō populōs, Rōmāne, mementō  
(hae tibi erunt artēs) pācisque inpōnere mōrem,  
parcere subiectis et debellāre superbōs.

Sic pater Anchisēs atque haec mirantibus addit:  
855 'Aspice, ut insignis spoliis Marcellus opimīs  
ingreditur victorque virōs superēminet omnīs.  
Hic rem Rōmānam magnō turbante tumultū  
sistet, equēs sternet Poenōs Gallumque rebellem  
tertiaque arma patrī suspendet capta Quirinō.'  
860 Atque hīc Aenēās (ūnā namque ire vidēbat  
ēgregium fōrmā iuvenem et fulgentibus armīs,

**spirantia . . . aera:** i.e. statues that seem to be alive. **mollius:** sc. *quam tū, Rōmāne*, comparing 851.

**849. ōrābunt . . . melius:** Cic. would not have granted this, but V. admits the superiority of the Greeks, even in the one department of literature in which the Romans specially distinguished themselves, in order to enforce his point in 851-853. **caeli:** here by metonymy for 'the heavenly bodies.'

**850. radiō,** 'rods,' 'pointers.'

**851. regere . . . mementō:** a forceful substitute for the fut. of positive statement which would naturally follow 847-850.

**852. hae** gets its meaning from 851, its gender from *artēs*; see on *hōc*, i. 17. **artēs,** 'accomplishments,' 'graces,' is neatly used; skill in government is to be to the Romans what sculpture, oratory, and science are to the Greeks. With 851-853 cf. i. 263, 264 (said of Aeneas), with notes. 847-853 is a splendid summing up of 756-846, embodying in brief the characteristics of Rome as seen in the deeds of its heroes.

**854-901.** Anchises now points out the Marcelli, especially the younger. He then tells Aeneas what awaits him in Italy and finally sends him back to the upper world through one of the gates of dreams.

**854. mirantibus:** sc. *eis = Aenēas & Sibyllae*.

**855, 856. aspice ut . . . superēminet:** cf. *viden ut . . . stant*, 779, with n. **spoliis . . . opimīs:** see *optimus* in Vocabulary. These spoils were taken but thrice in all Roman history. This Marcellus gained them from the Insubrian Gauls in 222.

**857. rem Rōmānam:** join with both *turbante* and *sistet*. **tumultū:** this word was used esp. of Gallic uprisings; the vs. thus repeats the thought of 855, 856.

**858. equēs sternet:** freely, 'his horses' hoofs will trample under foot.' Marcellus's battle with the Gauls was largely a cavalry fight; he may have won fame in like manner against the Carthaginians (he fought with distinction against Hannibal), but we have no certain evidence to that effect.

**859. tertia . . . arma . . . capta:** i.e. the third set of *spolia opima*. The first two were dedicated to Jupiter Feretrius.

**860. Aenēās:** sc. *ait* or *exclāmat*. **ūnā:** sc. *cum Marcellō* (855).

**861. iuvenem:** the younger Marcellus, son of Octavia, sister of Augustus; cf. § 42. In 25 he married Julia, daughter of Augustus, and was marked out as the latter's successor, but he died in 23, at the early age of 20.

sed frōns laeta parum et dēiectō lūmina vultū):

'Quis, pater, ille, virum quī sic comitatur euntem?

filium anne aliquis magnā dē stirpe nepōtum?

Quis strepitus circā comitum! quantum instar in ipsō! 865

sed nox ātra caput tristī circumvolat umbrā.'

Tum pater Anchisēs lacrimis ingressus obortis:

'O gnāte, ingentem luctum nē quaere tuorum.

Ostendent terrīs hunc tantum Fātā neque ultrā

esse sinent. Nimum vōbīs Rōmāna propāgō 870

visa potēns, superī propria haec sī dōna fuissent.

Quantōs ille virum magnam Māvortis ad urbem

campus ager gemitūs! vel quae, Tiberīne, vidēbis 875

fūnera, cum tumulum praeterlabere recentem!

Nec puer Īliacā quisquam dē gente Latinōs

862. *laeta parum*: an example of litotes; see on *nōn similit*, i. 136. The phrase belongs also with *lūmina*. His sorrow was due to a premonition of his early death. Thus, like Ancus Martius (815, 816), he displays already the characteristics which belong rather to his destined life in the world above.

863. *virum*: i.e. the Marcellus of 855-859.

864. *anne* for the simple *an* is not very common in the best prose but occurs in both independent and dependent questions. *nepōtum*: sc. *nostrorum*.

865. *quis*: we should have expected the adj. *quī*, but see on *quī*, 141. *comitum*: Marcellus has his admiring attendants now, even as the great on earth have them. In V.'s day *comes* was practically a technical term for the members of the suite of a prince of the ruling house. *strepitus* points to the number of the *comites*; cf. *strepit* . . . *campus*, 709. *instar* has occurred in ii. 15, iii. 637, but with different meaning and construction. Here it = 'true greatness,' 'ideal worth.' *ipsō*: i.e. in him independently of his great ancestor (855, 863), in whose company he is, or of the *comites*.

866. Cf. ii. 380. The vs. has ref. to Marcellus's early death.

868. *quaere* here = *inquire*, 'search into,' 'probe.'

869. *ostendent* . . . *tantum*, 'will merely give a glimpse of.'

871. *propria*, 'its own,' refers back to *Rōmāna*, 870; see on *propria*, i. 73. *si* . . . *fuissent*: not a contrary to fact cond. but a fut. less vivid cond., so called, in O. O., dependent on *vōbis* . . . *visa (est)*, which = *putāstis* or *existimāstis*. The prot. is contained in *nimum* . . . *potēns*. In O. R. we might have *nimum Rōmāna propāgō sit potēns, propria si haec dōna fuerint*.

872. *māgnam* . . . *urbem*: cf. *Māvortia* . . . *moenia*, i. 276, 277, also said of Rome.

873. *campus*: the Campus Martius, in which stood the mausoleum built by Augustus; in this Marcellus was buried. *Tiberīne*: the address is to the god of the river.

874. *fūnera*: for the pl. see § 175. *tumulum* . . . *recentem*: the mausoleum of Augustus, built in 27, only four years before the death of Marcellus.

in tantum sp̄e tollet av̄s, nec Rōmula quondam  
 ūllō sē tantum tellus iactābit alumnō.  
 Heu pietās, heu prisca fidēs invictaque bellō  
 dextera! nōn illi sē quisquam inpūne tulisset  
 880 obviu armātō, sēu cūm pedes iret in hostem  
 seu spūmantis equi foderet calcaribus armōs.  
 Heu miserande puer! sī quā fāta aspera rumpās!  
 Tū Marcellus eris! manibus date lilia plēnis  
 885 purpureōs spargam flōrēs animamque nepōtis  
 hīs saltem adcumulem dōnīs et fungar inānī  
 mūnere.' Sic tōtā passim regiōne vagantur  
 āeris in campis lātis atque omnia lūstrant.  
 Quae postquam Anchisēs nātum per singula dūxit  
 incenditque animum fāmae venientis amōre,  
 890 exin bella virō memorat quae deinde gerenda  
 Laurentisque docet populōs urbemque Latini  
 et quō quemque modō fugiatque feratque labōrem.  
 Sunt geminae somnī portae; quārum altera fertur

876. sp̄e, 'by the hopes he inspires,' i.e. as to his future greatness. av̄s, 'sires,' his dead ancestors who look forward with pride to his future greatness, even as Anchises himself has been dwelling on that greatness. quondam, 'ever'; the word is rarely used of the future.

877. sē tantum . . . iactābit, 'take such pride in.'

878, 879. pietās . . . dextera is a rhetor. and forceful way of intimating that Marcellus possessed all these qualities. tulisset: V. effectively makes Anchises overleap the years that are to elapse before Marcellus comes to life, and speak of him as if he were already dead.

882. si . . . rumpās, 'mayest thou in some way,' etc. For this form of wish or prayer cf. si . . . ostendat, 187, with note.

883-885. Marcellus: we should say, 'a true Marcellus.' date . . . fungar:

for the constr. cf. date . . . legam, iv. 683-685, with n. animam, 'shade,' 'spirit'; Anchises fancies himself at the grave of Marcellus, rendering the proper offerings.

886. mūnere is explained by manibus . . . dōnīs, 883-885. sic: i.e. marking the various shades and holding converse as to their futures.

887. āeris = an adj., 'misty.'

888. per singula dūxit: cf. perque omnia dūxit, 565.

890. virō, 'his hero son.'

891. Laurentis . . . populōs: cf. Laurentem . . . Thybrim, v. 797. 890-892 are inconsistent with iii. 458-460; there the Sibyl is to reveal these things to Aeneas, here Anchises reveals them. The speech of the Sibyl, 83-97, contained little, if anything, not already known to Aeneas.

893. somnī stands for somniōrum, which would here be unmetrical. fertur = dicitur, 'is represented as.' For

cornea, quā vēris facilis datur exitus umbrīs,  
 altera candentī perfecta nitēns elephantō,  
 sed falsa ad caelum mittunt insomnia Mānēs.  
 His ubi tum nātum Anchīsēs unāque Sibyllam  
 prōsequitur dictis portāque ēmittit eburnā,  
 ille viam secāt ad nāvis sociōsque revisit;  
 tum sē ad Caiētāe rēctō fert litore portum.  
 Ancora dē prōrā iacitur; stant litore puppēs.

896

900

the mention of tradition here cf. *audita*, 266.

**896. sed:** sc. *per hanc. falsa* . . .  
**insomnia:** we may compare with 894-896 the delusiveness of the gold and the silver caskets in the Merchant of Venice.

**898. portā . . . eburnā:** for case see § 146. A recent writer has reminded us that dreams after midnight were accounted true both by the Greeks and the Romans. Hence he concludes that V.,

in making Aeneas issue by the gate of false dreams, is indicating that Aeneas comes forth from the underworld before midnight. For hints as to the time of Aeneas's stay in the lower world see 255, 535-539, with notes. He is in the land of the shades from dawn till nearly midnight.

**900. rēctō . . . litore,** 'straight along the shore'; cf. *adversō flumine*, etc., and see § 146.

**901. Cf. iii. 277.**

1-1 8. Be. 7. 1  
 87 1. 1  
 P 1. 1



## LIBER VII

- Māior rērum mihi nāscitur ōrdō,  
 45 māius opus moveō. Rēx arva Latīnus et urbēs  
 iam senior longā placidās in pāce regēbat.
- 50 Filius huic fātō divum prōlēsque virilis  
 nūlla fuit primāque oriēns ērepta iuventā est;  
 sōla domum et tantās servābat filia sēdēs,  
 iam mātūra virō, iam plēnīs nūbilis annīs.  
 Multi illam māgnō ē Latiō tōtāque petēbant  
 55 Ausoniā; petit ante aliōs pulcherrimus omnis  
 Turnus, avis ātavisque potēns, quem rēgia coniūnx  
 adiungī generum mirō properābat amōre.  
 Sed variīs portenta deum terrōribus obstant.  
 Laurus erat tēctī mediō in penetrālibus altīs  
 60 sacra comam multōsque metū servāta per annōs,  
 quam pater inventam, primās cum conderet arcēs,  
 ipse ferēbātur Phoebō sacrāsse Latīnus  
 Laurentīsque ab eā nōmen posuisse colōnīs.

44-106. In 1-36 Vergil has told how Aeneas came to the promised land; he now describes the condition of Latium at this time. Certain portents had prepared the Latins for the coming of a foreign host.

44, 45. *māior* . . . *māius*: V. regarded the second part of the Aeneid (see on *arma* . . . *canō*, i. 1) as the more important, probably because it had more intimate connection with the founding of Rome (cf. i. 5-7). Modern criticism views the earlier half as the greater. *opus*: that of describing Aeneas's wars.

51. *-que*: we should say 'for,' i.e. we should regard this cl. as subordinate to *filius* . . . *fuit*. *oriēns*: sc. to manhood; freely, 'that gave such promise.'

52. *sōla* . . . *servābat*, 'the sole stay . . . was'; she alone prevented the extinction of the royal line.

55. *ante* . . . *omnis*: as in iv. 141; see n. there.

56. *rēgia* = *rēgis*; § 191. Her name was Amata.

57. *adiungī*: sc. *sibi*. Join with *properābat*, which here = *cupiēbat*; § 162.

58, 60. *laurus* . . . *altis*: cf. *aedibus* . . . *laurus*, ii. 512, 513. *tēcti mediō*: cf. *aulā mediō*, iii. 354. with n. *sacra*: i.e. undesecrated, untouched. *comam*: for case see § 135. *metū* = *rēligiōne*, ii. 715. Cf. that whole verse.

63. *Laurentis* . . . *nōmen posuisse*: cf. *Aeneadis* . . . *nōmen* . . . *Angō*, iii. 18. *ab eā*: we might have had

Huius apēs summum dēnsae (mirābile dictū)  
 stridōre ingenti liquidum trāns aethera vectae 65  
 obsēdere apicem, et pedibus per mūtua nexīs  
 exāmen subitum rāmō frondente pependit.  
 Continuō vātēs 'Externum cernimus,' inquit,  
 'adventāre virum et partis petere agmen eāsdem  
 partibus ex isdem et summā dominārier arce.' 70  
 Praetereā, castis adolet dum altāria taedis  
 et iuxtā genitōrem adstat Lāvinia virgō,  
 vīsa (nefās) longīs comprēdere crīnibus ignem  
 atque omnem ōrnātum flammā crepitante cremārī  
 rēgālisque accēnsa comās, accēnsa corōnam 75  
 insignem gemmīs tum fūmida lūmine fulvō  
 involvī ac tōtis Vulcānum spargere tēctis.  
 Id vērō horrendum ac visū mirābile ferri,  
 namque fore inlūstrem fāmā fātisque canēbant  
 ipsam, sed populō māgnū portendere bellum. 80  
 At rēx sollicitus mōnstris ōrācula Faunī,  
 fātidiē genitōris, adit lūcōaque sub altā  
 cōnsulit Albuneā, nemorum quae māxima sacrō

et ā guā, but see on cui . . . locus, ii. 71.

64. *summum*: with *apicem*, 66.

66. *obsēdere*: a military word, purposely chosen. *per mūtua* = an adv.: in sense it = *inter sē*.

68. *vātēs*: specially summoned to explain the omen; see § 225.

69, 70. *eāsdem*: sc. *quās apēs petiērunt*; so with *isdem* sc. *ex quibus apēs vērunt*. *summā . . . arce* balances *summum . . . apicem*, 64-66. Latinus's palace, like Priam's, was in the *arx* (cf. 61). The Romans always saw an omen of strife in the swarming of bees in an unusual place. *dominārier*: for form see § 102.

71. *adolet*, 'is kindling'; cf. *incendimus ārēs*, iii. 279, with note.

72. *Lāvinia virgō*: for position see on *Didō*, iv. 171.

74. *ōrnātum*: for case see on *comam*, 60.

75. *-que* joins the infns. of 77 to those of 73, 74.

76. *tum* repeats the thought of the prtcl's. in 75. *fūmida*: transferred epithet; it really belongs with *lūmine*. V. is thinking of thick smoke illuminated by flashes of flame.

78. *ferri*, 'was noised abroad.

79, 80. *canēbant*: sc. *vātēs*; cf. 68. *inlūstrem . . . ipsam*: for the omen in 73-77 cf. ii. 681-686, with notes, esp. on *apex*, 683. *populō . . . bellum*: this was foreshadowed by the circumstance noted in *tōtis . . . tēctis*, 77. The omen in ii. 681 ff. was not thus marred.

82, 83. *lūcōs . . . Albuneā*: we are to think of a wooded hill, with a grove also at its foot. *lūcōs* stands for the powers of the grove; for the pl. see §§ 175.

- fonte sonat saevamque exhālat opāca mephītīm.  
 85 Hinc Italae gentēs omnisque Oenōtria tellūs  
 in dubiis respōnsa petunt; hūc dōna sacerdos  
 cum tulit et caesarum ovium sub nocte silenti  
 pellibus incubuit strātis somnōsque petivit,  
 multa modis simulācra videt volitantia mirīs  
 90 et variās audit vōcēs fruiturque deōrum  
 conloquiō atque imīs Acheronta adfātur Avernis.  
 Hic et tum pater ipse petēs respōnsa Latinus  
 centum lānigerās mactābat rite bidentis  
 atque hārum effultus tergō strātisque iacēbat  
 95 velleribus; subita ex altō vōx reddita lūcō est:  
 'Nē pete cōnubiis nātam sociāre Latinis,  
 ō mea prōgeniēs, thalamīs neu crēde parātis;  
 externī venient generī, quī sanguine nostrum  
 nōmen in astra ferant quōrumque ab stirpe nepōtēs  
 100 omnia sub pedibus, quā Sōl utrumque recurrēs  
 aspiciat Ōceanum, vertique regiūque vidēbunt.'  
 Haec respōnsa patris Faunī monitūsque silenti  
 nocte datōs nōn ipse suō premit ore Latinus,  
 sed circum lātē volitāns iam Fāma per urbēs  
 105 Ausoniās tulerat, cum Lāomedontia pūbēs  
 grāmīneō ripae religāvit ab aggere classem.

177. *nemorum* . . . *māxima* really belongs with *Albunē*; for its position see on *ignōtum*, II. 59.

84. *opāca*: see on *fūmida*, 76.

91. *Acheronta*: i.e. the powers of the underworld, regarded as having the gift of prophecy. The *sacerdos*, 86, fancies himself transported to the lower world, and talking to its powers face to face.

92. *pater ipse*: Latinus was priest as well as king; cf. *rēx* . . . *sacerdos*, III. 80, with note.

96. *cōnubiis* = *coniugī*; see on *coniugium*, II. 579. For case see § 124; the *u* is common; for the ref. cf. 56, 57.

88. 99. *externi* repeats *externum*, 68.

quī . . . *ferant*: cf. note on *quae* . . . *verteret*, I. 20.

100, 101. *quā* = *quācumque*. *quā* . . . *Ōceanum* = *ab Ōceanō usque ad Ōceanum*. *verti*: i.e. turned about at will, controlled. *quōrum* . . . *vidēbunt*, 99-101, refers to the Romans.

103. *ipse*: one might have expected the king to keep these prophecies to himself; the Latins were none too ready to welcome foreigners. *suō* . . . *ore*: instr. abl.; freely, 'within,' etc.

104, 105. *circum* . . . *tulerat* is condensed; it = Latinus spoke of them and so Rumor had a chance to blaze them abroad. *Fāma*: cf. IV. 173-188.

106. *religāvit ab*: for constr. see

Tandem laetus ait: 'Dī nostra incepta secudent  
 auguriumque suum! dabitur, Trōiāne, quod optās, 260  
 mūnera nec spernō; nōn vōbīs rēge Latīnō  
 divitis ūber agrī Trōiaeve opulentia dērit.  
 Ipse modō Aenēās, nostrī sī tanta cupīdō est,  
 sī iungī hospitīō properat sociusque vocārī.  
 adveniat vultūs nēve exhorrēscat amīcōs; 265  
 pars mihi pācis erit dextram tetigisse tyrannī.  
 Vōs contrā rēgī mea nunc mandāta referte.  
 Est mihi nāta, virō gentis quam iungere nostrae  
 nōn patriō ex adytō sortēs, nōn plūrima caelō  
 mōnstra sinunt; generōs externīs adfore ab ōrīs, 270  
 (hōc Latīō restāre canunt), quī sanguine nostrum  
 nōmen in astra ferant. Hunc illum poscere Fāta  
 et reor et, sī quid vērī mēns augurat, optō.'

Ecce autem Inachiīs sēsē referēbat ab Argīs

§ 140, n.—The Trojans now land at the Tiber's mouth, and partake of a meal during which Celaeno's prophecy (iii. 253-257) is harmlessly fulfilled (107-147). Next day Aeneas, having learned to whose realm he is come, sends an embassy with rich presents to Latinus (148-258).

259-273. Latinus welcomes the Trojans and proffers his daughter in marriage to Aeneas.

259, 260. *ait*: sc. *Latinus*. *incepta* . . . *augurium* is explained in 268-273. *Trōiāne*: Ilioneus, who here, as in i. 522 ff., had been spokesman for the Trojans.

261. *vōbīs*: see on *vestrīs*, i. 140.

262. *ūber*: as in i. 531. *opulentia*: Ilioneus had emphasized the past glory and wealth of the Trojans. *dērit*: fut. from *dēsum*; the form is due to synizesis, § 247.

264. *iungī* . . . *properat*: cf. *adiungī* . . . *properūbat*, 57.

266. *pars*: i.e. an essential condition.

*tyranni*: here an honorable title suggestive of great power.

269, 270. *patriō* . . . *sortēs*: cf. 81-101. *plūrima* . . . *mōnstra*: cf. 58-67, 71-77. *externīs* repeats *externī*, 98, *externum*, 68. *adfore*: in O. O., dependent on a verb of speech implied in *sinunt*.

271, 272. *quī* . . . *ferant*: cf. 98, 99. *hunc* . . . *Fāta*: freely, 'that this (stranger) is the one the Fates demand'; cf. *haec illa Charybdis*, iii. 558. *hunc* = Aeneas.

273. *sī* . . . *optō*: Latinus had been favorably impressed by the appearance of Aeneas's messengers, by Ilioneus's speech, and by Aeneas's gifts. *optō* contains also a suggestion like that in *nec* . . . *abnuī*, v. 530, 531; see n. there. In making Latinus thus offer his daughter to Aeneas V. has his eye on a Homeric passage.

286-340. Juno appeals to Allecto, one of the Furies, for help against the Trojans.

- saeva Iovis coniūnx aurāsque invecta tenēbat  
 et laetum Aenēan classemque ex aethere longē  
 Dardaniā Siculō prōspexit ab ūsque Pachynō;  
 290 mōliri iam tēcta videt, iam fidere terrae,  
 dēseruisse ratēs. Stetit acri fixa dolōre;  
 tum quassāns caput-haec effundit pectore dicta:  
 'Heu stirpem invisam et fātis contrāria nostris  
 fāta Phrygum! num Sigēis occumbere campis,  
 295 num capti potuere capi? num incēnsa cremāvit  
 Trōia virōs? mediās aciēs mediōsque per ignis  
 invēnere viam. At, crēdō, mea nūmina tandem  
 fessa iacent, odiis aut exsaturāta quiēvi.  
 Quin etiam patriā excussos infesta per undās  
 300 ausa sequi et profugis tōtō mē oppōnere pontō!  
 Absūptae in Teucrōs virēs caelique marisque.  
 Quid Syrtēs aut Scylla mihi, quid vāsta Charybdis  
 prōfuit? optātō conduntur Thybridis alveō  
 sēcūri pelagi atque mei. Mars perdere gentem  
 305 immānem Lapithum valuit, concessit in irās  
 ipse deum antiquam genitor Calydonā Diānae,  
 quod scelus aut Lapithās tantum aut Calydonā merentem?

287. *aurās . . . tenēbat*, 'was moving steadily through,' etc. *invecta*, 'upborne'; sc. *eis* = *auris*, or *currū* (l. 17).

288, 289. *et*: see §§ 200, 221. *Siculō . . . Pachynō*: Juno was on her way from Argos (l. 24) to Carthage (l. 12 ff.). Cf. the picture in iv. 143-146. *ab ūsque* = the prose *ūsque ab*.

292. *quassāns caput*: a sign of gloom and wrath.

293. *stirpem invisam*: cf. *genus invisum*, l. 28, with n. For case see A. 240, d; B. 183; G. 343, 1; H. 421. *nostris*: i.e. those of Carthage.

294, 295. *Phrygum*: contemptuous, as in iv. 103. For *fātis* . . . *Phrygum* see l. 19-22. *num Sigēis . . . capi*: cf. *Pallasne . . . Oilei*, l. 39-41, with notes. *potuere*: sc. *Trōiāni*.

297, 298. *at . . . quiēvi*: ironical:

It means, therefore, just the opposite of what it seems to say. *nūmina*: for the pl. see § 175. *exsaturāta*: cf. *Iūnonis . . . nec exsaturābile pectus*, v. 781.

300. *ausa*: sc. *sum*.

302, 303. *Syrtēs*: cf. l. 111, 112, l. 146. *Scylla . . . Charybdis*: cf. l. 200, iii. 420-432, iii. 684 ff. *alveō*: see § 248.

304, 305. *sēcūri*: with gen., as in l. 350. *Mars . . . valuit*: cf. *ipsea . . . acūtō*, l. 42-45. The usual story is that Bacchus caused the fight between the Centaurs and the Lapithae. *immānem*, 'mighty though it was.' *Lapithum*: for form see § 88.

306. *antiquam* balances *immānem*. 305. *Diana* caused a great boar to ravage Calydon because its king Oeneus forgot to sacrifice to her.

307. *quod . . . merentem* = *cūius*



MARS



Ast ego, m̄agna Iovis coniūnx, n̄l linquere inausum  
 quae potui infēlix, quae mēmet in omnia verti, 309  
 vincor ab Aenēā. Quod si mea nūmina nōn sunt [est:  
 m̄agna satis, dubitem haud equidem implōrāre, quod ūsq̄am  
 flectere si nequeō superōs, Acheronta movēbō.  
 Nōn dabitur rēgnis, estō, prohibēre Latinis,  
 atque immōta manet Fātis Lāvīnia coniūnx;  
 at trahere atque morās tantis licet addere rēbus, 315  
 at licet ambōrum populōs excindere rēgum.  
 Hāc gener atque socer coeant mercēde suōrum;  
 sanguine Trōiānō et Rutulō dōtābere, virgō,  
 et Bellōna manet tē prōnuba. Nec face tantum  
 Cissēis praegnās ignis ēnixa iugālīs; 320  
 quīn idem Venerī partus suus et Paris alter,  
 fūnestaeque iterum recidīva in Pergama taedae.  
 Haec ubi dicta dedit, terrās horrenda petivit;  
 lūctificam Allēctō dirārūm ab sēde deārūm

*tantū sceleris poenās merentem*; cf. *scelus expendisse*, II. 220, with n. Render, 'and yet what crime comparable (to that of the Trojans) did . . . commit?' The interrogative is seldom used with a participle.

308. *ast . . . coniūnx*: cf. *ast . . . rēgina*, I. 46.

309. *in omnia verti*, 'have shifted into every shape,' i.e. have tried every way of opposing the Trojans.

310, 311. *Aenēā* corresponds to *ūnā . . . gente*, I. 47. With 304-310 cf. I. 39-48. *sunt . . . dubitem*: note the mixed cond. forms; *dubitem* is less brusque than *dubitābō* would be.

312. *Acheronta movēbō*: see § 301.

313. *estō*: as in IV. 35; see n. there.

314. *coniūnx*: in the pred. after *immōta manet*, which together = 'is immovably fixed.'

315. *at* is used as in I. 543, since 313, 314 really = 'if,' etc. See also § 305.

317. *hāc . . . mercēde suōrum*, 'at

this cost of their peoples' lives'; for case of *suōrum* see § 111.

319, 320. *prōnuba*: freely, 'as your bridesmaid'; see, however, on *prōnuba*, IV. 166. *nec . . . iugālīs*, 'Hecuba is not the only mother whose child was a firebrand and who bore,' etc. Before Paris was born Hecuba dreamed that she was to bear a firebrand which would cause the ruin of Troy. By his marriage with Helen Paris caused the fulfillment of this dream. Hence V., by a strained metaphor, calls Paris *ignis . . . iugālīs*.

321. *Venerī*: poss. dat. with *est* to be supplied. *Paris alter* = *ille Paris*, IV. 215, said of Aeneas.

322. *recidīva . . . Pergama*: as in IV. 344. Cf. the Sibyl's words, VI. 92-94. *fūnestae . . . taedae* describes Aeneas as *ignis . . . iugālīs*, 320, described Paris. The torches are to be both wedding torches (IV. 18) and funeral torches (VI. 214, VI. 224).



- 325 *infernisque ciet tenebris, cui tristia bella*  
*iraeque insidiaeque et crimina noxia cordi;*  
*odit et ipse pater Plūtōn, odere sorōrēs*  
*Tartareae mōnstrum; tot sēsē vertit in ōra,*  
*tam saevae faciēs, tot pullulat ātra colubris.*
- 330 *Quam Iūnō hīs acuit verbīs ac tālia fātur:*  
*‘Hunc mihi dā proprium, virgō sata Nocte, labōrem,*  
*hanc operam, nē noster honōs infrāctave cēdat*  
*fāma locō neu cōnubiis ambire Latinum*  
*Aeneadae possint Italōsve obsidere finīs.*
- 335 *Tū potes ūnanimōs armāre in proelia frātērēs*  
*atque odiīs versāre domōs, tū verbera tēctīs*  
*fūnereāsque inferre faciēs, tibi nōmina mīlle,*  
*mīlle nocendī artēs; fēcundum concute pectus,*  
*disice compositam pācem, sere crimina bellī;*
- 340 *arma velit poscatque simul rapiatque inventūs.’*

Postquam vīsa satis primōs acuisse furōrēs  
 cōnsiliumque omnemque domum vertisse Latīnī,  
 prōtinus hinc fuscīs tristis dea tollitur ālis  
 audācis Rutulī ad mūrōs, quam dicitur urbem

410 *Ācrisiōnēis Danaē fundāsse colōnis*

325, 326. *infernīs . . . tenebris* explains *dirūrum . . . deūrum*; cf. vi. 548-558. *cui . . . cordi (sunt)* may (1) involve the constr. seen in *excidiū Libyae*, l. 22, or (2) *cordi* may be a loc. In either case *cordi* has become practically an indeclinable adj. = *dulce*.

327. *pater . . . sorōrēs*: sc. *Aus = Allēctōnis*. *sorōrēs*: the other Furies.

329. *tōt . . . colubris*: freely, 'so many and so black are the snakes with which.' etc. *ātra* is proleptic. The snakes form Allecto's hair and are in her wings.

331. *proprium*: i.e. to be wholly mine.

332. *infrācta*: for position see § 208.

333. *ambire*: as in iv. 283.

336-338. *verbera . . . faciēs* stand,

by metonymy, for conduct which merits punishment by the Furies; cf. vi. 570-572, vi. 605-607. *nōmina . . . artēs*: parallelism; each name is a tribute to some special power of working harm. *artēs*, 'cunning ways'; cf. n. on *artēs*, vi. 852. *fēcundum*: sc. *nocendī artibus*. *concutere*, 'search thoroughly,' contains a figure from shaking out a robe to see what is contained or concealed therein.

339. *pācem*: cf. 263-266, 285.—Allecto now sets out on her mission; she inspires in Amata, and, through her, in other Latin women, a Bacchic frenzy (341-405).

406-474. Allecto sets Turnus aflame against the Trojans.

406. *vīsa*: sc. *est sibi Allēctō*.

410. *colōnis*: instr. abl. The story

praecipiti delāta Notō. Locus Ardea quondam  
dictus avis; et nunc māgnū manet Ardea nōmen,  
sed fortūna fuit. Tēctis hīc Turnus in altis  
iam mediam nigrā carpēbat nocte quiētem.

Allēctō torvam faciem et furiālia membra  
exuit, in vultūs sēsē trānsfōrmat anillīs 415

et frontem obscēnam rūgīs arat, induit albōs  
cum vittā crinīs, tum rāmum innectit olivae;  
fit Calybē, Iūnōnis anus templique sacerdos.  
et iuveni ante oculōs hīs sē cum vōcibus offert: 420

‘Turne, tot incassum fūsōs patiēre labōrēs  
et tua Dardaniīs trānscribī scēptra colōnīs?  
Rēx tibi coniugium et quaesītās sanguine dōtēs  
abnegat, externusque in rēgnū quaeritur hērēs.

I nunc, ingrātis offer tē, inrīse, periculis! 425

Tyrrhēnās, i, sterne aciēs; tege pāce Latīnōs!

Haec adeō tibi mē, placidā cum nocte iacērēs,  
ipsa palam fārī omnipotēns Sātūrnīa iussit.

Quārē age et armārī pūbem portisque movērī  
laetus in arma iubē et Phrygiōs, quī flūmine pulchrō 430

here hinted at may have arisen from the similarity of the names Danae and Daunia; the latter was applied to a part of Apulia.

411. *delāta*: sc. *hūc*; cf. iii. 154.

413. *fuit*: as in ii. 325. *et . . . fuit* is a splendid summary of the history of many a town which, like Ardea, came into collision with (Trojan =) Roman power.

414. *mediam . . . quiētem* suggests (1) its natural meaning, akin to that seen in *prima quiēs*, ii. 268, (2) the thought of midnight. Render. ‘at deep of night was’ in the midst of his sleep.’ With *carpēbat . . . quiētem* cf. *carpēbant . . . sopōrem*, iv. 522.

418. *cum vittā* = an adj., *vittātōs*. *innectit*: sc. *crinibus*. *olivae*: this she wears as priestess; cf. 419.

419. *Iūnōnis . . . sacerdos*: cf. *arcis*

*Phoebique sacerdos*, ii. 319. *anus* = an adj.; so *rēgina*, i. 273.

421. *fūsōs* = *effūsōs* (*esse*). *labōrēs*: the thought is that Turnus had helped to fight the battles of the Latins; see 423, 425, 426. This suggestion seems inconsistent with *longā . . . regēbat*, 46.

422, 423. *tua . . . scēptra* and *quaesītās . . . dōtēs* refer to the same thing. The Fury means that Turnus had earned the hand of Lavinia, which would in time give him also succession to Latinus's throne. *coniugium*: as in ii. 579.

425. *I nunc* often, as here, ironically paves the way for another imperative. The Fury of course does not desire Turnus to help the Latins further.

427, 428. *adeō* emphasizes the pred., as *ipsa* does the subject, of *iussit*. *cum . . . iacērēs*: join with *fārī*.

430. *in arma* is so placed that it may

cōnsēdere, ducēs pictāsque exūre carinās.  
 Caelestum vis magna iubet. Rēx ipse Latinus,  
 nī dare coniugium et dictō pārere fatētur,  
 sentiat et tandem Turnum experiātur in armīs.'

435 Hic iuuenis vātem inridēns sic ōrsa vicissim  
 ōre refert: 'Classis invectās Thybridis undam  
 nōn, ut rēre, meās effūgit nūntius aurīs;  
 nē tantōs mihi finge metūs; nec rēgia Iūnō  
 inmemor est nostrī.

440 Sed tē victa sitū vērīque effēta senectūs,  
 ō māter, cūrīs nēquīquam exercet et arma  
 rēgum inter falsā vātem formidine lūdit.  
 Cūra tibi divum effigiēs et templa tuērī;  
 bella virī pācemque gerant, quīs bella gerenda.'

445 Tālibus Allēctō dictīs exārsit in irās;  
 at iuvenī ōrantī subitus tremor occupat artūs,  
 dēriguēre oculī; tot Erīnys sībilat hydrīs,  
 tantaque sē faciēs aperit; tum flammea torquēns  
 lūmina cunctantem et quaerentem dicere plūra  
 450 reppulit et geminōs ērēxit crīnibus anguis

influence *laetus* as well as *movērī*, 429.  
*flamine pulchrō*: the beauty of the  
 thing appropriated adds to the affront.

431. *pictās . . . carinās*: cf. *pictās*  
*. . . puppis*, v. 663. Here, perhaps, the  
 epithet is sarcastic, as when Horace  
 says 'In times of danger the sailor puts  
 no faith in painted ships.'

433. *dare . . . fatētur*: for constr.  
 see § 161. *dictō*, 'his promise.'

434. *sentiat*, 'let him feel (it, i.e.  
 the result of his perfidy)'; *sentio* often  
 = 'to feel to one's sorrow.' *experiātur*  
*in armīs*: i.e. as he tested Turnus, to  
 his profit, as an ally; see 426.

435. *vātem*: in 421-424 Allecto had  
 virtually prophesied that Turnus was to  
 lose Lavinia and Latinus's throne.  
*ōrsa*: here 'beginnings of a speech,'  
*dicta, verba*. Cf. the use of *ōrdior* in l.  
 325. ll. 2.

436. *invectās* (*esse*) depends on *nūn-*  
*tius*, 437. *alveō*: as in 303 above.

438, 439. *nē . . . nostrī* = (1) there  
 is no ground for fear, (2) if there were.  
 Juno is my helper.

440. *vērī . . . effēta*, 'unequal to  
 the truth.' For the gen. see § 116; *effēto*  
 in effect = *inops*.

441. *māter*: here sarcastic.

442. *vātem . . . lūdit*, 'mocks your  
 prophetic powers.'

444. *gerant* fits *bella* better than it  
 does *pācem*; see on *legunt*, l. 426. *quīs* =  
*quibus*.

446. *ōrantī*, 'while he yet spake';  
*ōrō* has here its original meaning.

450. *geminōs . . . anguis*: these  
 serpents stand out like horns, to add to  
 the horror of her appearance. *crīnibus*:  
 i.e. from her snaky tresses; see on *tot*  
*. . . colubris*, 329.

verberaque insonuit rabidōque haec addidit ore:  
 'Ēn ego victa sitū, quam vēri effēta senectūs  
 arma inter rēgum falsā formīdine lūdit.  
 Respice ad haec; adsum dirārū ab sēde sorōrū,  
 bella manū lētumque gerō.' 455  
 Sic effāta facem iuvenī coniecit et ātrō  
 lūmine fūmantis fixit sub pectore taedās.  
 Olli somnum ingēns rumpit pavor, ossaque et artūs  
 perfūdīt tōtō prōruptus corpore sūdor.  
 Arma amēns fremit, arma torō tēctisque requirit; 460  
 saevit amor ferri et scelerāta insānia bellī,  
 ira super, māgnō velutī cum flamma sonōre  
 virgea suggeritur costīs undantis aēnī  
 exsultantque aestū laticēs; furit intus aquāī  
 fumidus atque altē spūmīs exūberat amnis; 465  
 nec iam sē capit unda; volat vapor āter ad aurās.  
 Ergō iter ad rēgem pollūtā pāce Latīnum  
 indicit primīs iuvenū et iubet arma parārī,  
 tūtārī Itāliam, dētrūdere finibus hostem;  
 sē satis ambōbus Teucrīsque venīre Latīnisque. 470  
 Haec ubi dicta dedit divōsque in vōta vocāvit,

451. *verbera* . . . *insonuit*, 'made her lashes snap.' For the lash of the Furies cf. 336, with n. For the constr. cf. *personat aequora*, vi. 171, with n. Contrast *insonuitque flagellō*, v. 579.

452, 453. Cf. 440-442.

454. *haec*: i.e. the proofs of my identity; see 447-451.

455. *bella* . . . *gerō* answers the taunt of 441-444.

457. *taedās* repeats *facem*, 456; it is a picturesque substitute for *eam*.

459. *perfūdīt* . . . *sūdor*: cf. iii. 175. *prōruptus*: as in i. 246.

460. *arma* . . . *fremīt*: *arma* is the cry Turnus raises; for case see § 130. *torō*: the warrior kept his sword by his couch or under his pillow; cf. *arma* . . . *ensem*, vi. 523, 524.

461. *insānia bellī*, 'craze for war.'

*bellī* is obj. gen.; *insānīre* in with acc. = 'to be mad with love of.' *insānia* thus = *insāna cupidō*.

462, 463. *flamma* . . . *suggeritur* is a somewhat inaccurate phrase for 'fagots are heaped high beneath . . . and are blazing vigorously.' *undantis*, 'seething'; a transferred epithet, belonging properly to the water.

464. *aquāī*: for form see § 88.

466. *sē capit*: i.e. keep its identity as water. *volat* . . . *āter*, 'but flies off as dark vapor.'

467. *pollūtā pāce*: a strong phrase, which shows V.'s estimate of Turnus's conduct; see § 63.

468, 469. *parārī* . . . *dētrūdere*: for the change of voice cf. iii. 60, 61, v. 773, with notes.

470, 471. For hypermetric -que see

certatim sese Rutulī exhortantur in arma;  
hunc decus egregium formae movet atque iuventae,  
hunc atavi regēs, hunc clāris dextera factis.

Primus init bellum Tyrrhēnis asper ab ōris  
contemptor divum Mezentius agminaque armat.  
Filius huic iūxtā Lausus, quō pulchrior alter  
650 nōn fuit, exceptō Laurentis corpore Turni,  
Lausus, ecum domitor debellātorque ferarum,  
ducit Agyllinā nēquiquam ex urbe secūtōs  
mille virōs, dignus, patriis quī laetior esset  
imperiiis et cui pater haud Mezentius esset.

691 At Messāpus, ecum domitor, Neptūnia prolēs,  
quem neque fās igni cuiquam nec sternere ferrō,  
iam pridem residēs populōs desuētaque bellō  
agmina in arma vocat subitō ferrumque retrāctat.

§ 256. *divōs . . . vocāvit*: cf. *divōs . . . vocāisset*, v. 234, with note.

472. *certatim . . . exhortantur* = the prose *inter se . . . exhortantur*.

473. *formae . . . iuventae*: sc. *Turni*, as the next vs. shows; cf. *fōrmā . . . iuventū*, v. 295.

474. *clāris . . . factis*: abl. of char. —Allecto now causes Ascanius, while hunting, to wound a pet stag belonging to a certain Latin household. The Latins resent this, and a fight follows in which some of the Latins fall (475-540). Spurred on by Juno the Latins prepare eagerly for war (572-640). Vergil now recounts their forces (641-817). The three following passages introduce to us those who are to play the chief rôles on the Latin side.

647-654. Mezentius and Lausus.

649-650. *huic*: sc. *erat*; for case see § 120. *corpore*, 'person.' For Turnus's beauty cf. 473.

651. *ecum* = *equūrum*; see § 89. For

spelling see on *secuntur*, l. 185. *ecum . . . ferarum* suggests the thought that Lausus had been well trained for war.

652. *nēquiquam* anticipates the outcome of the struggle; Lausus was slain.

653, 654. *patriis . . . esset*, 'worthy to be happier in . . . and indeed to have had some one other than Mezentius for his sire.' *imperiiis* may = (1) 'sovereignty'; there is then a ref. to the fact that through his father's exile Lausus, too, lost a throne. (2) *imperiiis* may = 'commands'; there is then a hint that Lausus entered the war, not of choice, but because his father constrained him. *qui . . . esset . . . cui . . . esset*: see A. 320, f; B. 282, 3; G. 631, 1; H. 591, 7.

691-694. Messapus.

692. *fās . . . ferrō*: he can not be injured by the ordinary weapons of warfare.

693, 694. *residēs . . . agmina*: cf. *residēs . . . agmina*, vl. 813-815, with note.

Ipse inter primōs praestantī corpore Turnus  
 vertitur arma tenēns et tōtō vertice suprā est;  
 cui triplici crīnīta iubā galea alta Chimaeram 788  
 sustinet Aetnaeōs efflantem faucibus ignis  
 (tam magis illa fremēns et tristibus effera flammis,  
 quam magis effūsō crūdēscunt sanguine pūgnae);  
 at lēvem clipeum sublātis cornibus Iō  
 aurō insīgnībat iam saetis obsita, iam bōs, 790  
 argūmentum ingēns, et cūstōs virginis Argus  
 caelātāque amnem fundēns pater Inachus urrā  
 Insequitur nimbus peditum, clipeātaque tōtī  
 agmina dēnsentur campis, Argīvaque pūbēs  
 Auruncaequē manūs, Rutulī veterēsque Sicānī 796  
 et Sacraēae aciēs et picti scūta Labīcī,  
 quī saltūs, Tiberīne, tuōs sacrumque Numīcī  
 litus arant Rutulōsque exercent vōmere collis  
 Circaeumque iugum, quīs Iuppiter Anxurus arvīs  
 praesidet et viridī gaudēns Ferōnia lūcō, 800  
 quā Saturae iacet ātra palūs gelidusque per imās  
 quaerit iter vallis atque in mare conditur Ūfēns.

788-802. Turnus.

784. *vertitur*: a middle, 'moves,' 'ranges.' *tōtō vertice*: cf. *umeris*... *altis*, vi. 668. Turnus is *ingēns* (l. 69, vi. 413). *suprā est* = *superēminet*, l. 501.

786-788. *Aetnaeōs*... *ignis*: cf. iii. 571-582. *tam*... *quam* = the prose *quō*... *eō*. *illa* is used as in l. 3, v. 334, v. 457. The syntax is faulty here; since *illa* refers to *Chimaeram*, it should be in the accusative.

789, 790. *sublātis*... *bōs*: Io is represented as completely transformed. *aurō*: the whole picture of Io and Inachus was wrought in gold. *insīgnībat*: for the form see § 103.

791. *argūmentum*, 'theme,' 'device.'

792. *amnem fundēns*... *urnā*: ancient art thus often pictured river deities. By this whole device V. is indica-

ting Turnus's connection, through Ardea (408-411), with Argos, the old-time foe of Troy (l. 24, etc.). *Inachus*: here a river-god; he is naturally associated with his daughter Io.

794. *Argīva*... *pūbēs*: the soldiery of Ardea (408-410).

796. *picti scūta*, 'with blazoned shields'; see § 136.

797. *quī* = *et ei quī*. *sacrum*: on the banks of this stream Aeneas was last seen (see on *ante diem*, iv. 620); here he had a shrine where yearly the Roman pontifices made sacrifice to him.

799. *Circaeum*... *iugum*: the promontory of Circeii. *quīs*... *arvis* = *arva quīs*, etc. Cf. n. on *quī*, 797. (*arva*) thus becomes one of the subjects of *insequitur*, 793; it stands, of course, for *quī arva exercent*.

801, 802. *quā*... *Ūfēns*: loosely

Hōs super advēnit Volscā de gente Camilla  
 agmen agēns equitum et flōrentis aere catervās,  
 806 bellātrix, nōn illa colō calathīsve Minervae  
 fēmineās adsuēta manūs, sed proelia virgō  
 dūra patī cursūque pedum praevertēre ventōs;  
 illa vel intāctae segetis per summa volāret  
 grāmina nec tenerās cursū laeisset aristās  
 810 vel mare per medium fluctū suspēnsa tumentī  
 ferret iter celeris nec tingeret aequore plantās.  
 Illam omnis tēctis agrisque effūsa iuventūs  
 turbaque mirātur mātrem et prōspectat euntem  
 attonitis inhiāns animīs, ut rēgius ostrō  
 815 vēlet honōs lēvis umerōs, ut fibula crīnem  
 anrō internectat, Lyciam ut gerat ipsa pharetram  
 et pāstōrālem praefixā cuspidē myrtum

used for *quī ibi habitant quā*, etc. V. writes as if, in 793 ff., he had been enumerating districts instead of peoples. *conditur*, 'buries itself.'

803-817. Camilla.

805. *bellātrix*: as in l. 498; see n. there. *illa*: as in 787. *colō*... *Minervae*: cf. *operum* . . . *Minervae*, v. 284, with note.

806. *manūs*: for case see § 136. *proelia virgō*: cf. *audetque* . . . *virgō*, l. 493. Cf. 804-807 carefully with l. 490-493.

807. For the infins. see § 169.

808-811. *intāctae*: i.e. unrecapd. *volāret* . . . *tingeret*: potential subj. used of past time; see A. 311. a, and N. 2; G. 258, and N. 2; H. 552, 554. 3. *laeisset*: the change to the plpf. may be due to the love of variety (§ 181), or to metrical convenience, or may be meant to emphasize the completion of the act re-

ferred to, 'nor would she have left . . . injured.' *suspēnsa*, 'upborne.' She would not have sunk into the water. For a similar picture cf. *rotis* . . . *undās*, i. 147.

813. *prōspectat* pictures the *tuvenza*, etc., as following Camilla with their eyes.

814-816. *ut* . . . *gerat* depends on *attonitis* . . . *animis*, which = 'noting in bewildered amazement.' *rēgius* . . . *honōs*: the ref. is to a light cloak of crimson hue, the royal color. *fibula* . . . *internectat*: cf. *crinēs nōdantur in aurum*, iv. 138. *Lyciam*: § 190. Like the Cretans (v. 306) and the Thracians (v. 311, 312), the Lycians were famous archers.

817. *praefixā cuspidē*: i.e. tipped with iron: abl. of char. For the use of myrtle in spear shafts cf. iii. 23, with note.

## LIBER VIII

Nox ruit et fuscis tellurem amplectitur alia.

At Venus haud animo nequiquam exterrita mater 370  
 Laurentumque minis et duro mota tumultu  
 Vulcanum adloquitur thalamoque haec coniugis aureo  
 incipit et dictis divinum adspirat amorem:  
 'Dum bello Argolici vastabant Pergama reges  
 debita casurasque inimicis ignibus arcēs, 375  
 non ullum auxilium miseris, non arma rogavi  
 artis opisque tuae nec te, carissime coniunx,  
 incassumve tuos volui exercere labores,  
 quamvis et Priami debere plurima natis  
 et durum Aeneae flevissem saepe laborem. 380  
 Nunc Iovis imperiis Rutulorum constitit oris:  
 ergo eadem supplex venio et sanctum mihi numen  
 arma rogo genetrice nato. Te filia Nerei,  
 te potuit lacrimis Tithonia flectere coniunx.

**369-453.** Venus prevails on Vulcan to make for Aeneas a suit of armor.

**370.** *haud . . . mater*, 'terrified . . . in her mother heart.' Note juxtaposition of effect and cause in *exterrita mater*. The Rutulians had taken the offensive and had sent to Aeneas to ask aid of Diomedes (1-17). Aeneas, prompted by the river god Tiber (36-65), had gone to Evander for help (81-151). This Evander gladly promises (152-368).

**375.** *debita*, in itself indefinite, is explained by *bello* and *vastabant*, 374; it was to war and devastation that Pergamus was due, i.e. doomed. Render by 'doomed,' 'devoted.' *casuras*: see on *futuras*, I. 712.

**376.** *miseris*: an important word; Venus had every reason to make an appeal, yet made none.

**377.** *artis . . . tuae*: subjective gen., 'fashioned by,' etc.

**378.** *incassum* is explained by 375. *-ve* belongs in thought with *tuos*; the order in the text, however, gives the desired emphasis to *incassum*.

**379.** *Priami . . . natis*: i.e. through the *iudicium Paridis*, I. 27; § 53.

**382.** *eadem*: i.e. the very same goddess who before held her peace. The word repeats the thought of 374-380, and so really = 'though before I made no appeal.' *numen* is a complimentary substitute for *te*.

**383.** *rogo . . . nato*. 'I make a mother's prayer for her son.' Note the juxtaposition again. *filia Nerei*: Thetis; she induced Vulcan to fashion arms for her son Achilles.

**384.** *Tithonia . . . coniunx*: Aurora. See I. 751, with note there on *armis*.



385 Aspice, quī coeant populi, quae moenia clausis  
ferrum acuant portis in mē excidiumque meōrum.'

Tum pater aeternō fātur dēvinctus amōre:  
395 'Quid causās petis ex altō? fidūcia cessit  
quō tibi, dīva, mei? similis sī cūra fuisset,  
tum quoque fās nōbīs Teucrōs armāre fuisset;  
nec pater omnipotēns Trōiam nec Fāta vetābant  
stāre decemque aliōs Priamum superesse per annōs.  
400 Et nunc, sī bellāre parās atque haec tibi mēns est,  
quidquid in arte meā possum prōmittere cūrae,  
quod fieri ferrō liquidōve potest electrō,  
quantum ignēs animaeque valent, absiste precandō  
vīribus indubitāre tuīs.'

Insula Sīcanium iūxtā latus Aeoliamque  
erigitur Liparēn fūmantibus ardua saxis,  
quam subter specus et Cyclōpum exēsa camīnis  
antra Aetnaea tonant validique incūdibus ictūs  
420 auditī referunt gemitūs strīduntque cavernis  
strictūrae Chalybum et fornācibus ignis anhēlat,

385, 386. *clausis . . . portis*: a sign of war. Contrast *panduntur portae*, II. 27, with note. *in* with *mē* = 'against'; with *excidium* it makes an expression of purpose, 'to work the ruin of.'

395, 396. *quid . . . altō?* i.e. why go back so far to justify your plea? Venus had gone back 17 years. *fidūcia . . . mei*: cf. *generis . . . fidūcia vestri*, I. 132, with note.

397. *tum quoque*: i.e. in those old days (374-380) as well as now. *Teucrōs*: i.e. not simply Aeneas (represented by *nūtō*, 383). *fuisset*: the repetition gives an effect like 'had just as surely been.' For the thought in 397-399 see § 305.

403, 404. *animae*: i.e. the bellow-blasts. *absiste . . . tuīs* is an ungrammatical but very effective apodosis to

*sī . . . mēns est*, 400. Besides, *prōmittere*, 401, implies a following *prōmittō*, a fact which relieves the construction here. The whole = 'I promise freely; cease these appeals, for they prove that you doubt your power over me.'

416. *insula*: Hiera, now called Volcano. *Aeoliam* is explained by I. 52 ff.

417. *fūmantibus*: i.e. volcanic.

418. *exēsa*: a fig. substitute for *cavāta* or *exūsta*.

419, 420. *Aetnaea*: i.e. like those of Aetna; cf. III. 571-582. *tonant* is explained by *validi . . . anhēlat*. *referunt gemitūs* = *gemunt*; cf. § 202. *validi . . . gemitūs* = 'the sound of mighty blows echoes on anvils.' *strīdunt*: for form see § 101.

Vulcānī domus et Vulcānia nōmine tellūs.  
 Hōc tunc ignipotēns caelō dēscendit ab altō.  
 Ferrum exercēbant vāstō Cyclōpes in antrō,  
 Brontēsque Steropēsque et nūdus membra Pyracmōn. 425  
 Hīs infōrmātum manibus iam parte politā  
 fulmen erat, tōtō genitor quae plūrima caelō  
 dēicit in terrās; pars imperfecta manēbat.  
 Trīs imbris torti radiōs, trīs nūbis aquōsae  
 addiderant, rutili trīs ignis et ālitis Austrī; 430  
 fulgōrēs nunc terrificōs sonitumque metumque  
 miscēbant operi flammisque sequācibus irās.  
 Parte aliā Marti currumque rotāsque volucrīs  
 instābant, quibus ille virōs, quibus excitat urbēs,  
 aegidaeque horriferam, turbātae Palladis arma, 435  
 certātīm squāmīs serpentum aurōque polibant  
 cōnexōsque anguis ipsamque in pectore dīvae  
 Gorgona dēsectō vertentem lūmina collō.  
 'Tollite cūcta,' inquit, 'coeptōsque auferte labōrēs,  
 Aetnaei Cyclōpes, et hūc advertite mentem: 440  
 arma ācrī facienda virō. Nunc viribus ūsus,  
 nunc manibus rapidīs, omnī nunc arte magistrā.

422. domus . . . tellūs: in appos. with *insula*, 416. Hiera was one of the *Insulae Liparaeae* or *Vulcaniae*.

423. hōc = *hūc*, an archaic use.

425. Brontēsque: for scansion of -que see §241. nūdus membra applies to all three Cyclopes. For case of membra see §135. Pyracmōn: the third Cyclops is often called Arges; see §284.

426. hīs . . . manibus here = *hōrum manibus*. infōrmātum = *incohātum*; see *incohō* in Vocabulary.

427. fulmen . . . quae plūrima: briefly put for *fulmen eis simile quae*, etc.

429. torti, 'pelting,' 'hurting'; properly, 'hurled.' radiōs, 'spokes.' nūbis: the source of the imber *tortus*.

430. Austrī: sc. *trīs radiōs*.

432. operi: freely, 'what they had

done.' For case of this word and of *flammis* see §124. 429-432 describe the thunderbolt as composed in part of the elements that constitute a storm, in part of the effects of a storm.

434. instābant: here trans., a rare use. quibus . . . urbēs: see §283.

435. aegida . . . arma: see on *nimbō* . . . *saeua*, II. 616. turbātae: here 'angry.'

436. squāmīs . . . aurō: instr. abl. with *polibant*. They were polishing the aegis by polishing the golden scales of the serpents. The serpents were round the head of Medusa. See cut opposite p. 208. polibant: for form see §103.

438. dēsectō . . . collō: freely 'with severed head and rolling eyes'; she is represented as still suffering.

442. The emphasis is on *magistrā*

Præcipitate morās.' Nec plūra effātus; at illi  
 445 ōcius incubuēre omnēs pariterque labōrem  
 sortitī. Fluit aes rīvīs aurique metallum,  
 vulnificusque chalybs vāstā fornāce liquēscit.  
 Ingentem clipeum infōrmant, ūnum omnia contrā  
 tēla Latīnōrum, septēnōsque orbibus orbīs  
 impediunt. Alii ventōsīs follibus aurās  
 450 accipiunt redduntque, alii stridentia tinguunt  
 aera lacū; gemit inpositis incūdibus antrum.  
 Illi inter sēsē multā vī bracchia tollunt  
 in numerum versantque tenāci forcipe massam.

At Venus ætheriōs inter dea candida nimbōs  
 dōna ferēns aderat nātumque, in valle reductā  
 610 ut procul et gelidō sēcŕētum flūmine vīdit,  
 tālibus adfāta est dictīs sēque obtulit ultrō:  
 'Ēn perfecta meī prōmissā coniugis arte  
 mūnera, nē mox aut Laurentis, nātū superbōs  
 aut ācrem dubitēs in proelia poscere Turnum.'

(see on *mōtōs* . . . *fluctūs*, I. 135), 'all the teachings of your skill.'

444. *incubuēre*: sc. *labōri* out of *labōrem*. Cf. note on *incumbunt*, iv. 397.

447. *ūnum* . . . *contrā*: i.e. a match in itself for. The phrase brings out the superb workmanship of the Cyclopes and the strength of the shield.

448, 449. *septēnōs* . . . *impediunt*, 'seven layers (disks) they interlace.' The language is purposely vague and indefinite, to give an impression of intricacy, solidity, and strength. Classical writers often describe shields of seven layers.

451. *lacū*: an exaggerated term for 'water-basin,' 'vat.' *inpositis incūdibus* = *postquam incūdēs inpositū sunt*. The acts suggested in 447-451 are not given in their strict scientific or mechanical order.

452. *inter sēsē*, 'by turns.'

453. *in numerum*, 'rhythmically.'

608-731. Venus brings the arms to Aeneas. Description of the shield.

608. In 454-519 Evander agrees to aid Aeneas with a detachment of horse, commanded by his son Pallas, and to secure for him the alliance of the Etruscans. Guided by Pallas, Aeneas sets out for the Etruscan headquarters (541-607). *dea candida nimbōs*: juxtaposition of contrasts; see on *nigrā* . . . *sub nūbe columbam*, v. 516.

610. *sēcŕētum* = an adv., and so can be joined to *procul* by *et*; see on *dulci adspirāns* . . . *umbrā*, I. 604. According to ancient notions it was only when a mortal was alone that a deity could appear to him without disguise; cf. II. 587 ff. with II. 588 ff.

611. *adfāta est* . . . *obtulit*: for the order see on *referēs* . . . *idēs*, II. 547.

612-614. *ēn* . . . *mūnera* (nom.): cf. *ēn Priamus*, I. 461, with note. *prōmissā*: freely, 'even as I promised you.'

Dixit et amplexūs nātī Cytherēa petiuit;  
 arma sub adversā posuit radiantia quercū.  
 Ille, deae dōnis et tantō laetus honōre,  
 explērī nequit atque oculōs per singula volvit  
 mirāturque interquē manūs et brachia versat  
 terribilem cristīs galeam flammāsque vomentem  
 fātiferumque ēnsem, lōricam ex aere rigentem,  
 sanguineam, ingentem, quālis cum caerulea nūbēs  
 sōlis inārdescit radiīs longēque refulget,  
 tum lēvis ocreās ēlectrō aurōque recoctō  
 hastamque et clipeī nōn ēnarrābile textum.  
 Illic rēs Italās Rōmanōrumque triumphōs  
 haud vātum ignārus ventūrique īncius aevī  
 fēcerat īgnipotēns, illic genus omne futūrae  
 stirpis ab Ascaniō pugnātaque in ordine bella.  
 Fēcerat et viridī fētam Māvortis in antrō  
 prōcubuisse lupam; geminōs huic ūbera circum  
 lūdere pendentis puerōs et lambere mātrem  
 inpauidōs; illam teretī cervice reflexam  
 mulcēre alternōs et corpora fingere linguā.

in . . . *poscere*: i.e. challenge or defy to battle.

617. *honōre*: i.e. the honor Venus and Vulcan had done him in supplying the armor. The departure of Venus is not explicitly stated; see § 225.

620. *terribilēm . . . galeam*: cf. vii. 785-788. *flammās . . . vomentem* = *ardentis*, ii. 734. See n. there.

621. *rigentem*: i.e. firm, unyielding, as contrasted with the pliant chain armor (iii. 467).

622. *quālis cum*: as in iii. 679. The shield is like the cloud in color and in size.

624. *ēlectro . . . aurō*: i.e. of electrum inlaid with gold.

626-629. *illic . . . illic* = *in clipeō*. On this shield see §§ 60, 67. *vātum*: i.e. the utterances of the prophets, who in this case were no doubt themselves gods, e.g. Jupiter or Apollo. See § 310.

In i. 229-296 Venus applies to Jupiter for information as to the future of the Trojans. in *ordine*: join with *fēcerat*.

630-634. *et*: see § 198. *fētam . . . lupam*, 'the mother wolf'; see i. 273-275, with notes. *Māvortis . . . antrō*: the children are appropriately pictured as in a cave sacred to their father Mars. The reference is to the Lupercal, a grotto on the Palatine, usually connected, however, with the rites of the Lupercal. *prōcubuisse . . . fingere*: with *fēcerat*, which here = *ostenderat*. Note the tense of *prōcubuisse*; the wolf has lain down before she is pictured at all. *alternōs* gives a touch which the figures on the shield could not have represented. V. mixes historical narrative with description; cf. notes on *avertit* and *priusquam . . . bibissent*, i. 472, 473, and on *raptāverat*, i. 483. *fingere linguā*: i.e. licking them into shape, a

- 385 *Nec procul hinc Rōmam et raptās sine mōre Sabinās*  
*cōnsessū caveae māgnīs circēnsibus āctīs*  
*addiderat subitōque novum cōnsurgere bellum*  
*Rōmulidis Tatiōque senī Curibusque sevērīs.*  
*Post idem inter sē positō certāmine rēgēs*  
 340 *armātī Iovis ante āram paterāsque tenentēs*  
*stābant et caesā iungēbant foedera porcā.*  
*Haud procul inde citae Mettum in dīversa quadrīgae*  
*distulerant (at tū dictīs, Albāne, manērēs!),*  
*raptābatque virī mendācis viscera Tullus*  
 645 *per silvam, et sparsī rōrābant sanguine veprēs.*  
*Nec nōn Tarquinium ēiectum Porsenna iubēbat*  
*accipere ingentīque urbem obsidiōne premēbat;*  
*Aeneadae in ferrum prō libertāte ruēbant.*  
*Illum indignantī similem similemque minantī*  
 650 *aspicerēs, pontem audēret quia vellere Cocles*  
*et fluvium vinclis innāret Cloelia ruptīs.*

feat mentioned in Latin writers more often of bears.

635, 636. *Sabinās* . . . *āctīs*: the Sabines had thronged to games, called *Cōnsuilia*, which Romulus was celebrating in honor of Neptune. At a given signal the Roman youth carried off the Sabine women. *cōnsessū caveae*: as in v. 340. *cōnsessū* is abl. of separation with *raptās*. *circēnsibus*: V. naturally identifies the *Cōnsuilia* with the later *lūdī circēnsēs*; both involved horse races. *āctīs* seems to have present force, 'while the games were being held'; cf. § 171.

637. *novum* . . . *bellum*: see *Tatius* in Vocab. *cōnsurgere*: with *addiderat*, which = *fēcērat et* (630); see on *prōcubuisse* . . . *ingere*, 631-634. *sevērīs*: the Sabines were proverbial for their simple life and austere manners; cf. *Curibus* . . . *terrā*, vi. 810, 811.

639-641. *Idem*=*idem quī nuper inter sē pugnābant*. *positō*=*compositō*; see on *compōnere*, i. 135. *armātī*: they were

still on the field of battle or else had just come therefrom. *caesā* . . . *porcā*: an ancient ceremony in connection with the making of a treaty.

643. *distulerant*: see on *alternōs*, 634. *at* . . . *manērēs*: there is ellipsis here. The thought is: 'It was a fearful punishment, but thy crime, too, was great; thou should'st have kept,' etc. The apostrophe indicates emotion, as in i. 555, ii. 56, etc. *dictīs*: for case see on *promissis*, ii. 160. *manērēs*: subj. of unfulfilled past obligation; see latter part of n. on *vocāssēs*, iv. 678.

649. *illum*: Porsenna.

650, 651. *aspicerēs*: for mood and tense see on *volūret* . . . *tingueret*, vii. 808-811. *audēret* . . . *innāret*: in O. O., giving the thoughts of Porsenna. *vellere*: Cocles is said to do what by his bravery he gave others a chance to do. For the story see Macaulay's "Lays," *Horatius*. *vinclis* . . . *ruptīs* is not to be pressed: hostages were not fettered. Render, 'escaping the guards.'

In summō cūstōs Tarpēiae Mānlius arcis  
 stābat prō templō et Capitōlia celsa tenēbat,  
 Rōmuleōque recēns horrēbat rēgia culmō.  
 Atque hīc aurātis volitāns argenteus ānser 655  
 porticibus Gallōs in limine adesse canēbat;  
 Galli per dūmōs aderant arcemque tenēbant  
 dēfēnsī tenebrīs et dōnō noctis opācae:  
 aurea caesariēs ollīs atque aurea vestis;  
 virgātis lūcent sagulis; tum lactea colla 660  
 aurō innectuntur; duo quisque Alpīna coruscant  
 gaesa manū scūtīs prōtēctī corpora longīs.  
 Ilīc exsultantis Saliōs nūdōsque Lupercōs  
 lānigerōsque apicēs et lāpsa ancilia caelō  
 extuderat; castae dūcēbant sacra per urbem 665

**Cloelia:** one of twenty hostages given by the Romans to Porsenna as a pledge that they would keep a treaty made with him. One day Cloelia with others escaped and swam the Tiber. As a proof of good faith the Romans sent them all back to Porsenna. V. varies the ordinary story which declares that Cloelia's exploit excited the admiration (not the wrath) of Porsenna.

**652-654. in summō:** sc. *clipeō*. The scenes described in 630-670 seem to be ranged round the edge of the shield. **templō:** that of Jupiter Capitolinus. **Rōmuleō:** i.e. such as Romulus himself had used. **recēns horrēbat:** freely, 'was fresh and rough.' With superhuman skill Vulcan has wrought out of metal a hut so natural that it seems to have been but just rethatched with rough straw. On the Capitol stood the *casa* (hut) *Rōmulī*, which was kept in repair and from time to time rethatched. For pictorial effect V. has chosen to describe the Capitol as it was in his own days, not as it was in those of Romulus. **rēgia culmō:** note the juxtaposition; a royal palace with a roof of straw! The tone is like that in *Curībus* . . .

*sevēris*, 638. This vs. belongs closely in thought, if not in syntax, with the preceding; Manlius was guarding all the treasures of Rome.

**655. aurātis:** V. has in mind the gilded roof of the Capitol of his own days; see on *recēns horrēbat*, 654. **volitāns . . . canēbat:** the bird was pictured with fluttering wings and open mouth. In v. 257, in a piece of embroidery, dogs are pictured as barking. **argenteus:** i.e. white. In after days a silver goose hung in the Capitol to commemorate this deliverance.

**659-662. aurea:** i.e. yellow, flaxen. **aurea vestis:** the exact point is not clear, since yellow garments are not known to have been characteristic of the Gauls. **virgātis:** this effect could have been produced by inlaying. **aurō:** the ref. is to the *torquis*, whose use the Romans are said to have borrowed from the Gauls; see on *it* . . . *aurī*, v. 558, 559. **prōtēctī corpora:** for constr. see §§ 136, 171.

**663. Saliōs . . . Lupercōs:** the description turns to institutions and customs, i.e. to Roman life. For the stress laid here on religion see §§ 66-68.

- pilentis matrēs in mollibus. Hinc procul addit  
 Tartareās etiam sēdēs, alta ōstia Ditis,  
 et scelerum poenās et tē, Catilīna, minācī  
 pendentem scopulō Furiarūque ōra trementem  
 670 sēcrētōsque piōs, hīs dantem iūra Catōnem.  
 Haec inter tumidī lātē maris ibat imāgō,  
 aurea, sed fluctū spūmābant caerula cānō,  
 et circum argentō clārī delphīnes in orbem  
 aequora verrēbant caudīs aestumque secābant.  
 675 In mediō classis aerātās, Actia bella,  
 cernere erat, tōtumque instrūctō Martē vidērēs  
 fervere Leucātēn aurōque effulgere fluctūs.  
 Hinc Augustus agēs Italōs in proelia Caesar  
 cum patribus populōque, Penātibus et māgnis dīs,  
 680 stāns celsā in puppī, geminās cui tempora flammās  
 laeta vomunt patriumque aperitur vertice sīdus;

666. mollibus: i.e. cushioned.

668-670. Catilīna . . . Catōnem: types of the disloyal and the loyal sons of Rome; their fortunes in the underworld represent the judgment of posterity on such as they. pendentem: i.e. ever on the point of falling off. The punishment lies in the agony of waiting; see on *poenam expectant*, vi. 614. Furiarū . . . trementem: cf. the picture in vi. 605-607. The Furies are driving Catiline over the brink. dantem iūra: i.e. occupying a commanding position among; see on *iūra dabunt*, i. 293.

671. haec inter: i.e. within the pictures of 630-670. For their position see on *in summo*, 652.

672. aurea, sed . . . cānō: Vulcan had fashioned this sea of yellow gold, yet had been able to represent white-capped billows rising from darker levels.

673, 674. delphīnes . . . secābant: cf. *delphinum* . . . *undās*, v. 594, 595.

675. in mediō, 'within'; sc. *maris imāginis* (or simply *maris*) out of 671. aerātās may = 'bronze-bound' (cf. *aere*,

i. 35), or may mean that Vulcan made these ships entirely of bronze. Actia bella: briefly put for *quae Actiaca bella agunt*, or the like. See § 12.

676. erat: as in vi. 596. vidērēs: see on *aspicerēs*, 650.

677. fervere . . . effulgere: for form see § 101. Leucātēn: i.e. the sea about Leucata, the headquarters of the Roman forces; Antony was at Actium. aurō may be the gold of which the sea is made (672), which flashes as the ships move through it, or may denote the weapons and armor of the combatants, thought of as resplendent, like all else in this description.

678, 679. hinc is balanced by *hinc*, 685. agēs . . . dīs: see § 67. Penātibus . . . dīs: as in iii. 12; see n. there.

680, 681. celsā in puppī: the proper position for the commander: cf. iv. 554, v. 132, 133. geminās . . . vomunt: see on *apex*, ii. 683, and on *geminæ* . . . *cristae* . . . *honore*, vi. 779, 780; Augustus was, of course, a descendant of Mars. patrium . . . sīdus: a comet which appeared while Octavianus (Augustus) was giving games in honor of Julius

partē aliā ventis et dīs Agrippa secundis,  
arduus, agmen agēns; cui, bellī insigne superbum,  
tempora nāvālī fulgent rōstrāta corōnā.  
Hinc ope barbaricā variisque Antōnius armis, 685  
victor ab Aurōrae populis et litore rubrō,  
Aegyptum vīrisque Orientis et ultima sēcum  
Bactra vehit, sequiturque (nefās!) Aegyptia coniūnx.  
Ūnā omnēs ruere, ac tōtū spūmare reductis  
convulsum rēmīs rōstrisque tridentibus aequor; 690  
alta petunt; pelagō crēdās innāre revulsās  
Cycladas aut montis concurrere montibus altōs,  
tantā mōle viri turrītis puppibus instant;  
stuppea flamma manū tēlisque volātile ferrum  
spargitur; arva novā Neptūnia caede rubescunt. 695

Caesar was popularly believed to represent the deified Julius, translated to heaven as a god. To commemorate this Octavianus henceforth wore a star on his helmet.

682. *partē aliā* is subordinate to *hinc*, 678; sc. *bellī*, out of 675. *ventis* . . . *secundis*: for five days adverse winds had prevented Augustus and Agrippa from moving to the attack.

683, 684. *arduus* = *stūns* . . . *puppī*, 680. *cui* . . . *corōnā*: the ref. is to the *corōna nāvālis* or *rōstrāta*, a gold crown adorned with the beaks (*rōstra*) of ships, typical of the vessels sunk or captured in a successful naval fight. *bellī* . . . *superbum*: the *corōna rōstrāta* was very rarely bestowed on Roman commanders. Agrippa won the honor for his victory over Sextus Pompeius (§10). *rōstrāta*: a transferred epithet: it really belongs in thought with *corōnā*.

685-688. See §§12, 67. As in *gener* . . . *Evīs*, vi. 831, the foes of the Julian line are from the orient. Conservative Roman sentiment was opposed to foreigners, esp. to orientals. *victor ab* = *veniēns victor ab*; he had conquered others but Augustus he could not conquer. Antony had gained some suc-

cesses over the Parthians and the Armenians. *litore rubrō*: the Indian Ocean. *nefās* . . . *coniūnx*: Roman feeling opposed the presence of women on a campaign.

689, 690. *reductis* . . . *rēmīs*: cf. *reductā* . . . *dextrā*, v. 478, 479. From this point on V. writes more and more as an historian rather than as one describing a picture; see on *alternōs*, 634, and on *distulerant*, 643.

691. *crēdās*: potential subj. in pres. time; contrast *aspicerēs*, 650, *viderēs*, 676. *revulsās*: i.e. from their foundations. V. is striving for effect; the historians of the battle describe the vessels of Augustus as less numerous and far lighter than those of Antony.

693. *tantā mōle*, 'with such furious force (momentum)'; modal abl. Cf. *ingenū mōle*, v. 118. *turrītis puppibus* is briefly put for 'the combat with,' etc. *turrītis* gives the effect of size required after *pelagō* . . . *altōs*, 691, 692. In point of fact only the ships of Augustus had towers; these enabled them to overtop and command the heavier and loftier vessels of Antony.

694, 695. *stuppea* . . . *spargitur*: the ref. is (1) to fire darts, directed against the ships, (2) to darts directed



- Rēgīna in mediis patriō vocat agmina sistrō  
 necdum etiam geminōs ā tergō respicit anguis,  
 omnigenumque deum mōnstra et lātrātor Anūbis  
 contrā Neptūnum et Venerem contrāque Minervam  
 700 tēla tenent. Saevit mediō in certāmine Māvors  
 caelātus ferrō trīstēsque ex aethere Dirae,  
 et scissā gaudēns vādīt Discordia pallā,  
 quam cum sanguineō sequitur Bellōna flagellō.  
 Actius haec cernēns arcum intendēbat Apollō  
 705 dēsūper: omnis eō terrōre Aegyptus et Indī,  
 omnis Arabs, omnēs vertēbant terga Sabaeī;  
 ipsa vidēbātur ventīs rēgīna vocātīs  
 vēla dare et laxōs iam iamque inmittere fūnīs.  
 Illam inter caedēs pallentem morte futūrā  
 710 fēcerat ignipotēns undīs et Iāpyge ferri,

against their crews. *tēlis* . . . *spargitur*: the expression is strained and vague (§ 203), due to a desire to secure a complete balance in form to *stuppea flamma manū* . . . *spargitur*. *tēlis* is instr. abl.; lit., 'through darts,' in the sense, of course, of 'through the hurling of darts.' *volātīle*=an adv.; freely, 'in showers.' *novā*, 'unprecedented,' whose like had never been seen before.

699. *patriō* . . . *sistrō*: sarcastic; the *sistrum* belonged properly to festivals, not to war. *patriō* gives an effect like 'outlandish.'

697 is in thought subordinate to 696, 'seeing not,' etc. *geminōs* . . . *anguis* may here, as in ll. 203 ff., and vii. 450, be merely a symbol of ruin and destruction. Most editors, however, suppose a ref. to the story that Cleopatra died by the bite of an asp, but this was doubted even in ancient times.

698, 699. *omnigenum* . . . *Minervam*: see again § 67. Neptune, Venus, and Minerva represent the *dī māgnī* of 679.

701. *ex aethere Dirae*: cf. *Antōni-*  
*us* . . . *victor ab*, 685, 686, with n. The

Furies come from heaven, whenever, as V. puts it elsewhere, Jupiter seeks to appal guilty towns with war.

702. *scissā* . . . *pallā*: symbolic of the strife she causes. *gaudēns*: as in i. 690.

704. *Actius* . . . *Apollō*: for Apollo's rôle here see §§ 18, 67. Apollo had a temple at Actium; see on *Apollō*, iii. 275 *haec*: explained esp. by 698-700.

705, 706. *eō terrōre*=*āus rei ter rōre*; *eō*=a subjective gen. Cf. n. on *eo signa*, ii. 171. *Aegyptus* . . . *Arabs*: for the sing. see § 172.

707, 708. *ipsa* . . . *rēgīna*: it was Cleopatra that began the flight at Actium. *vidēbātur*: true pass. With the infins. it='was plainly spreading,' etc. *laxōs*, 'freely'; proleptic. *inmittere fūnīs*: a phrase modelled on *inmittere habenās* or *inmittere iuga*. *laxōs* . . . *fūnīs*=*excussōs* . . . *laxāre rudentis*, iii. 267. See the n. there.

709. *pallentem* . . . *futūrā*: cf. *pallida morte futūrā*, iv. 644. Mark the contrast with 696, 697.

710. *fēcerat* . . . *ferri*: cf. *fēcerat* . . . *prōcubuisse*, etc., 630 ff., with note.

contrā autem māgnō maerentem corpore Nilum  
 pandentemque sinūs et tōtā veste vocantem  
 caeruleum in gremium latebrōsaque flūmina victōs.  
 At Caesar triplici invectus Rōmāna triumphō  
 moenia dis Italīs vōtum inmortalē sacrābat, 715  
 māxima ter centum tōtam dēlūbra per urbem.  
 Laetitiā lūdisque viae plausūque fremēbant;  
 omnibus in templis mātrem chorus, omnibus ārae,  
 ante ārās terram caesi strāvēre iuvenī.  
 Ipse sedēns niveō candentis limine Phoebi 720  
 dōna recognōscit populōrum aptatque superbīs  
 postibus; incēdunt victae longō ordine gentēs,  
 quam variae linguīs, habitū tam vestis et armīs.  
 Hic Nomadum genus et discinctōs Mulciber Āfrōs,  
 hīc Lelegas Cārasque sagittiferōsque Gelōnōs 725  
 finxerat; Euphrātēs ibat iam mollior undīs  
 extrēmīque hominum Morinī Rhēnusque bicornis

711. *māgnō . . . corpore* is a picturesque substitute for *penitus, graviter*, or the like.

713. *latebrōsa*: freely, 'sheltering.' The Nile throws open his loose, water-colored robes to afford shelter to Antony and Cleopatra; so the Romans used to wave a welcome with the loose folds of their togas.

714. The scene in 714-728, the culmination of Roman history (§59), was probably in the very center of the shield. See also §67. *triplici . . . triumphō*: celebrated in August, 29, for victories in Dalmatia, at Actium, and at Alexandria.

715. *dis Italīs*: they had helped him in the battle; see 679, 699.

718. *mātrem chorus*: cf. vi. 517-519, with notes. *omnibus ārae (sunt)*: cf. the picture in iv. 199, 200.

719. *ārās . . . iuvenī*: cf. iv. 201, 202.

720. *ipse*: Augustus. *niveō candentis*: juxtaposition of cause and effect. See on *niveam . . . Paron*, iii.

126. The temple referred to (§18) was not dedicated till 28 or 27, but for poetic reasons V. ignores this fact, and brings the dedication into close connection with the triumph.

721, 722. *dōna*: tokens of submission to Augustus and the *dī Italī*. 715. *aptat . . . postibus*: for this act cf. i. 248, iii. 287, 288, v. 360.

723. *quam . . . armīs* is illustrated by 685-688.

724. *discinctōs*: the Romans commonly wore belts; the loose robes of other nations therefore seemed strange to them. The adj. thus in effect=*patrii* 696.

726. *iam . . . undīs*: the river is subdued, like the people on its banks.

727. *bicornis*: the mouths are the Rhine proper and the Wahl. With the nouns in 727, 728 see *molliorēs* or *mollior*, out of 726. V. is thinking here of the Roman practice of carrying in triumphs pictorial representations ('floats') of conquered nations, rivers, etc.

indomitique Dahæ et pontem indignatus Araxês.

Talia per clipeum Vulcânî, dōna parentis,

730 mirâtur rērumque ignârus imāgine gaudet

attollēns umerō fāmamque et fāta nepōtum.

728. *indignatus*: i.e. chafing at, yet submitting to, as the people on its banks have yielded; Augustus bridged the Araxes.

729. *parentis*=*mātris*=*Veneris*.

730, 731. *rērum* . . . *ignârus*: i.e. though he does not understand the significance of the various scenes. *imāgine*, 'portraiture.'

630-728 may easily be arranged to yield in all fourteen pictures: of these seven (630-670) run round the rim of the shield; the other seven (671-728) lie within these. The first two (630-634, 635-641) have to do with Romulus and the beginnings of Rome; two (642-645, 646-651) suggest the integrity of the Romans and the fair dealing they expected from others. The fifth (652-663) is typical of the miraculous care exer-

cised by the gods over Roman affairs; the sixth (663-666) pictures the devotion born of such evidences of divine care, and the seventh (*hinc* . . . *Catōnem*, 666-670) appropriately embodies reflections on the worth of truth and virtue. The second series is primarily concerned with Augustus. We have first the general descriptions of the scene of the famous battle (671-674, 675-677), then the picture of the wings commanded respectively by Augustus and Agrippa (678-681, 682-684), then of Antony's forces (685-688). Next come in quick succession the accounts of the battle proper (689-703), of the flight of the vanquished (704-713), and of the victor's triumph accompanied by his grateful recognition of the divine help accorded him (714-728).

## LIBER IX

25

Iamque omnis campis exercitus ibat apertis,  
 dives eum, dives pictâi vestis et auri  
 (Messâpus primâs aciês, postrêma coercent  
 Tyrrhîdae iuvenês, mediô dux agmine Turnus),  
 ceu septem surgêns sêdâtis amnibus altus  
 per tacitum Gangês aut pingui flumine Nilus,  
 cum refluit campis et iam sê condidit alveô.  
 Hîc subitam nigrô glomerârî pulvere nûbem  
 prôspiciunt Teucrî ac tenebrâs insurgere campis.  
 Primus ab adversâ conclâmat môle Caiçus:  
 'Quis globus, ô civês, câligine volvitur âtrâ?  
 Ferte citi ferrum, date tēla, ascendite mûrôs;  
 hostis adest! ēia!' Ingenti clâmôre per omnis  
 condunt sê Teucrî portâs et moenia complent,  
 namque ita discêdêns praecêperat optimus armis  
 Aenêas, si qua intereâ fortûna fuisset,

28  
30  
35  
40

25-76. The Rutulians attack the Trojan camp and try to fire the ships.

25. **exercitus**: sc. *Rutulorum*. Juno had sent Iris to tell Turnus of Aeneas's absence.

26. **pictâi**: for form see § 88. **auri** may refer to embroidery in gold thread, or to splendid armor.

30-32. **ceu . . . alveô** goes closely with *ibat*, 25. Two points are emphasized; (1) the army gathers from all sides as the waters gather when the Ganges overflows or the Nile subsides, (2) the army's movement is silent and resistless like that of the waters. **surgêns . . . altus**: for constr. see § 195 (end). **amnibus**, 'tributaries.' In writing *septem* V. seems to be drawing upon his imagination. **Gangês . . . Nilus**:

sc. *it*, out of *ibat*, 25. **pingui flumine**: abl. of char.; the ref. is to the fertilizing mud deposited by the Nile. The richness of the waters would be most apparent as they were withdrawing.

37. We must suppose a slight pause between this vs. and 36, during which Caiçus learns the nature of the phenomenon. With this vs. cf. iv. 594.

39. **condunt sê** implies motion; hence *per . . . portâs* is correct.

40. **praecêperat . . . armis**: juxtaposition of effect and cause; Aeneas's order was born of wise generalship, not of cowardice.

41-43. **intereâ**: i.e. before his return. **fortûna**, 'emergency,' 'crisis.' **fuisset . . . servârent**: subj. in O. O. **tûtôs**: fully participial. **servârent**: as in ii. 568, vi. 402.

- ne ustruere auderent aciem neu credere campō;  
 castra modo et tūtōs servarent aggere mūrōs.  
 Ergō, etsi cōferre manum pudor iraque mōnstrat,  
 45 obiciunt portās tamen et praecepta facessunt  
 armātique cavis expectant turribus hostem.  
 Turnus, ut ante volāns tardum praecesserat agmen,  
 vīgintī lēctis equitum comitātus et urbī  
 inprōvisus adest; maculīs quem Thrācius albīs  
 50 portat ecus cristāque tegit galea aurea rubrā.  
 'Equis erit, mēcum, iuvenēs, quī primus in hostem?  
 En' ait et iaculum attorquēns ēmittit in aurās,  
 principium pūgnae, et campō sēsē arduus infert.  
 Clāmōrem excipiunt sociī fremitūque secuntur  
 55 horrisonō; Teucrum mirantur inertia corda,  
 nōn aequō dare sē campō, nōn obvia ferre  
 arma virōs, sed castra fovēre. Hūc turbidus atque hūc  
 lūstrat equō mūrōs aditumque per avia quaerit.  
 Ac velutī plēnō lupus insidiātus ovilī  
 60 cum fremit ad caulās ventōs perpessus et imbrīs  
 nocte super mediā (tūtī sub mātibus agnī

45. obiciunt portās: a strong phrase; they thrust their (barred) gates in the path of the foe.

46. cavis: i.e. sheltering; cf. *cavā* in I. 516 and II. 360. The towers are on the walls.

47. ut is used here much as in v. 329, v. 388; see notes there.

48-50. lēctis equitum = the prose lēctis equitibus; equitibus is impossible in hexameter verse. See also on *Achātē*, I. 312. et joins comitātus and inprōvisus, which both = adv. phrases; see on *dulci adepirāns* . . . *umbra*, I. 694. urbī: a complimentary substitute for *castris* (*Trōiānis*). maculīs . . . ecus: cf. *quem* . . . *albam*, v. 565-567.

51. quī . . . hostem: sē inferet, tēla iacet, or the like would naturally follow, but Turnus in his haste omits the verb, leaving it to be inferred from the act described in *iaculum* . . . *aurās*, 52.

52, 53. iaculum . . . pūgnae: V. is thinking of a Roman custom whereby one of the Fetiales (or college of war priests), in declaring war against a given people, flung a spear into its territory.

56, 57. The infin. dare . . . fovēre are partly in appos. with *inertia corda*, partly in O. O. after *mirantur*, which = cum admiratiōne animadvertunt. virōs: sarcastic, 'warriors though they are.' fovēre, too, is sarcastic for servāre (cf. 43). turbidus, 'restlessly'

58. per avia, 'where no ways are,' points to the fruitlessness of Turnus's efforts.

60. caulās: the wolf can see the sheep within, a fact which intensifies his rage. ventōs . . . imbrīs: he has waited long and endured much. For another simile involving wolf see II. 355-360.

bālātum exercent; ille asper et improbus irā  
 saevit in absentis; collēcta fatigat edendī  
 ex longō rabiēs et siccae sanguine faucēs),  
 haud aliter Rutulō mūrōs et castra tuentī  
 ignēscunt irae; dūris dolor ossibus ardet,  
 quā temptet ratiōne aditūs, et quae via clausōs  
 excutiat Teucrōs vallō atque effundat in aecum.  
 Classem, quae laterī castrōrum adiuncta latēbat,  
 aggeribus saeptam circum et fluviālibus undīs  
 invādit sociōsque incendia poscit ovanīs  
 atque manum pinū flagrantī fervidus implet.  
 Tum vērō incumbunt (urget praesentia Turnī),  
 atque omnis facibus pūbēs accingitur ātris;  
 diripuēre focōs; piceum fert fūmida lūmen  
 taeda et commixtam Vulcānus ad astra favillam.

Quis deus, ō Mūsae, tam saeva incendia Teucrīs  
 āvertit? tantōs ratibus quis dēpulit ignīs?  
 Dīcite. Prisca fidēs factō, sed fāma perennis.  
 Tempore quō primum Phrygiā fōrmābat in Idā  
 Aenēās classem et pelagī petere alta parābat,

63, 64. *absentis*: freely, 'the prey he cannot reach.' *edendī* . . . *rabiēs* = *edendū rabiōsa cupidō*; see on *insānia bellī*, vii. 461. *ex longō*: i.e. from a distance of time; join with *collēcta*. *siccae* . . . *faucēs*: cf. *faucibus* . . . *siccis*, ii. 358, with note.

66. *dūris* . . . *ossibus*: cf. *gelidus* . . . *tremor*, vi. 54, 55, with note.

67, 68. *quā* . . . *effundat*: deliberative questions, in O. O., depending on the idea of doubt involved in *dolor* . . . *ardet*, 66, 'resentment flames . . . (as he wonders) how,' etc. See on *credant*, i. 218. *aecum* = *campum* (cf. 42).

69. *classem* . . . *latēbat*: the Tiber defended the camp on one side; here the ships were drawn up on land.

71. *ovanīs*: i.e. at Turnus's change of plan which they understand at once.

74-76. *facibus* = *pinū*, 72. *focōs*: V.

evidently thought of houses as near from which fire could be got. Cf. n. on *rapiuntque focis penetrālibus ignem*, v. 660. *piceum* . . . *favillam* repeats 74, with more detail; see §222. The ships are not, as we shall see, set ablaze. *taeda* thus = *facibus* and *pinū*. *commixtam*: sc. *lūmini piceō* from 75.

77-122. Cybele prevails on Jupiter to save the ships; he turns them into sea-nymphs.

79. *prisca* . . . *sed*, 'the belief in the tale belongs to the long ago, yet,' i.e. though it is long since the tale was first told and first won credence, its fame, etc. For the case of *factō* see on *pelagō*, iii. 69.

80, 81. *tempore* . . . *classem*: cf. Aeneas's words, *classem* . . . *Idae*, iii. 5, 6. *pelagī* . . . *parābat*: cf. Aeneas again, *feror exsul in altum*, iii. 11.

- ipsa deum fertur genetrīx Berecynthia māgnum  
vōcibus hīs adfāta Iovem: 'Dā, nāte, petentī,  
quod tua cāra parēns domitō tē poscit Olympō.  
85 Pineā silva mihi, multōs dilēcta per annōs,  
lūcus in arce fuit summā, quō sacra ferēbant,  
nigrantī piceā trabibusque obscurus acernīs:  
hās ego Dardaniō iuvenī, cum classis egēret,  
laeta dedi; nunc sollicitam timor anxius angit.  
90 Solve metūs atque hōc precibus sine posse parentem:  
neu cursū quassātae ūllō neu turbine ventī  
vincantur; prōsit nostrīs in montibus ortās.'  
Filius huic contrā torquet quī sīdera mundi:  
'Ō genetrīx, quō fāta vocās aut quid petis istīs?  
95 Mortālīne manū factae immortāle carīnae  
fās habeant, certusque incerta perīcula lūstret  
Aenēās? cui tanta deō permissa potestās?  
Immō, ubi dēfūctae finem portūsque tenēbunt

81. deum . . . genetrīx Berecynthia: Cybele; § 275.

82. petentī (sc. ei), 'to her entreaties.'

84. domitō . . . Olympō virtually = *namque potes*. The allusion is to Jupiter's struggle with the giants; § 274. The words will be more effective if we suppose that Cybele is hinting that she had helped Jupiter to gain his mastery of heaven and that he therefore owes her due return. See § 225.

85, 86. If the text is sound, lūcus must be in pred. appos. with *silva*, 'as a holy grove (precinct)'. arce: sc. *Idae*, out of 80. quō = *ad* or *in quem*; cf. n. on quō, v. 29. ferēbant: sc. *Trōiānī*. Cybele is talking to Jupiter, who knows all things; hence she need not do more than hint her meaning.

88. Dardaniō iuvenī: Aeneas; cf. 81. classis: for case see § 118.

89. sollicitam . . . angit: the order of the words, the alliteration (§ 223), and the repetition combine to emphasize the thought.

90. hōc . . . posse, 'to prevail thus far,' is explained by 91, 92; for case of hōc see § 134.

91, 92. cursū, 'voyaging,' suggests the natural perils of the deep, e.g. from rocks (l. 109, 110), or from the *syrtēs*, l. 111. quassātae . . . ortās (*esse*): sc. *nāvis*, implied by *classis*, 88.

93. torquet . . . mundi: cf. *caelum* . . . torquet, iv. 389.

94. vocās: i.e. wrest from their proper development. istīs (sc. *nāvibus*), 'those ships you so love'; contrast the tone in ll. 521.

96. habeant . . . lūstret: deliberative subj., 'are they to have.' certus = an adv., 'unerringly,' knowing in each case the outcome. incerta, 'shifting.' perīcula lūstret: an extension (§ 203) of such a phrase as *lūstrandum* . . . *aequor*, iii. 385.

98. immō corrects the statement *cui . . . potestās*, which is essentially negative. dēfūctae: here without object; freely, 'having played their appointed rôle.' finem: sc. *cursus*, out of 91.

Ausoniōs ōlim, quaecumque ēvāserit undīs  
 Dardaniumque ducem Laurentia vexerit arva, 100  
 mortālem ēripiam fōrmam māgnique iubēbō  
 aequoris esse deās, quālis Nērēia Dōtō  
 et Galatēa secant spūmantem pectore pontum.  
 Dixerat idque ratum Stygii per flūmina frātris,  
 per pice torrentis ātrāque vorāgine ripās, 105  
 adnuī et tōtum nūtū tremefēcīt Olympum.

Ergō aderat prōmissa diēs, et tempora Parcae  
 dēbita complērant, cum Turnī iniūria mātrem  
 admonuit ratibus sacrīs dēpellere taedās.  
 Hic primum nova lūx oculīs offulsit, et ingēns 110  
 vīsus ab Aurōrā caelum trānscurrere nimbus  
 Idaeiūque chorī; tum vōx horrenda per aurās  
 excidit et Trōum Rutulōrumque agmina complet:  
 'Nē trepidāte meās, Teucrī, dēfendere nāvis  
 nēve armāte manūs; maria ante exūrere Turnō 115  
 quam sacrās dabitur pīnūs. Vōs ite solūtāe,

99, 100. *quaecumque . . . vexerit* contains a hint that some will be lost; this is fulfilled in l. 117, v. 699.

101. *ēripiam*: sc. *ēi* (see on *silici*, l. 174), referring back to *quaecumque*, 99.

102. *esse*: as subject sc. *ēis*; the cl. *quaecumque . . . vexerit*, 99, 100, really = *omnēs quae*, etc. *quālis*: we might have had *quāles*, but V. wrote the sing. as if he were going to write *secat* in 103; see on *insequitur . . . rudentum*, l. 87.

103. *spūmantem* is proleptic; § 193.

104-106. *ratum* is proleptic (§ 193), giving the result of *adnuī*, 106; freely, 'solemnly promised and confirmed.' *Stygii . . . frātris*: Pluto; §§ 274 (end), 300. Cf. also *Stygiā . . . nūmen*, vi. 323, 324. *pice*: cf. vi. 550, said of Phlegethon. *ātrā . . . vorāgine*: cf. vi. 296, 297, said of Acheron.

107. *ergō* (see Vocab.) resumes the story interrupted at 77.

108. *Turnī iniūria* carries us back

to 69-76. *Turnī* is a subjective genitive. *mātrem* = *deum . . . genetrix Berecynthia*, 82.

110. *nova*: as in viii. 695. *oculis*: by combining *Turnī iniūria*, 108, with 111-114, we see that we must supply here *omnium et* (§ 198) *Turnī*.

111. *nimbus*: the cloud conveys Cybele and her train to the Trojan camp.

112. *Idaei . . . chorī*: the Corybantes; cf. *hinc . . . nemūs*, iii. 111, 112. The Corybantes attend the goddess, as in vi. 257, 258, the dogs attend Hecate.

114. *trepidāte* . . . *dēfendere*: for the infin. see § 162 or § 164. *meās* is explained by 85-89.

116. *sacrās . . . pīnūs*: for *pīnūs* after *piceū* and *trabibus . . . acernīs*, 87, see on *acernīs*, li. 112. *sacrūs* is explained by *pinēa . . . ferēbant*, 85, 86. *vōs*: an address to the ships. *solūtāe*: i.e. from the pending peril (69-76).



ite deae pelagi; genetrīx iubet.' Et sua quaeque  
 continuō puppēs abrupunt vincula ripīs  
 delphīnumque modō dēmersīs aequora rōstrīs  
 120 īma petunt. Hinc virgineae (mīrābile mōnstrum)  
 reddunt sē totidem faciēs pontōque feruntur.

Ēgressī superant fossās noctisque per umbram  
 315 castra inimīca petunt multīs tamen ante futūrī  
 exitiō. Passim somnō vīnōque per herbam  
 corpora fūsa vident, arrēctōs litore currūs,  
 inter lōra rotāsque virōs, simul arma, iacēre,  
 vīna simul. Prior Hyrtacidēs sic ōre locūtus:  
 320 'Euryale, audendum dextrā; nunc ipsa vocat rēs.  
 Hāc iter est. Tū nē qua manus sē attollere nōbīs  
 ā tergō possit, cūstōdī et cōnsule longē;  
 haec ego vāsta dabō et lātō tē limite dūcam.'  
 Sic memorat vōcemque premit; simul ēnse superbum

117. *deae*: pred. nom., 'as goddesses.' *et*: § 200.

120, 121. *virgineae* . . . *faciēs* in itself is very indefinite, but becomes perfectly clear when we recall *mortālem* . . . *pontum*, 101-103. *reddunt sē*: cf. *fundō* . . . *redditus imō est*, v. 178.—The Rutulians are dismayed, but presently, reassured by Turnus, they indulge in feasting (123-167). During the night that follows Nisus resolves to go to Evander's home (see on viii. 370) to summon Aeneas; Euryalus insists on going with him. They gain the consent of the leaders to their plan and start (168-313). For Nisus and Euryalus see v. 294-296, v. 327-338.

314-366. Nisus and Euryalus enter the Rutulian camp; they kill many as they lie asleep, and take much spoil.

314. *ēgressi*: sc. *ē castris*. *fossās*: the trenches (moats) round the camp.

315, 316. *multīs* . . . *exitiō*: for the constr. see on *excidiō Libyae*, l. 22. *tamen* requires a balancing 'although' clause; this is delicately suggested by

*castra inimica petunt*. What chance have two against a whole camp? For this hint given at the outset of a story as to its sequel cf. *nēquiquam*, vii. 652, with note.

317. *fūsa* here suggests carelessness; cf. n. on *fūsi*, i. 214. *arrēctōs*: i.e. up-tilted, with the poles or yokes upward. *litore*: the Trojan camp was close to the mouth of the Tiber.

318. *iacēre*: note the infin. after the prtcl. *fūsa*, 317. If two constructions are equally possible, both are often, for the sake of variety (§ 181), employed in a single passage.

319. *vīna*: the pl. (§ 175) gives an effect like 'wine without end,' 'wine, wine everywhere.'

322. *cūstōdī* . . . *longē*: i.e. keep careful watch at a distance behind me.

323. *haec*, 'all that I see about me,' is said with a gesture; cf. notes on *hanc*, i. 98, and on *hās* . . . *hanc*, iii. 396. *vāsta dabō* = *vāstidō*; cf. § 202. *lātō* . . . *dūcam*: i.e. I will make a broad trail of death by which you can follow me.

Rhamnētem adgreditur, quī forte tapētibus altis 825  
 exstructus tōtō prōflābat pectore somnum,  
 rēx idem et rēgī Turnō grātissimus augur;  
 sed nōn auguriō potuit dēpellere pestem.  
 Trīs iūxtā famulōs temerē inter tēla iacentis  
 armigerumque Remī premit aurigamque sub ipsis 830  
 nactus equis ferrōque secat pendentia colla;  
 tum caput ipsī aufert dominō truncumque relinquit  
 sanguine singultantem; ātrō tepefacta cruōre  
 terra torique madent. Nec nōn Lamyrumque Lamumque  
 et iuvenem Serrānum, illā quī plūrima nocte 835  
 luserat, insignis faciē, multōque iacēbat  
 membra deō victus, fēlix, sī prōtinus illum  
 aequāset noctī lūdum in lūcemque tulisset:  
 inpāstus ceu plēna leō per ovilia turbāns  
 (suādet enim vēsāra famēs) manditque trahitque 840  
 molle pecus mūtumque metū, fremit ore cruentō.  
 Nec minor Euryalī caedēs; incēnsus et ipse

325. *altis*: i.e. soft, luxurious. The word suggests the comfort, as 326, somewhat mockingly, expresses the profoundness, of his sleep.

326. *exstructus*: a transferred epithet; it is strictly applicable only to the rugs. Render by 'pillowed high on.'

327. *rēx* . . . *augur*: cf. *rēx idem* . . . *sacerdōs*, iii. 80, with note.

329. *famulōs*, 'men-at-arms'; sc. *Rhamnētis*, out of 325.

330, 331. *armigerum* . . . *aurigam* may denote but one person; cf. *equorum agitator Achillis*, *armiger Automedon*, ii. 476, 477. *sub ipsis* . . . *equis*, like *inter tēla*, 329, suggests the thought that these Rutulians had help ready to hand, had they not given themselves over to revelry and the resultant heavy slumber (316, 317). *pendentia*, 'drooping'; cf. *cervicem inflexam*, iii. 631, with note.

332. *dominō*: i.e. Remus. His presence is to be inferred (§ 225) from that of his armor-bearer (330).

334, 335. *Lamyrum* . . . *Serrānum*: sc. *premit* from 330, or *secat* from 331. *plūrima*: acc.; see §§ 128, 134.

336-338. *luserat* . . . *iacēbat*: note the tenses; *iacēbat*=*iam* or *illō tempore iacēbat*. *multō* . . . *deō*, 'by the overwhelming influence of the god (Bacchus).' The identity of the god is clear from *vina simul*, 319. *membra*: for case see § 135. *fēlix* takes the place of an apodosis to *si* . . . *tulisset*, which = 'had he stayed awake to see his foe.' *tulisset* = *prōtulisset*.

339-341. *ceu* . . . *cruentō*: to balance this cl. we must supply *sic furit Nisus*, or the like. *turbāns*, 'rioting,' 'prowling wildly'; cf. *turbant*, vi. 800, with note. *mandit* . . . *meth*: note the allit.; § 223. *mandit* . . . *trahit*: i.e. drags about as he devours. *molle*: i.e. helpless. With this simile cf. 59-66.

342. *Euryalī*: subjective gen.; cf. *Pyrrhī* . . . *caede*, ii. 526. *et ipse*: i.e. even as Nisus had done, though he had been told simply to watch (341, 322).

- perfurit ac multam in mediō sine nōmine plēbem:  
 Fādumque Herbēsumque subit Rhoetumque Abarimque  
 343 ignārōs, Rhoetum vigilantem et cūncta videntem,  
 sed māgnū metuēns sē post crātēra tegēbat;  
 pectore in adversō tōtum cui comminus ēnsem  
 condidit adsurgenti et multā morte recēpit;  
 purpuream vomit ille animam et cum sanguine mixta  
 350 vīna refert moriēns; hic fūrtō fervidus instat.  
 Iamque ad Messāpī sociōs tendēbat; ibi ignem  
 dēficere extrēmum et religātōs rite vidēbat  
 carpere grāmen equōs: breviter cum tālia Nisus  
 (sēnsit enim nimiā caede atque cupidine ferri)  
 355 'Absistāmus' ait; 'nam lūx inimica propinquat.  
 Poenārum exhaustum satis est, via facta per hostis.'  
 Multa virum solidō argentō perfecta relinunt  
 armaque crātērāsque simul pulchrōsque tapētas.  
 Euryalus phalerās Rhamnētis et aurea bullis  
 360 cingula, Tiburti Remulō dītissimus ōlim

343. in mediō: i.e. as it lay ready to his hand, that came in his way. Nisus had picked out the leaders.

344. subit, which properly = 'approaches,' gets from the context the force of 'assails.'

345. Rhoetum . . . videntem corrects Fādum . . . ignārōs, 344.

346. māgnū . . . crātēra: cf. crātērūs māgnūs statuunt, l. 724, with note. tegēbat: connative; see on arcēret, l. 300. He was hiding instead of trying to defend himself or to help his sleeping comrades. We might have had a prtepl. here, to balance those in 345.

347. pectore . . . adversō: i.e. full in his breast. cui: for case see § 120.

348. adsurgenti: probably to flee when he found himself discovered. multā . . . recēpit, 'recovered it (the sword) amid streams of blood,' i.e. streams of blood followed the sword as Euryalus drew it out. For case of

multā morte, properly, 'with abundant death,' see § 147.

349. purpuream: freely, 'in a crimson flood.'

351-353. iam . . . cum: the thought seems to be that Euryalus, noting that the watchfires are dying (a proof that the watchers are asleep), plans to carry off the horses, but just then Nisus, etc. extrēmum: freely, 'to its death.' Nisus has of course rejoined Euryalus (§ 225); contrast longē, 322.

354. cupidine: sc. āus=caedis.

355. lūx: i.e. daylight. inimica: sc. nobis et operi nostrō.

356. poenārum . . . est: i.e. we have drunk deeply enough of the cup of vengeance.

359, 360. phalerās . . . cingula have no verb to govern them; the explanatory sentences Tiburti . . . potiti, 360-363, have caused a change of constr. We may, however, in thought sc. rapi!

quae mittit dōna, hospitio cum iungeret absēns,  
 Caedicus (ille suō moriēns dat habere nepōti,  
 post mortem bellō Rutulī pūgnāque potitī),  
 haec rapit atque umeris nēquiquam fortibus aptat;  
 tum galeam Messāpi habilem cristisque decōram 365  
 induit. Excēdunt castris et tūta capessunt.

Intereā praemissī equitēs ex urbe Latīnā,  
 cētera dum legiō campis instrūcta morātur,  
 ibant et Turnō regi respōnsa ferēbant,  
 ter centum, scūtātī omnēs, Volcente magistrō. 370  
 Iamque propinquābant castris mūrōque subibant,  
 cum procul hōs laevō flectentis limite cernunt  
 et galea Euryalum sublūstri noctis in umbrā  
 prōdidit inmemorem radiisque adversa refulsit.  
 Haud temerē est visum. Conclāmat ab agmine Volcēns: 375

out of 364. *ditissimus* suggests the splendor of the gift.

361. *quae mittit*: V. is fond of the hist. pres. in rel. clauses; *mittit* corresponds to *dat*, 362. *hospitiō*: for case see § 145. *iungeret*: sc. *eum* (= *Remulum*) *sibi*. *absēns*: for light on this word here cf. Latinus's utterance, *ipse modo Aenēas . . . adveniat*, vii. 263-265.

362. *ille*: Remulus. *nepōti*: his name is not given.

363. The meaning of this vs. is very uncertain; the text is perhaps unsound, or the passage is unfinished (§ 50). The least objectionable view is to supply *ēius=nepōtis* with *mortem*; the whole vs. will then = 'this grandson of the Rutulians slew, thus getting possession of,' etc. We may infer (§ 225) that in the division of the booty (see on *exsortem*, v. 534), the belt fell to the lot of Rhamnes.

364. *nēquiquam*: as in vii. 652; Euryalus was not to enjoy his prize long. Cf. n. on *tamen*, 315.

365. *habilem* seems to = 'well-fitting.' It was a great warrior's helmet, yet fitted this youth! The word is thus a compliment to Euryalus.

367-449. A party of Latin horse-

men surprises them, and they flee into the woods. The enemy surround the woods and capture Euryalus. Nisus, who had escaped, now comes to the rescue, but in vain; both are slain.

367. *urbe Latīnā*: Laurentum, city of Latinus.

369. *respōnsa*: i.e. a reply to some message (we know not what) sent by Turnus to the main force, which had evidently not yet come up.

372. *hōs*: Nisus and Euryalus. *laevō . . . limite*: i.e. by a path to the left (of the horsemen).

373. *galea*: the helmet on which he so prided himself (365) works his death and that of his dearest friend. *sublūstri*: it was nearly daylight; cf. 355. Below, however, in 403, V. speaks of the moon as high in the heavens.

374. *inmemorem*: freely, 'its heedless wearer'; he forgot that the helmet might attract attention. *radiis . . . refulsit*, 'gleamed full against the rays'; with *radiis* sc. *lūnae*.

375. *haud . . . visum*: i.e. right carefully was the sight marked. See on *nōn similī*, i. 135. We may also take *temerē* as an example of the common

- 'Stāte, virī. Quae causa viae? quīve estis in armīs  
quōve tenētis iter?' nihil illi tendere contrā,  
sed celerāre fugam in silvās et fidere noctī.  
Obiciunt equitēs sēsē ad dīvortia nōta  
380 hinc atque hinc omnemque abitum cūstōde corōnant.  
Silva fuit lātē dūmīs atque ilice nigrā  
horrida, quam dēnsī complēbant undique sentēs;  
rāra per occultōs lūcēbat sēmita callēs.  
Euryalum tenebrae rāmōrum onerōsaque praeda  
385 impediunt fallitque timor regiōne viārum;  
Nīsus abīt, iamque inprūdēns ēvāserat hostis  
atque locōs, quī post Albae de nōmine dicti  
Albānī (tum rēx stabula alta Latinus habēbat),  
ut stetit et frūstrā absentem respexit amicum.  
390 'Euryale infēlix, quā tē regiōne reliquī  
quāve sequar rūsus perplexum iter omne revolvēns  
fallācis silvae?' simul et vestigia retrō  
observāta legit dūmīsque silentibus errat.

use of an adv. with *videor* or *esse* where English usage would require an adj., 'not meaningless did it (i.e. this sight) seem.'

376, 377. *quīve* . . . *quōve*: see on *aut* . . . -ve, l. 369, 370. *tendere contrā*: i.e. try to make head against (Volcens and his troop). For the phrase cf. v. 27, for the meaning given to the infin. cf. *tegēbat*, 346, with note.

379. *dīvortia*: properly places where two or more roads branch apart, but here simply 'paths,' 'outlets' from the woods (378).

381, 382. *dūmīs* . . . *horrida*: the underbrush had not been cleared away; cf. n. on *horrenti* . . . *umbrā*, l. 165.

383. *rāra*: cf. *rārī*, l. 118, with n. *oc-cultōs*: i.e. by the brushwood and trees (381, 382). *sēmita* is the path made by human feet (cf. l. 418), in this case the way of escape from the woods. The vs. = 'it was only here and there that the foot path shone (i.e. was visible) amid

the overgrown cattle trails.' There are plenty of paths in the wood, but they are the tracks made by cattle in their aimless wanderings. They not only offer no escape, but make the real path harder to find. In ancient Italy cattle were often pastured in wooded districts for the sake of shelter from the heat.

385. *regiōne viārum*: as in ll. 737; see n. there.

386. *inprūdēns* corresponds to *in-memorem*, 374; it = 'without thinking of Euryalus.'

387, 388. *locōs* . . . *Albānī*: the ref. is not clear; Nisus can hardly have reached the site of Alba Longa proper, for this was twelve or fifteen miles from the Tiber. V. is writing vaguely, using a name in order to give the impression of definiteness. *alta*, 'stately.'

392, 393. *vestigia* . . . *legit*: cf. *vestigia retrō observāta sequor*, ll. 753, 754.

Audit equōs, audit strepitūs et signa sequentum.  
 Nec longum in mediō tempus, cum clāmor ad aurīs 395  
 pervenit ac videt Euryalum, quem iam manus omnis  
 fraude loci et noctis subitō turbante tumultū  
 oppressum rapit et cōnantem plūrima frūstrā.  
 Quid faciat? quā vī iuvenem, quibus audeat armīs  
 ēripere? an sēsē mediōs moritūrus in hostīs 400  
 inferat et pulchram properet per vulnera mortem?  
 Ōcius adductō torquēns hastile lacertō  
 suspiciēns altam lūnam sic vōce precātur:  
 'Tū, dea, tū praesēns nostrō succurre labōrī,  
 astrōrum decus et nemorum Lātōnia cūstōs. 405  
 Sī qua tuīs umquam prō mē pater Hyrtacus ārīs  
 dōna tulit, sī qua ipse meīs vēnātibus auxili  
 suspendīve tholō aut sacra ad fastigia fixī,  
 hunc sine me turbāre globum et rege tēla per aurās.'  
 Dixerat et tōtō cōnīxus corpore ferrum 410

394. *audit* . . . *audit*: the repetition marks the contrast of the noise which suddenly breaks on his ears with the silence of the moment before (393). *signa*: perhaps signals or orders from one detachment of horse to another; the horsemen had broken up into many little squadrons (379, 380). 390-395 may perhaps show that, after all, *locōs* . . . *Albānī*, 387, 388, is to be taken literally.—Nisus had evidently hurried far from the place where he first saw the horsemen, even far beyond all sound of the conflict (397).

397. *fraude*, 'deceptiveness,' is explained by 381-385. *turbante* (sc. *eum*); freely, 'bewildering.'

399-401. *faciat* . . . *properet*: delib. subj. in O. O.; see on *crēdant*, i. 218. *inferat* . . . *properet*: i.e. merely sell his life dearly, giving up all thought of rescuing Euryalus. He chooses the latter plan (403 ff.), and so keeps himself for the moment carefully hidden, at some distance from the foe.

402. *adductō* . . . *lacertō*: cf. *reductū* . . . *dextrā*, v. 478, 479, with note. *torquēns*: here 'poising'; the cast is described in 410, 411.

405. *astrōrum* . . . *cūstōs*: see § 282. *nemorum* . . . *cūstōs*: as a goddess of hunting Diana loves the woods and so guards them. *Lātōnia* is explained by i. 502, with note.

406-408. *sī* . . . *fixī*: there is, of course, no uncertainty in the mind of Nisus as to whether these things have been done; *sī* thus virtually='since.' See the word in the Vocab. *prō mē* . . . *tulit*: i.e. praying you to make me a hunter like himself. *sī qua* . . . *auxī*: there is a confusion here between the kindred ideas of 'adding to' his father's gifts and of 'increasing' them. The former idea would naturally be expressed by *sī qua* (*ad illa addidit*), the latter by *sī quā* (cf. i. 18) or *quid* (*illa*) *auxī*. *suspendī* . . . *tholō*: an act mentioned elsewhere.

409. *turbāre*: in order that Euryalus may escape in the confusion.

- cōnicit; hasta volāns noctis dīverberat umbrās  
 et venit āversī in tergum Sulmōnis ibīque  
 frangitur ac fissō trānsit praecordia lignō;  
 volvitur ille vomēns calidum dē pectore flūmen  
 415 frigidus et longīs singultibus ilia pulsat.  
 Dīversī circumspiciunt. Hōc ācrior idem  
 ecce aliud summā tēlum librābat ab aure.  
 Dum trepidant, it hasta Tagō per tempus utrumque  
 stridēns trāiectōque haesit tepefacta cerebrō.  
 420 Saevit atrōx Volcēns nec tēlī cōspicit ūsquam  
 auctōrem nec quō sē ārdēns inmittere possit.  
 'Tū tamen intereā calidō mihi sanguine poenās  
 persolvēs ambōrum,' inquit; simul ēnse reclūsō  
 ibat in Euryalum. Tum vērō exterritus, āmēns  
 425 conclāmat Nīsus nec sē cēlāre tenebrīs  
 amplius aut tantum potuit perferre dolōrem:  
 'Mē, mē, adsum, quī fēcī, in mē convertite ferrum,  
 ō Rutulī! mea fraus omnis; nihil iste nec ausus  
 nec potuit; caelum hōc et cōnscia sidera testor;  
 430 tantum infēlicem nimium dilēxit amicum.'  
 Tālīa dicta dabat; sed vīribus ēnsis adāctus  
 trānsabiit costās et candida pectora rumpit;  
 volvitur Euryalus lētō, pulchrōsque per artūs

413. *ac . . . lignō*, 'and yet, though its wooden shaft snaps, passes through.'

415. *frigidus*, 'cold (stiffening) in death,' belongs closely with *volvitur*, 414.

416. *dīversī* is adverbial in sense; it = *hūc illūc*. *Idem*: freely, 'again'; see on *idem*, III. 158.

417. *summā . . . aure*, 'his ear-tip'; the whole phrase is picturesque and accurate.

419. *cerebrō* is local abl. with *haesit*, or perhaps dat. (cf. *currū . . . haeret*, I. 476 with n.), instr. abl. with *tepefacta*. Render freely, 'grew hot as it clung,' etc.

421. *auctōrem*, 'dispatcher.' *quō* = *in quem*; see on *quō*, v. 29.

427. *mē, mē*: *petite ferrō*, or the like, would naturally have followed, but in his excitement Nisus gives a new turn to his thought by saying *in mē . . . ferrum*. Cf. Turnus's speech *ecquis . . . qui primus in hostem*, 51, with note.

428, 429. *nihil . . . nec . . . nec*: when a general neg. (*nōn*, *nihil*, *numquam*, etc.) is followed by *neque* (*nec*) . . . *neque* (*nec*), the negatives do not destroy one another; the negative force is merely distributed between (or over) the several parts of the whole expression.

433. *lētō*: modal abl., 'in death,' or instr. abl.

it cruor, inque umerōs cervix conlāpsa recumbit,  
 purpureus velut cum flōs succisus arātrō 435  
 languēscit moriēns lassōve papāvera collō  
 dēmīsere caput, pluviā cum forte gravantur.  
 At Nīsus ruit in mediōs solumque per omnis  
 Volcentem petit, in sōlō Volcente morātur.  
 Quem circum glomerātī hostēs hinc comminus atque hinc 440  
 prōturbant; instat non sētius ac rotat ense  
 fulmineum, dōnec Rutulī clāmantis in ore  
 condidit adversō et moriēns animam abstulit hostī.  
 Tum super exanimū sēsē prōiēcit amicum  
 cōnfossus placidāque ibi dēmum morte quīēvit. 445  
 Fōrtūnātī ambō! sī quid mea carmina possunt,  
 nūlla diēs umquam memori vōs eximet aevō,  
 dum domus Aenēae Capitōli inmōbile saxum  
 accolet imperiumque pater Rōmānus habēbit.

Tum primum bellō celerem intendisse sagittam 590  
 dicitur ante ferās solitus terrere fugācis  
 Ascanius fortemque manū fūdisse Numānum,  
 cui Remulō cognōmen erat, Turnique minōrem  
 germānam nuper thalamō sociātus habēbat.

439. in . . . morātur, 'tarries over,' 'gives a second thought to,' 'gives heed to,' is the opposite of *nec morārī*, seen in II. 287, v. 400.

440. circum: for position see § 310. glomerātī has middle force.

441. prōturbant: conative pres.; cf. *tegēbat*, 346, with note.

442, 443. in ore . . . adversō: cf. *pectore in adversō*, 347, with note.

445. cōnfossus gives by implication (§ 225) the result of *quem . . . prōturbant*, 440, 441.

446. quid: with *possunt*; see § 134.

447. memori . . . aevō: the adj. carries the emphasis, 'the memory of,' etc.

448, 449. domus Aenēae = *Aeneadae* = *Rōmāni*. Capitōli . . . saxum: in classical times the Capitol was the symbol

of the perpetuity of Rome, just as later the Coliseum was (cf. Byron's lines. 'While stands the Coliseum, Rome shall stand,' etc.). *dum . . . accolet* thus = *per omne futurum tempus*.

449. pater Rōmānus: coll. sing.; cf. *Albāni . . . patrēs*, I. 7.—There is sorrow in both camps when the night's work is known. In the morning the Italians try in various ways to storm the Trojan camp; they set on fire a tower which falls and destroys many Trojans.

590-671. Ascanius distinguishes himself and wins Apollo's approval.

591. ferās . . . fugācis: cf. the picture of Ascanius in iv. 156-159.

593, 594. cui . . . erat: for the constr. cf. *cui nunc cognōmen Iulū additur*, I. 267, 268, with note there on *Iulū*.



- 595 Is primam ante aciem digna atque indigna relātū  
 vōciferāns tumidusque novō praecordia rēgnō  
 ibat et ingentem sēsē clāmōre ferēbat:  
 'Nōn pudet obsidiōne iterum vallōque tenēri,  
 bis capti Phryges, et mortī praetendere mūrōs?  
 600 En quī nostra sibī bellō cōnūbia poscunt!  
 Quis deus Itāliam, quae vōs dēmentia adēgit?  
 Nōn hīc Atridae nec fandī fictor Ulixēs.  
 Dūrum ā stirpe genus, nātōs ad flūmina primum  
 dēferimus saevōque gelū dūrāmus et undīs.  
 605 Vēnātū invigilant puerī silvāsque fatigant;  
 flectere lūdus equōs et spicula tendere cornū;  
 at patiēns operum parvōque adsuēta iuventūs  
 aut rāstris terram domat aut quatit oppida bellō;

Turni . . . habēbat: we should expect *et quī* (or *quīque*) *Turni* . . . habēbat. but see on *cui* . . . *locus*, II. 71. *thalamō sociātus*: cf. *mē vinclo* . . . *sociāre iugālī*, IV. 16.

595. *digna* . . . *relātū*: we should say, at least in common talk, 'things good, bad, and indifferent'; the emphasis is, of course, on *indigna*. For the constr. of *relātū* see on *visū*, I. 111.

596. *rēgnō*: i.e. the princely position he gained by his marriage (593, 594).

597. *ingentem* . . . *ferēbat*: the context shows that this is sarcastic, 'advanced in all his mighty prowess'; cf., then, *immāni* . . . *ferēbat*, V. 372, 373, with notes.

598. *obsidiōne* . . . *tenēri*: cf. *cinq̄ue urbem obsidiōne vidēret*, III. 52, said there by Aeneas himself. *tenēri* = *continēri*, 'be imprisoned.'

599. *bis* . . . *Phryges*: cf. the words of Anchises, *satīs ūna* . . . *urbī*, II. 642, 643, with notes. *praetendere*: the prefix = 'in the way of,' i.e. so as to prevent (it). The thought is like that in *nōn aequō* . . . *fovēre*, 56, 57.

600. *quī* . . . *poscunt*: i.e. who come wooing with the sword and yet

dare not fight; there is a very exaggerated ref. to Latinus's offer of Lavinia to Aeneas, VII. 268-273. The Trojans had not come seeking Latin wives; only one Latin woman was involved, even in Latinus's offer.

601. *quis* . . . *adēgit*: the question takes it for granted that the Trojans did not come voluntarily, or, that if they did, they were insane. *deus*, in this context, must = *deus hostilis*.

602. *nōn* . . . *Ulixēs*: i.e. we Rutulians are greater warriors even than the Greeks who conquered you. *fandī fictor*, 'deviser of fables,' like that of Sinon (II. 81 ff.). The Rutulians will prevail by open fight and sheer prowess, not by trickery, as the Greeks did.

604. *saevō* . . . *gelū* and *undīs* describe the same thing; they plunge the children into the cold rivers.

605, 606. *vēnātū*: for form see § 91. *vēnātū* . . . *cornū* gives the second stage in the training of the *nātī*. *cornū*: here bows of horn; § 187.

607, 608. *at* . . . *bellō*: stage three. *patiēns operum*: cf. *Phoebi* . . . *patiēns*, VI. 77. *parvō* . . . *adsuēta*: cf. *parvī* . . . *potentem*, VI. 843, with note.

omne aevum ferrō teritur, versāque iuvenum  
 terga fatigāmūs hastā, nec tarda senectūs 610  
 debilitat virīs animī mūtātque vigōrem;  
 cānitē galeā premimus, semperque recentīs  
 comportāre iuvat praedās et vivere raptō.  
 Vōbīs picta crocō et fulgentī mūrīce vestis;  
 dēsidiā cordī; iuvat indulgēre chorēis, 615  
 et tunicae manicās et habent redimicula mitrae.  
 Ō vērē Phrygiae (neque enim Phryges), ite per alta  
 Dindyma, ubi adsuētīs biforem dat tibia cantum!  
 Tympana vōs buxusque vocat Berecynthia mātis  
 Idaeae; sinite arma virīs et cēdite ferrō. 620  
 Tālia iactantem dictis ac dīra canentem  
 nōn tulit Ascanius nervōque obversus equinō  
 contendit tēlum dīversaue braccia dūcēns  
 cōstitit, ante Iovem supplex per vōta precātus:  
 'Iuppiter omnipotēns, audācibus adnue coeptis. 625

609, 610. *omne* . . . *teritur* sums up 608-608, and is itself illustrated by *versū* . . . *raptō* (613). *teritur*: freely, 'is devoted to'; lit., 'is worn away.' *versā* . . . *hastā*: i.e. even when we are playing the peaceful part of husbandmen the spear is in our hands. The butt of the spear was sharp and so could be used as a goad or *stimulus* (vi. 101). *iuvenum*: for form see § 89. *fatigāmūs*: for scansion see §§ 241, 245.

613. *raptō*: i.e. by plunder (see on *raptō*, iv. 17). The word is illustrated by 605, and by *quatit optida bellō*, 608.

614. *vōbīs* . . . *vestis*: cf. the reproach in iv. 215-217.

615. *cordī* (*vōbīs sunt*): cf. *cūt* . . . *cordā*, vii. 325, 326, with note. *chorēis*: dancing was strongly condemned by the Romans, except in connection with religious ceremonies, such as those referred to in vii. 718.

616. *manicās*: see *tunica* in Vocab. Cicero, *Cat.* ii. § 72, condemns the *manicillas et talarēs tunicae* of Catiline's

followers. *habent* . . . *mitrae*: cf. *Paris* . . . *Maeoniā mentum mitrā*. . . . *subnexus*, iv. 215-217.

617. *Phryges*: this word was in itself a reproach; see on *servire*, iv. 108.

618-620. *adsuētīs* (sc. *vōbīs*): freely, 'to your accustomed cars.' *biforem* is a transferred epithet; it belongs with *tibia*. For the tone in which the *tibia*, the *tympana*, and the *buxus* are mentioned here cf. *patriō* . . . *sistrō*, viii. 696, with note. The Rutulians delight in the battle trumpet and the hunter's horn (cf. 605, 608). *Berecynthia mātis Idaeae*; cf. ix. 80, ix. 82. *sinite* . . . *viris*: for the thought cf. *cūra* . . . *gerenda*, vii. 443, 444. *cēdite*: properly, 'depart from'; freely, 'resign, lay aside.'

621. *dīra* may well be 'ominous.' The words of Remulus (601-620) are full of prophecies of Trojan defeat.

623. *dīversa*: proleptia (§ 193); 'apart.' *dūcēns*: i.e. in stretching his bow for a shot.

Ipse tibi ad tua templa feram sollemnia dōna  
et statuam ante ārās aurātā fronte iuvenum  
candentem pariterque caput cum mātē ferentem,  
iam cornū petat et pedibus quī spargat harēnam.'

- 630 Audiit et caeli genitor dē parte serēnā  
intonuit laevum; sonat ūnā fātifer arcus;  
effugit horrendum stridēns adducta sagitta  
perque caput Remulī venit et cava tempora ferrō  
trāicit. 'Ī, verbis virtūtem inlūde superbis!  
635 Bis capti Phryges haec Rutulis respōsa remittunt.'  
Hōc tantum Ascanius. Teucrī clāmōre secuntur  
laetitiāque fremunt animōsque ad sīdera tollunt.  
Aetheriā tum forte plagā crīnitus Apollō  
dēsūper Ausoniās aciēs urbemque vidēbat  
640 nūbe sedēns atque hīs victōrem adfātur Iūlum:  
'Macte novā virtūte, puer; sic itur ad astra,  
dis genite et genitūre deōs. Iūre omnia bella  
gente sub Assaracī fātō ventūra resident,

626. *ipse*: i.e. the offering will not be made for him by his father, as offering was made for Nisus by Hyrtacus (406). Ascanius is coming now fully to man's estate (590-592).

627. *aurātā . . . iuvenum*: cf. *vēlātum . . . iuvenum*, v. 386, with note.

628. *pariter . . . ferentem*: i.e. of equal height with, etc., full grown.

629. *petat . . . qui spargat* = *tālem ut petat et spargat*. With *petat* sc. *cornibus aliōs iuvenōs*.

631. *intonuit laevum*: as in ii. 693 (see n. there), though here there is a personal subject. The omen here is the more significant, since it comes from a cloudless sky. *ūnā*: i.e. as soon the favorable sound is heard.

632. *horrendum*: for case cf. §130. *adducta*: cf. *adductō*, 402.

633. *ferrō*: i.e. its iron head.

634. *Ī* = *ī nunc*, vii. 425, *ī*, vii. 426. See note there. *virtūtem*: i.e. true manliness, such as the Trojans have.

638. *Apollō*: the standing friend of Troy; cf. esp. viii. 704-706.

640. *nūbe sedēns*: cf. n. on *nimbus*, 111. *his*: sc. *verbis*.

641. In 641-644 Apollo soliloquizes. *macte . . . virtūte*, 'blessings on you for this newborn prowess.' *macte* (see Vocab.) is probably a voc., used somewhat inaccurately but effectively in this phrase, which always involves, more or less consciously, an address to some one. It may, however, be an adv. used with *sum*; see on *haud . . . visum*, 375.

642, 643. *dis genite*: as son of Aeneas, himself the son of Venus; cf., too, n. on *genus inuisum*, i. 27. *deōs*: i.e. the Julian line; cf. i. 268, with notes. *iūre . . . resident* combines two statements; (1) it is fated that under, etc., (2) this destiny is an eminently proper one. *fātō ventūra*: i.e. that are destined to arise. *resident* gives the result, not the process; 'will be put down.' Ascanius is to be a successful warrior and

nec tē Trōia capit.' Simul haec effātus ab altō  
 aethere sē mittit, spīrantis dīmovet aurās 645  
 Ascaniumque petit. Fōrmam tum vertitur ōris  
 antīcum in Būtēn (hic Dardaniō Anchisae  
 armiger ante fuit fidusque ad limina cūstōs;  
 tum comitem Ascaniō pater addidit). Ibat Apollō  
 omnia longaevō similis, vōcemque colōremque 650  
 et crīnīs albōs et saeva sonōribus arma,  
 atque hīs ārdentem dictīs adfātur Iūlum:  
 'Sit satis, Aenidē, tēlīs inpūne Numānum  
 oppetiisse tuis. Prīmam hanc tibi māgnus Apollō  
 concēdit laudem et paribus nōn invidet armīs; 655  
 cētera parce, puer, bellō.' Sic ōrsus Apollō  
 mortālīs mediō aspectūs sermōne reliquit  
 et procul in tenuem ex oculis ēvānuīt auram.  
 Agnōvēre deum procerēs dīvīnaque tēla  
 Dardanidae pharetramque fugā sēnsēre sonantem. 660  
 Ergō avidum pūgnae dictīs ac nūmine Phoebī  
 Ascanium prohibent; ipsī in certāmina rūsus  
 succēdunt animāsque in aperta perīcula mittunt.  
 It clāmor tōtīs per prōpūgnācula mūrīs;  
 intendunt ācrīs arcūs ammentaue torquent. 665

ruler (l. 267-271), but there is no doubt a ref. also to Augustus, and esp. to the closing of the temple of Janus (§16).

644. *nec . . . capit*: i.e. Troy (the new Troy to be founded in Italy) is too narrow for you. After three years Ascanius is to reach out beyond the camp in which the Trojans now are, and to found Lavinium and later Alba Longa; see l. 263-271.

647. *Būtēn*=*Būtae fōrmam*: see on *cum nāvidus*, l. 193. *Dardaniō Anchisae* has occurred in l. 617; see n. there.

649. *pater*, 'his father'; Aeneas.

650, 651. *omnia . . . arma*: cf. *omnia . . . iuventū*, iv. 558, 559, with notes. *saeva . . . arma*: freely, 'the wild

clang of his arms'; *sonōribus* is abl. of specification.

655. *paribus* (sc. *suīs*): i.e. as unerring as his own. *invidet*: sc. *tibi*. According to ancient story the gods often grew envious of successful mortals and laid them low.

656. *cētera*=an adv. (§134); freely, 'henceforth.' Note the adversative asyndeton.

657, 658. *mortālīs . . . auram* is almost identical with iv. 277, 278.

663. *animās*: a picturesque substitute for *sē*.

665. *ācrīs*: a fine epithet; the bows are eager for the prey; cf. such phrases as *ācrīs equi*. l. 444.

Sternitur omne solum tēlis; tum scūta cavaeque  
 dant sonitum flictū galeae; pūgna aspera surgit,  
 quantus ab occāsū veniēns pluviālibus Haedīs  
 verberat imber humum, quam multā grandine nimbi  
 670 in vada praecipitant, cum Iuppiter horridus Austris  
 torquet aquōsam hiemem et caelō cava nūbila rumpit.

Pandarus et Bitiās, Īdaeō Alcānore crēti,  
 quōs Iovis ēdūxit lūcō silvestris Iaera  
 abietibus iuvenēs patriis et montibus aequōs,  
 675 portam, quae ducis imperiō commissa, reclūdunt  
 frēti armīs ultrōque invitāt moenibus hostem;  
 ipsi intus dextrā ac laevā prō turribus adstant  
 armātī ferrō et cristīs capita alta coruscī,  
 quālēs aēriae liquētia flūmina circum,  
 680 sive Padī ripīs Athesim seu propter amoenum,  
 cōnsurgunt geminae quercūs intōnsaque caelō  
 attollunt capita et sublimī vertice nūtant.  
 Inrumpunt, aditūs Rutulī ut vīdēre patentīs,  
 continuō Quercēns et pulcher Aquiculus armīs  
 685 et praeceps animī Marus et Māvortius Haemōn

667. *flictū*: i.e. under the impact of the *tēla*.

668-670. *quantus . . . humum* = (*pūgna*) *tanta quantus*, 'fierce as the rain (is when it) lashes.' *pluviālibus Haedīs*: temporal ablative. Cf. *pluviās . . . Hyadas*, i. 744. *quam . . . praecipitant* (sc. *sē*), 'plenteous as the hail is when the clouds,' etc. Cf. *quam multā grandine nimbō culminibus crepitant*, v. 458, 459. *horridus Austris* has been neatly rendered 'in the sullenness of southern blasts.' There is some confusion here between the god and the sense of 'sky' which *Iuppiter* often bears (§ 189).

671. *rumpit*: i.e. so that they discharge their contents.

672-690. Pandarus and Bitias open the gate they were set to guard and make a sally on the Rutulians.

673. *Iovis . . . lūcō*: on Mt. Ida.

*ēdūxit . . . Iaera*: Iaera was doubtless their mother.

674. *patriis*, 'their native,' i.e. standing on Ida, their birthplace. *aequōs*: i.e. tall as.

676. *moenibus* may (1) be dat. (§ 122), or abl.; cf. *caelō . . . accipiēs*, i. 289, 290, with note.

677. *prō*, 'like'; cf. 674. So we say, though with far less consciousness of the figure, that a person is 'a tower of defense' in himself.

678. *capita*: for case see § 135.

679-682. If we grasp the simile and mark the pl. in *ripis*, 680, we shall see that the oaks (681) stand one on either bank. *Padī . . . Athesim*: rivers of the district in which V. spent his early years. See §§ 35, 36. *vertice nūtant*: cf. *concussō vertice nūtat*, ii. 627.

685. *praeceps animī*: for case of *animī* see § 143.

agminibus tōtis: aut versī terga dedēre  
aut ipsō portae posuēre in limine vītā.  
Tum magis incrēscunt animīs discordibus irae,  
et iam collēctī Trōēs glomerantur eōdem  
et cōferre manum et prōcurrere longius audent.

689

Ductōrī Turnō diversā in parte furentī  
turbantīque virōs perfertur nūntius hostem  
fervere caede novā et portās praebere patentīs.  
Dēserit inceptum atque immānī concitus irā  
Dardaniā ruit ad portam frātrēsque superbōs,  
et primum Antiphatē (is enim sē prīmus agēbat),  
Thēbānā dē mātrem nothum Sarpēdonis altī,  
coniectō sternit iaculō; volat Ītala cornus  
āera per tenerum stomachōque infixa sub altum  
pectus abit; reddit specus ātrī vulneris undam  
spūmantem, et fixō ferrum in pulmōne tepēscit. [num,  
Tum Meropem atque Erymanta manū, tum sternit Aphid-  
tum Bitiā ardētem oculīs animīsque frementem,  
nōn iaculō (neque enim iaculō vītā ille dedisset),  
sed māgnū stridēns contorta phalārica vēnit  
fulminis ācta modō, quam nec duo taurea terga  
nec duplicī squāmā lōrica fidēlis et aurō

700

706

686. aut: note the sharp advers. asyndeton.

690. cōferre . . . audent: they forget the injunctions of Aeneas, 40-46.

691-721. Turnus appears and works great havoc.

693. fervere: for form see §101. novā, 'unexpected.'

694. inceptum, 'the task he had begun.'

695. frātrēs: Pandarus and Bitias; see 672-678.

697. altī may combine the ideas of high lineage (he was son of Jupiter) and of physical prowess (cf. *ingēns Sarpēdōn*, l. 93, 100). See the n. on *quantus*, l. 752.

699. tenerum, 'yielding'; the air opposes no barrier to the flight of the spear, i.e. it does nothing to make the

spear less deadly. *altum* may (1) = 'high,' 'arching,' or (2) may = an adv.

700. *abit* may be rendered by 'passes'; strictly, however, it pictures the springing of the weapon away from Turnus's hand. *ātrī vulneris*: subjective gen., 'caused by,' etc.

701. *fixō . . . tepēscit*: cf. *tepefacta . . . madent*, 333, 334, *trāiectōque harenā tepefacta cerebrō*, 419.

704. *iaculō . . . dedisset*: *iaculō* is a dat.; the constr. involves personification of the *iaculum*.

705. *māgnū stridēns*: cf. *horrendum stridēns* 632. with note. *contorta*: freely, 'twisting,' 'hurting.'

707. *duplicī . . . aurō*: the ref. is to a double layer of scales of gold. Since the breastplate now falls Bitias

sustinuit; conlāpsa ruunt immānia membra;  
dat tellūs gemitum, et clipeum super intonat ingēns.

- 710 Tālis in Euboicō Bāiārum lītore quondam  
saxea pīla cadit, māgnīs quam mōlibus ante  
cōnstrūctam pontō iaciunt, sic illa ruīnam  
prōna trahit penitusque vadīs inlīsa recumbit;  
miscent sē maria, et nigrae attolluntur harēnae;  
715 tum sonitū Prochyta alta tremit dūrumque cubile  
Inarimē Iovis imperiīs inposta Typhoeō.

Hic Mars armipotēns animum virisque Latinis  
addidit et stimulōs ācris sub pectore vertit  
inmisitque Fugam Teneris ātrumque Timōrem.

- 720 Undique conveniunt, quoniam data cōpia pūgnae  
bellātorque animō deus incidit.

Pandarus, ut fūsō germānum corpore cernit  
et quō sit fortūna locō, quī cāsus agat rēs,  
portam vī māgnā conversō cardine torquet,

- 725 obnixus lātis umeris, multōsque suōrum

*Adēlis* must refer to the past performances of the *Iōrica*, i.e. it must= 'once so faithful.' Therefore *duplīci* . . . *aurō* is best taken as causal abl. with *Adēlis*, 'whose double layer . . . once made it so trusty.'

709. *intonat*: the shield that was once a defence (707) is now an added burden and woe.

710. *Euboicō* . . . *lītore*: *Balae* was near *Cumae*; cf., therefore, vl. 2, with note.

711. *mōlibus*: the large separate masses or blocks (of stone, or, perhaps rather of concrete, of which the Romans made large use, esp. under water) which make up the *pīla*. *ante* emphasizes the idea that the *pīla* is made completely ready before it is lowered into the sea.

712. *iaciunt*: the subject is 'men' in general; see on *habitant*, iii. 106. *sic* repeats *tālis*, 710, and brings us back, after the digression in *māgnis* . . . *iaciunt*, to the main thought.

714. *nigrae*: it is said that the sands

of the bay of *Balae* are actually black in color, since they contain much lava. *attolluntur*: sc. *ex imīs*.

715, 716. *dūrum* . . . *cubile* . . . *Typhoeō*: cf. the picture of the fate of *Enceladus*, iii. 578-582. See § 274.

718. *stimulōs* . . . *vertit*: cf. *stimulōs sub pectore vertit Apollō*, vi. 101.

720. *conveniunt* by itself is vague, but 717, 719, and 721 show that we must supply *Latini*.

722-818. *Pandarus* shuts the gate and unwittingly shuts in *Turnus* too. *Turnus* fights valiantly but finally yields to superior force. He retires slowly and at last leaps into the *Tiber*.

722. *fūsō* . . . *corpore* (sc. *esse*) involves an abl. of char., with the usual adj. force (see on i. 71); a simple *fūsum* would have sufficed.

724. *conversō*, 'turning,' 'revolving'; see § 171.

725. *obnixus* . . . *umeris*: cf. *obnixas* . . . *umeris*, iv. 406, *cōnixi umeris*, v. 264.

moenibus exclusōs dūrō in certāmine linquit;  
ast aliōs sēcum inclūdit recipitque ruentis,  
dēmēns, quī Rutulum in mediō nōn agmine rēgem  
viderit inrumpentem ultrōque inclūserit urbī,  
immānem velutī pecora inter inertia tigrim.

730

Continuō nova lūx oculis effulsit, et arma  
horrendum sonuēre; tremunt in vertice cristae  
sanguineae, clipeōque micantia fulmina mittit.

Agnōscunt faciem invīsam atque immānia membra  
turbātī subitō Aeneadae. Tum Pandarus ingēns

735

ēmicat et mortis frāternae fervidus irā  
effātur: 'Nōn haec dōtālis rēgia Amātae,  
nec mūrīs cohibet patriīs media Ardea Turnum;  
castra inimica vidēs; nūlla hinc exire potestās'.

Olli subridēns sēdātō pectore Turnus:

740

'Incipe, sī qua animō virtūs, et cōnsere dextram;  
hīc etiam inventum Priamō nārrābis Achillem.'

Dixerat. Ille rudem nōdīs et cortice crūdō

intorquet summīs adnīxus vīribus hastam;

excēpēre aurae; vulnus Sāturnia Iūnō

745

dētorsit veniēns, portaeque infigitur hasta.

'At nōn hōc tēlum, mea quod vī dextera versat,

728, 729. *dēmēns* qui . . . *inclūserit*: cf. *dēmēns* quī . . . *simulāret*, vi. 590, 591, with note. *in mediō* . . . *agmine* explains why Pandarus did not see Turnus; the others hid him from sight.

732. *horrendum sonuēre*: cf. *horrendum stridēns*, 632, *māgnūm stridēns*, 705.

736. *mortis* . . . *irā*: cf. *gemitū* . . . *irā*, ii. 413, with note.

737. *hāec*: for gender see on *hōc*, i. 17. *dōtālis* . . . *Amātae*: i.e. the palace you hope to get by becoming Amata's son-in-law: cf. n. on *coniugium* . . . *quasiitū* . . . *dōtēs*, vii. 423

738. *patriīs* . . . *Ardea*: for Ardea as Turnus's home cf. vii. 408-414.

742. *hīc etiam*: i.e. even as at Troy. For the sentence *hīc* . . . *Achillem* cf. *referēs* . . . *mementō*, ii. 547-549, spoken to Priam by Neoptolemus, just as he is about to kill the Trojan king. *Achillem*: Turnus talks of himself as the Sibyl did, *alius* . . . *Achillēs*, vi. 89.

743. *crūdō*, 'untrimmed,' 'unpeeled'; properly, still fresh, not yet having wrinkled and peeled off.

745, 746. *vulnus* . . . *veniēns* = *ictum venientem*, v. 444.

747. *versat*, 'piles.' The idea is like that in *rotat enses*, ix. 441.



- effugiēs; neque enim is tēlī nec vulneris auctor.<sup>748</sup>  
 Sic ait et sublātum altē cōnsurgit in ēnsem  
 750 et mediam ferrō gemina inter tempora frontem  
 dividit inpūbisque immānī vulnere mālās.  
 Fit sonus; ingentī concussa est pondere tellūs;  
 conlāpsōs artūs atque arma cruenta cerebrō  
 sternit humī moriēns, atque illī partibus aequīs  
 755 hūc caput atque illūc umerō ex utrōque pendit.  
 Diffugiunt versī trepidā formīdine Trōes,  
 et, sī continuō victōrem ea cūra subisset,  
 rumpere claustra manū sociōsque inmittere portīs,  
 ultimus ille diēs bellō gentīque fuisset;  
 766 sed furor ārdentem caedisque insāna cupidō  
 ēgit in adversōs.  
 Principiō Phalerim et succisō poplite Gygēn  
 excipit; hinc raptās fugientibus ingerit hastās  
 in tergum (Iūnō vīris animūque ministrat);  
 768 addit Halym comitem et cōnfixā Phēgea parmā,  
 ignārōs deinde in mūrīs Martemque cientīs  
 Alcandrumque Haliumque Noēmonaque Prytanimque;  
 Lyncea tendentem contrā sociōsque vocantem

748. *is*: emphatic (cf. *ea*, II. 17, with n.). = *tālis*, = *tālis ut eum effugere possis*.  
*tēlī* . . . *auctor*: cf. *tēlī* . . . *auctōrem*, II. 420, 421.

749. *cōnsurgit in ēnsem*: see *cōnsurgō* in Vocab. For a similar picture cf. *ostendit dextram insurgēns Entellus*, v. 443, with note.

750. *mediam*: proleptic; 'in twain.'  
 757. *victōrem* . . . *subisset*: cf. *subiit* . . . *imāgō*, II. 580, *subit* . . . *poenās*, II. 575, 576.

759. *gentī*: sc. *Trōiānae*.

762. *succisō poplite*: since the Trojans are in flight (756), Turnus's blows are dealt from behind them.

763. *raptās*: the meaning is not clear. (1) V. may have in mind certain Homeric passages in which a hero sup-

plies himself with spears from the bodies of the slain; in that case *hinc* will = *ex his* or *ex hōrum corporibus*. (2) *raptās* . . . *ingerit* may merely = *rapit et ingerit* (see on *submersās* . . . *obruē*, I. 60), the poet writing vaguely and not troubling himself to ask whence the spears came so opportunely. *fugientibus*: freely, 'the flying foe.'

765. *comitem*: sc. *Phaleri et Gygi*.  
*cōnfixā* . . . *parmā*: ancient warriors when fleeing from the fight slung their shields on their backs.

766. *ignārōs*: sc. they were facing outward, fighting the foe without, and knowing nothing of the foe within.

768, 769. *tendentem* . . . *dexter*: V is sketching his story very lightly here and leaving much to be inferred by the

vibrantī gladiō cōnīxus ab aggere dexter  
 occupat (huic ūnō dēiectum comminus ictū  
 cum galeā longē iacuit caput); inde ferārū  
 vāstātōrem Amycum, quō nōn felicior alter  
 unguere tēla manū ferrumque armāre venēnō,  
 et Clytium Aeolidēn et amicum Crēthea Mūsīs,  
 Crēthea, Mūsarū comitem, cui carmina semper  
 et citharae cordī numerōsque intendere nervīs;  
 semper equōs atque arma virum pūgnāsque canēbat.

Tandem ductōrēs auditā caede suōrum  
 conveniunt Teucrī, Mnēstheus ācerque Serestus,  
 pālantisque vident sociōs hostemque receptum,  
 et Mnēstheus 'Quō deinde fugam, quō tenditis' inquit.  
 'Quōs aliōs mūrōs, quae iam ultrā moenia habētis?  
 Ūnus homō et vestrīs, ō cīvēs, undique saeptus  
 aggeribus tantās strāgēs inpūne per urbem  
 ēdiderit? iuvenum primōs tot miserit Orcō?

reader (see §225). Lynceus makes a rush for Turnus and calls others to his help. *ab aggere* helps to picture Turnus's position at the moment, and incidentally gives the result of 766, 767; his attack there has brought him close to the agger. *dexter* is used as in v. 162; cf., too, the use of *diversus*, v. 166. The whole = 'with a vigorous sweep . . . to the right from the agger,' etc. The various details are added to give an air of reality to the picture; cf. the n. on *locōs* . . . *Albāni*, 387, 388.

772, 773. *felicior* . . . *armāre*: for the constr. cf. § 169.

774-776. *amicum* here = *cārum*. *Crēthea* . . . *Crēthea*: the repetition increases the pathos. The poet is deeply interested in the fate of Crētheus and much moved thereby; they were both poets of war (cf. l. 1) and hence were kindred spirits. *numerōs* . . . *nervīs*: i.e. to strike forth rhythmic strains with all possible effectiveness. *nervīs* may be instr. abl., or abl. of source.

778, 779. *ductōrēs* . . . *Teucrī*: they may have been at the point previously threatened by Turnus (691, 692). The events of 694-777 cover no long space of time.

780. *receptum*: sc. *intrā moenia*; cf. *recipit* . . . *ruentis*, 727. The word is a strong word ('welcomed') and pictures the amazement with which the leaders hear the story.

781. *quō* . . . *tenditis*: cf. *quō deinde ruis*, v. 741, with note.

782. *moenia*, 'city'; note *urbis* in 784 and 48, said of the camp.

783. *et* . . . *saeptus*: we should say, idiomatically, 'and that, too, though he is hemmed in,' etc. *et* . . . *dēceptus*, v. 851, involves a similar usage.

785. *ēdiderit* . . . *miserit*: cf. *ociderit* . . . *sūdārit*, ll. 581, 582, with n. The fut. perfects here represent time prior to the fut. moment hinted at in *inpūne*; 'shall he have . . . and yet shall he go forth unhurt' is the thought. *miserit Orcō*: cf. *multōs* . . . *Orcō*, ll. 398.

Nōn infēlicis patriae veterumque deōrum  
 et māgnī Aenēae, sēgnēs, miseretque pudetque?"  
 Tālībus accēnsī firmantur et agmine dēnsō  
 cōsistunt. Turnus paulātīm excēdere pūgnā  
 790 et fluvium petere ac partem, quae cingitur undā;  
 ācrius hōc Teucrī clāmōre incumbere māgnō  
 et glomerāre manum, ceu saevum turba leōnem  
 cum tēlis premit infēnsis; at territus ille  
 asper, acerba tuēns retrō redit, et neque terga  
 796 ira dare aut virtūs patitur, nec tendere contrā  
 ille quidem hōc cupiēns potis est per tēla virōsque:  
 haud aliter retrō dubius vestigia Turnus  
 inproperāta refert, et mēns exaestuāt irā.  
 Quīn etiam bis tum mediōs invāserat hostis,  
 800 bis cōnfūsa fugā per mūrōs agmina vertit,  
 sed manus ē castrīs properē coit omnis in ūnum,  
 nec contrā virīs audet Sātūrnīa Iūnō  
 sufficere, āerīam caelō nam Iuppiter Īrim  
 dēmīsit germānae haud mollia iussa ferentem,  
 806 nī Turnus cēdat Teucrōrum moenībus altīs.  
 Ergō nec clipeō iuvenis subsistere tantum

792. *ceu . . . haud aliter* (797): a simpler form would be *Ceu . . . infēnsis, territus ille . . . virōsque, haud aliter, etc. cum*: the conjunction. *at . . . virōsque* says, in the form of an independent sentence, what would naturally have been the conclusion to *ceu . . . infēnsis*; the constr. is faulty but forceful. *terrītus*: i.e. though dismayed.

794. *asper, acerba tuēns* is in the pred. to *redit*. For case of *acerba* see §§ 128, 184. *acerba tuēns* is the visible token of the state denoted by *asper*.

796. *ille . . . cupiēns*, 'fain though he is so to do'; for the use of *ille* cf. i. 3, v. 457, etc.

799. *tum*: i.e. under these unfavorable conditions. *invāserat* carries us

back of the time denoted by the histor presents in 798. He made two attacks after the arrival of the *ductōrēs*, 779, before he finally withdrew.

802-804. *virīs . . . sufficere*: cf. *animōs virisque secundūs sufficil*, ii. 617, 618. *āerīam*: Iris is preëminently a goddess of the air; cf. *Īris . . . colōrēs*, iv. 700, 701. *caelō . . . ferentem*: Juno was on earth helping Turnus (764) exactly as Venus was on earth helping Aeneas in i. 314 ff., ii. 589 ff., viii. 608 ff.

805. *nī . . . cēdat*: O. O. Jupiter's message would have been expressed by a threat in the fut. indic., followed by *nī Turnus cedit*, etc.

806. *clipeō* suggests defensive tactics; *dextrā* points to offensive movements. *tantum*: as in v. 21.

nec dextrā valet; iniectis sic undique tēlis  
 obruitur; strepit adsiduō cava tempora circum  
 tinnitū galea, et saxīs solida aera fatiscunt,  
 discussaeque iubae capitī, nec sufficit umbō 810  
 ictibus; ingeminant hastis et Trōes et ipse  
 fulmineus Mnēstheus. Tum tōtō corpore sūdor  
 liquitur et piceum (nec respirāre potestās)  
 flūmen agit; fessōs quatit aeger anhelitus artūs.  
 Tum dēmum praeceps saltū sēse omnibus armīs 815  
 in fluvium dedit; ille suō cum gurgite flāvō  
 accēpit venientem ac mollibus extulit undīs  
 et laetum sociis ablūtā caede remisit.

809. *aera*: the bronze plates of the helmet. *fatiscunt* expresses the result, not the process, 'are split open.'

812. *fulmineus*: Mnestheus is a *fulmen bellī*, like the Scipios (vi. 842).

813, 814. *piceum . . . flūmen*: sweat mingled with the dust of battle. *agit*,

'sets in motion.' *fessōs . . . artūs*: cf. *vātōs quatit aeger anhelitus artūs*, v. 432.

817. *mollibus* points a contrast to the toil and danger which Turnus has just endured.

818. *caede*: i.e. the stains of battle (813, 818).

## LIBER X

- Nec Turnum sēgnis retinet mora, sed rapit ācer  
tōtam aciem in Teucrōs et contrā in litore sistit.
- 310 Sīgna canunt. Prīmus turmās invāsit agrestīs  
Aenēās, ōmen pūgnae, strāvitque Latinōs  
occisō Thērōne, virum quī māximus ultrō  
Aenēān petit; huic gladiō perque aerea sūta,  
per tunicam squālentem aurō latus haurit apertum.
- 315 Inde Lichān ferit exsectum iam mātrem perēemptā  
et tibi, Phoebe, sacrum, cāsūs ēvādere ferri  
quod licuit parvō. Nec longē Cissea dūrum  
immānemque Gyān sternerētis agmina clāvā  
dēiēcit lētō; nihil illōs Herculis arma
- 320 nec validae iūvēre manūs genitorque Melampūs,  
Alcidae comes ūsque, gravis dum terra labōrēs

308-361. The forces of Aeneas and those of Turnus meet in mortal combat; Aeneas slays many of the foe.

308, 309. On the day after the events of Book IX the fighting is renewed (118-145). During the following night Aeneas, accompanied by the Etruscans, whose alliance he had won (see on viii. 608), sails down the Tiber, and effects a landing at a point near the Trojan camp.

310. *signa canunt*: i.e. the trumpets give the signal for battle; cf. *signum tubā dandum*, Caes. *B.G.* ii. 20. *signa* here = 'signal-giving instruments'; see § 186. *agrestis*: the Latin forces, made up largely of herdsmen, shepherds, and farmers, were not likely long to withstand Aeneas's disciplined troops.

311. *ōmen pūgnae* gives the purpose of *turmās* . . . *Aenēās*, 'to foreshadow the outcome of the fight.' For the case of *ōmen* see on *insandum*, i. 251.

312-314. *virum* (gen. pl.) *māxi-*

*mus*=a causal clause. *quī . . . petit*: V. is fond of the hist. pres. in rel. clauses. *perque . . . per*: we ought to have *perque . . . perque*; cf. n. on *pedibusque*, ii. 227. *squālentem aurō*: cf. *pallam . . . rigentem*, i. 648, with note.

316, 317. *sacrum*: i.e. as a priest. *parvō* (sc. *ei*), 'in his infancy.' It was believed that Apollo, as god of healing (§ 281, end), guided the surgeon's knife.

318, 319. *agmina* (sc. *Trōiāna*): i.e. whole ranks. Single-handed, Aeneas slays those whom many others found irresistible. Cf. v. 258-265, with n. on *pālantis*, v. 265. *Herculis arma* refers to *clāvā*, 318.

320, 321. *genitor . . . Melampūs*: cf. *pater . . . Hector*, iii. 343, with n. *gravis . . . praebuit* (sc. *illī* = *Herculi*): the earth supplied labors to Hercules in a special sense, since his tasks were undertaken to rid the earth of monsters. Cf. vi. 801-803.

praebuit. Ecce Pharō, vōcēs dum iactat inertīs,  
 intorquēns iaculum clāmanti sistit in ōre.  
 Tū quoque, flāventem primā lānūgine mālās  
 dum sequeris Clytium infēlix, nova gaudia, Cŷdōn, 325  
 Dardaniā strātus dextrā, sēcūrus amōrum,  
 quī iuvenum tibi semper erant, miserande iacērēs,  
 nī frātrum stīpāta cohors foret obvia, Phorcī  
 prōgeniēs, septem numerō, septēnaque tēla  
 cōniciunt; partim galeā clipeōque resultant 330  
 inrita, dēflexit partim stringentia corpus  
 alma Venus. Fīdum Aenēās adfātur Achātēn:  
 'Suggere tēla mihī; nōn ūllum dextera frūstrā  
 torserit in Rutulōs, steterunt quae in corpore Grāium  
 Īliacīs campīs.' Tum māgnam corripit hastam 335  
 et iacit; illa volāns clipeī trānsverberat aera  
 Maeonis et thōrāca simul cum pectore rumpit.  
 Huic frāter subit Alcānor frātremque ruentem  
 sustentat dextrā; trāiectō missa lacertō  
 prōtinus hasta fugit servatque 'cruenta tenōrem, 340  
 dexteraque ex umerō nervīs moribunda pependit.

322, 323. *Pharō*: with *intorquēns*. *inertīs*, 'idle'; he was talking, like Numanus (ix.598-620), instead of fighting.

324. *mālās*: for case see § 135.

325. *infēlix* suggests that Cydon's love met with no return.

326-328. *Dardaniā* = *Aenēas*. *sēcūrus amōrum* has occurred in i. 350. *iuvenum* belongs in thought with *amōrum*, as an obj. gen.; for its position see on *ignōtum*, ii. 59. *miserande*: voc., with *Cŷdōn*, 325, instead of the nom., or an adv., either of which would be more strictly correct; metrical considerations, however, are at work here. *iacērēs* . . . *foret*: for mood and tense see on *sineret dolor*, vi. 31.

329. *septem*: three, Maeon, Alcanor, and Numitor, are named below.

330. *cōniciunt*: the descriptive ap-

positives *Phorcī* . . . *numerō* made it easy for V. to slip from the cond. form of 327, 328 into ordinary narrative.

331. *stringentia*: proleptic (§ 193), 'so that they merely grazed.'

333-335. *nōn ūllum* . . . *quae* = *nōn ūllum* . . . *ex eis quae*. *torserit*: for the force of the tense see on *fuert quodcumque*, ii. 77. *steterunt* . . . *campīs*: cf. the first explanation in n. on *raptās*, ix. 763. Aeneas means that his weapons have done deadly work before and will deal destruction again. For scansion of *steterunt* see § 246.

336. *aera*, 'the bronze plates.'

339-341. *dextrā* (sc. *manū*): i.e. his right arm. *missa*: freely, 'thanks to the force of the cast.' *nervīs*: Instr. abl., 'by the sinews only.' V., with his fondness

- Tum Numitor iaculō frātris dē corpore raptō  
 Aenēan petiit, sed nōn et figere contrā  
 est licitum, māgnique femur perstrinxit Achātāe.  
 345 Hīc Curibus fidēns prīmaevō corpore Clausus  
 advenit et rigidā Dryopem ferit ēminus hastā  
 sub mentum graviter pressā pariterque loquentis  
 vōcem animamque rapit trāiectō gutture; at ille  
 fronte ferit terram et crassum vomit ōre cruōrem.  
 350 Trīs quoque Thrēiciōs Boreae dē gente suprēmā  
 et trīs, quōs Idās pater et patria Ismara mittit,  
 per variōs sternit cāsūs. Accurrit Halaesus  
 Auruncaequē manūs; subit et Neptūnia prōlēs,  
 insignis Messāpus equīs. Expellere tendunt  
 355 nunc hī, nunc illi; certātur līmine in ipsō  
 Ausoniae. Māgnō discordēs aethere ventī  
 proelia ceu tollunt animīs et viribus aequīs—  
 nōn ipsī inter sē, nōn nūbila, nōn mare cēdit;  
 anceps pūgna diū; stant obnīxa omnia contrā—

for exaggeration and his wish to glorify Aeneas's prowess, has represented Aeneas as driving a spear not only through the body of Maeon, but also through the arm of Alcanor as the arm is thrown round the stricken Maeon! The brothers had, from the first, been standing close together; cf. 328.

342. *iaculō . . . raptō*: cf. *steterunt . . . corpore Grāium*, 334, with note. Alcanor had flung his own spear at Aeneas without effect; cf. 328-332.

343. *et*, 'also'; i.e. in addition to hurling (1t). *figere contrā*: the evident contrast with *perstrinxit*, 'merely grazed,' 344, shows that this phrase must = 'strike (him) straight,' 'pierce (him) full in front.' The spear swerves widely from the straight line.

344. *-que*: see § 199, or n. on *-que*, vii. 51.

345, 346. *Curibus . . . advenit* must not be taken too literally; cf. *prīmus . . . Mesentius*, vii. 647, 648.

347. *loquentis* (sc. *ēius*), 'even as he spoke'; cf. Pharus's fate, 322.

350. *Thrēiciōs*: since the north winds known to the Greeks came from the direction of Thrace, Boreas was naturally described in Greek story as resident in Thrace, on Mount Haemus.

351. *mittit*: for the tense see on *petit*, 313.

354-356. *expellere* (sc. *ē Latīō*) fits better the nearer subject, *hī*, which = *Latīnī* (Halaesus, Messapus, etc.); see on *legunt*, i. 426. With *illi*, *expellere* = *fundere* or *fugāre*. *līmine . . . Ausoniae* emphasizes the severity of the struggle; the Trojans have made little, if any, progress. *māgnō . . . aethere*, by reminding us of the boundless area wherein the elements may fight, emphasizes the severity of the struggle.

359. *stant*, 'maintain their ground.' = *nōn cēdunt* (cf. 358). *obnīxa*: either 'set,' 'strained' (cf. *stat . . . eōdem*, v. 437, with n.), or 'straining,' 'struggling' (§ 171). *contrā* = *inter sē*, 358.

haud aliter Trōiānae aciēs aciēsque Latīnae 360  
 concurrunt; haeret pede pēs dēnsusque virō vir.  
 At parte ex aliā, quā saxa rotantia lātē  
 impulerat torrēns arbustaque diruta rīpīs,  
 Arcadas insuetōs aciēs inferre pedestrīs  
 ut vidit Pallās Latiō dare terga sequāci 365  
 (aspera equōs nātūra loci dimittere quandō  
 suāserat), ūnum quod rēbus restābat egēnis,  
 nunc prece, nunc dictis virtūtem accendit amārīs:  
 'Quō fugitis, socii? per vōs et fortia facta,  
 per ducis Euandri nōmen dēvictaque bella 370  
 spemque meam, patriae quae nunc subit aemula laudī,  
 fidite nē pedibus; ferrō rumpenda per hostis  
 est via. Quā globus ille virum dēnsissimus urget,  
 hāc vōs et Pallanta ducem patria alta reposcit.  
 Nūmina nūlla premunt; mortālī urgēmur ab hoste 375  
 mortālēs; totidem nōbis animaeque manūsque.  
 Ecce maris māgnā claudit nōs ōbice pontus;  
 dēest iam terra fugae; pelagus Trōiamne petēmus?'

361. *pede* is usually regarded as a local abl. It is better, perhaps, to compare the n. on *tēlō*, i. 99, and to say that *haeret* really = *premitur* or *impeditur*; *pede* and *virō*, in this view, are instr. ablatives. *dēnsus* is possible because the sentence, though sing. in form, is really pl. in meaning.

362-438. Elsewhere the Arcadians are yielding to the Latins, but are rallied by Pallās, who works havoc among the foe till Lausus rallies them.

362, 363. *parte ex aliā*: join with *dare terga*, 365. *impulerat*: mark the tense; we are to think of a dry water-course running into the Tiber.

366. *quandō*: for position see § 209. This *va.* reinforces 364; the Arcadians, being dismounted, were out of their element and so at a disadvantage.

367. *ūnum* . . . *egēnis* is in appos. with *nunc prece* . . . *amārīs*, 368.

369, 370. *per* . . . *et* . . . *per*: a more regular form would be *per et fortia facta et ducis*, etc. *vōs*: a study of the passages akin to this, both in Greek and Latin, shows that *vōs* is probably not governed by *per*, but by a verb (*ōrō*) to be supplied. *dēvicta*: sc. *ab eō*.

371. *patriae* = *patrie meae*. *subit*: as in ii. 560, ii. 575; see notes there.

374. *alta*, 'exalted,' 'glorious.' The epithet suggests a contrast to their present inglorious flight. *reposcit*: this verb = 'claim as one's due'; the sense here is thus 'summons you, as of right she may.'

376. *totidem*: sc. *quot illis* (= *Latinis*) *sunt*. *animae*, 'lives.'

377. *maris*: with *ōbice*; see § 111.

378. *dēest* . . . *fugae*: the enemy are in front of them and on either side. For scansion of *dēest* see *dērum* in



- Haec ait et medius dēnsōs prōrumpit in hostis.  
 380 Obvius huic primum fātis adductus iniquis  
 fit Lagus; hunc, māgnō vellit dum pondere saxum,  
 intortō figit telō, discrimina costis  
 per medium quā spīna dabāt, hastamque receptat  
 ossibus haerentem. Quem nōn super occupat Hisbō,  
 385 ille quidem hōc spērāns, nam Pallās ante ruentem,  
 dum furit, incautum crūdēlī morte sodālis  
 excipit atque ēnsem tumidō in pulmōne recondit.  
 Hinc Sthenium petit et Rhoetī de gente vetustā  
 Anchemolum thalamōs ausum incestāre novercae.  
 390 Vōs etiam, geminī, Rutulis cecidistis in arvīs,  
 Daucia, Lāridē Thymerque, simillima prōlēs,  
 indiscretā suis grātusque parentibus error;  
 at nunc dūra dedit vōbīs discrimina Pallās,  
 nam tibi, Thymbre, capūt Euandrius abstulit ēnsis,  
 395 tē dēcīsa suum, Lāridē, dextera quaerit,  
 sēmianīmēsque micant digitī ferrumque retrāctant.  
 Arcadas accēnsōs monitū et praeclāra tuentis  
 facta virī mixtus dolor et pudor armat in hostis.  
 Tum Pallās biugīs fugientem Rhoetea praeter

Vocab. **Trōiam**: i.e. the Trojan camp. The alternatives here are cleverly put; *pelagus* suggests danger (377) and death; *Trōiam* suggests security and the honorable support of their allies.

379. **medius**: as in l. 682; see n. there.

382, 383. **discrimina . . . dabāt** = *divulēbat*. **dabāt**: for scansion see § 242. **hastam . . . receptat**: cf. *iaculō . . . raptō*, 342, with note.

384. **super**=*dēsuper*. **occupat**, 'surprises.' Hisbo tries to slay Pallas as he bends over Lagus's body to pull out his spear.

385. **ille . . . spērāns**: cf. *ille . . . cupiēns*, ix. 796, with n. **ante**, 'betimes,' belongs with *excipit*, 387.

386. **sodālis**: Lagus, 381.

387. **tumidō**: i.e. with rage.

392. **suis**: after the direct address in 390, repeated in 391, we should expect *vestris*. V. is, however, talking now about the twins. Besides, *suis* is metrically more convenient than *vestris* would be. **error**, 'source of perplexity'; § 186.

394. **Thymbre**: from a nom. *Thymbrus*; contrast *Thymber*, 391, and see § 100. A voc. *Thymber* would be unmetrical here. **capūt**: for scansion see § 243. **Euandrius . . . ēnsis**: V. is telling us indirectly (§ 225) that Evander had given his own sword to Pallas.

395. **suum**, 'its (former) owner.'

396. **micant . . . retrāctant**: V. is thinking of the muscular reaction seen in the bodies of those newly slain; the fingers seem to be reaching out to grasp anew the fallen sword.

trāicit. Hōc spatium tantumque morae fuit Ilō, 400  
 Ilō namque procul validam dirēxerat hastam,  
 quam medius Rhoeteus intercipit, optime Teuthrā,  
 tē fugiēns frātreque Tyrēn, currūque volūtus  
 caedit sēmianimis Rutulōrum calcibus arva.  
 Ac velut optātō ventis aestāte coōrtis 405  
 dispersa inmittit silvis incendia pāstor—  
 correptis subitō mediis extenditur ūna  
 horrida per lātōs aciēs Vulcānia campōs;  
 ille sedēns victor flammās dēspectat ovantis—  
 nōn aliter socium virtūs coit omnis in ūnum 410  
 tēque iuvat, Pallā. Sed bellis ācer Halaesus  
 tendit in adversōs sēque in sua colligit arma.  
 Hic mactat Lādōna Pherētaque Dēmodocumque,  
 Strýmoniō dextram fulgentī dēripit ense  
 elātā in iugulum, saxō ferit ōra Thoantis 415  
 ossaque dispersit cerebrō permixta cruentō.  
 Fāta cavēns silvis genitor cēlārat Halaesum;

400. *hōc* . . . *Ilō*: *hōc* is emphatic, 'only this,' 'this alone,' and so = *tantum*, 'so much only'; it refers back to the thought of *biugis* . . . *trāicit*. We infer (§ 225) that Ilus was killed immediately after Rhoeteus.

402. *medius*: as in 379.

406. *dispersa* = an adv., 'here and there,' 'from different points.'

407. *mediis*, 'the intervening spaces,' i.e. the tracts of woodland that lie between the *dispersa incendia* (406). *ūna* marks the contrast between the many scattered fires (406) and the solid line of fire which is formed at the last.

408, 409. Note the metaphor; the line of fire is like a battle host bristling with spears. *victor*: freely, 'with all a conqueror's pride.' The fires have been set either to clear away the brush or to convert a tract of woodland into ground fit for tillage or pasturage.

*pācō* is often used of converting virgin forest land into land fit for cultivation. *ovantis*: the flames sympathize with the *pāstor*.

410, 411. *nōn* . . . *Pallā*: in this simile, 406-411, Pallas corresponds to the *pāstor*, his followers to the *incendia*; his followers are united as the fires were, and he himself exults at this as did the shepherd at his success.

412. *arma*, 'his shield'; *arma* not infrequently stands for *scūtum*, the most important piece of defensive armor. Halaesus comes on vigorously yet cautiously.

415. *iugulum*: sc. *Halaesi*. Strymonius had probably attempted to strike Halaesus in the throat.

417. *Fāta* . . . *cēlārat*: i.e. he had in some way learned that Halaesus must die an early death by a foe's hand and so kept him far from war's alarms.

- ut senior lētō cānentia lūmina solvit,  
iniēcēre manum Parcae tēlisque sacrārunt
- 420 Euandri. Quem sic Pallās petit ante precātus:  
'Dā nunc, Thybri pater, ferrō, quod missile librō,  
fortūnam atque viam dūrī per pectus Halaesī.  
Haec arma exuviāsque virī tuā quercus habēbit.'  
Audiit illa deus; dum tēxit Imāona Halaesus,
- 425 Arcadiō infēlix tēlō dat pectus inermum.  
At nōn caede virī tantā perterrita Lausus,  
pars ingēns bellī, sinīt agmina; prīmus Abantem  
oppositum interimit, pūgnae nōdumque moramque.  
Sternitur Arcadiae prōlēs, sternuntur Etrusci
- 430 et vōs, ō Grāis inperdita corpora, Teucrī.  
Agmina concurrunt ducibusque et viribus aequīs;  
extrēmī addēnsent aciēs, nec turba movērī  
tēla manūsque sinīt. Hinc Pallās instat et urget,  
hinc contrā Lausus, nec multum discrepat aetās,

418. *cānentia*: i.e. growing dull, losing the brilliancy and color they possessed in life; freely, 'glazing,' 'filmy.'

419, 420. *iniēcēre manum*: *inicare* (*manum* or) *manūs* was a term of Roman criminal law, 'to lay violent hands on,' 'hale to prison.' *tēlis* . . . *Euandri*: Pallas has the spears as well as the sword (394) of Evander.

421. *dā* . . . *habēbit* (423) really = 'grant my prayer; (if thou doest this), your oak shall,' etc. *missile* belongs in thought with *ferrō* (*missile ferrum* = *tēlum*); for position see on *ignōtum*, II. 50.

423. *tua quercus*: i.e. 'an oak-tree consecrated to thee'; on this the arms of Halaesus, when slain, are to be hung as a thank-offering to the god for his help in the slaying of Halaesus; the whole will constitute a *tropaemum*.

425. *inermum* = *apertum* (314): Ha-

laesus is slain while he is using his shield to protect his comrade Imaon.

426, 427. *nōn . . . perterrita . . . sinīt agmina*, 'does not brook the frightening of his lines by,' etc.; see on *mōtōs* . . . *fluctūs*, I. 135. Lausus does not stand by as an idle spectator of his countrymen's discomfiture, but seeks to offset it and to rally his men. *virī*, 'wrought by the hero'; subjective gen. *pars . . . bellī*: cf. *quōrum pars magna fui*, II. 6.

428. *pūgnae . . . moram*, 'though he was,' etc.; the phrase compliments Pallas (cf. n. on *agmina*, 318). Abas's stubborn valor delayed the (termination of the) battle; overcoming his defence was like untying some intricate knot.

430. *ō . . . corpora*: cf. II. 197, 198. The Latins proved themselves better warriors even than the Greeks; cf. *nōn . . . Ulixēs*, IX. 602, with note.

433. *sinīt*: for scansion see § 242.

ēgregii fōrmā, sed quis fortūna negārat 435  
in patriam reditūs. Ipsōs concurrere passus  
haud tamen inter sē māgnī rēgnātor Olympī;  
mox illōs sua fāta manent māiōre sub hoste.

Intereā soror alma monet succēdere Lausō  
Turnum, quī volucrī currū medium secat agmen. 440

Ut vidit sociōs, 'Tempus dēsistere pūgnae;  
sōlus ego in Pallanta feror, sōlī mihi Pallās  
dēbētur; cuperem ipse parēns spectātor adesset.'  
Haec ait, et socii cessērunt aequore iussō.

At Rutulum abscessū iuvenis tum iussa superba 445  
mīrātus stupet in Turnō corpusque per ingēns  
lūmina volvit obitque truci procul omnia vīsū  
tālibus et dictīs it contrā dicta tyrannī:

'Aut spoliīs ego iam raptīs laudābor opīmīs  
aut lētō insīgnī; sorti pater aecus utrique est. 450

Tolle minās.' Fātus medium prōcēdit in aequor.

Frigidus Arcadibus coit in praeecordia sanguis.

Dēsiluit Turnus biūgis, pedes apparat ire

comminus; utque leō, speculā cum vidit ab altā

435. *quis* = *quibus*; see § 92.

438. *sua*: used as in l. 461; see n. there. *sub*, 'at the hands of.' Pallas is presently slain by Turnus, and Lausus is killed by Aeneas.

439-509. Turnus and Pallas meet in single combat; Pallas is slain. Turnus gives up the body for burial, but keeps Pallas's baldric.

439. *soror*, 'his (i.e. Turnus's) sister,' the nymph Juturna.

441. *sociōs*: i.e. the troops with Lausus (vil. 649-653). *pūgnae*: dat. Since *dēsistere* (see § 139) = *sē removēre, sē abripere*, or the like, this dat. is similar to that seen in *silici*, l. 174; see n. there.

442. *feror*: the pres. is very effective; *sōlus* . . . *feror* = 'I am on my way to fight Pallas single-handed.'

443. *dēbētur*: i.e. as a victim to be

slain by my spear and sword. *cuperem* . . . *adesset* = *utinam ipse parēns spectātor adesset*; hence the mood and tense. See on *utinam* . . . *adforet*, l. 575, 576, and on *optem* . . . *adigat*, iv. 24, 25. For the savagery which makes Turnus wish to slay a son before his father's eyes (an unholy act; see ll. 535-539) cf. § 63.

444. *iussō*: freely, 'as bidden'; properly a transferred epithet (§ 194); we should have expected *iussī*.

445. *Rutulum abscessū* = *postquam Rutuli abscessērunt*; hence *tum* is natural.

447. *obit*: freely, 'scans'; properly, 'traverses.' With *corpus* . . . *vīsū* cf. *hūc* . . . *tacilis*, iv. 363, 364.

449, 450. *sorti* . . . *est* answers 443; the words fit *lētō insīgnī* better than they do *spoliīs* . . . *opīmīs*.

- 455 stāre procul campis meditantem in proelia taurum,  
advolat, haud alia est Turnī venientis imāgō.  
Hunc ubi contignum missae fore crēdidit hastae,  
ire prior Pallās, sī quā fors adiuvet ausum  
vīribus inparibus, māgnumque ita ad aethera fātur:  
460 'Per patris hospitium et mēnsās, quās advena adistī,  
tē precor, Alcīdē, coeptīs ingentibus adsīs.'  
Cernat sēminecī sibi mē rapere arma cruenta  
victōremque ferant morientia lūmina Turnī.'  
Audiit Alcīdēs iuvenem māgnumque sub imō  
465 corde premit gemitum lacrimāsque effundit inānīs.  
Tum genitor nātum dictīs adfātur amicīs:  
'Stat sua cuique diēs; breve et inreparābile tempus  
omnibus est vītāe; sed fāmam extendere factis,  
hōc virtūtis opus. Trōīae sub moenibus altīs  
470 tot gnātī cecidēre deum; quīn occidit ūnā  
Sarpēdōn, mea prōgeniēs. Etiam sua Turnum  
fāta vocant mētāsque datī pervēnit ad aevī.'  
Sic ait atque oculōs Rutulōrum reicit arvis.  
At Pallās māgnīs ēmittit vīribus hastam  
475 vāgīnāque cavā fulgentem dīripit ēnsem.

455. in proelia expresses purpose. *meditantem* . . . *proelia* = 'practicing to be ready to fight,' i.e. with some rival bull.

458. *Ire prior*, 'takes the initiative'; 'or the infn. see § 157. *sī* . . . *adiuvet*, 'in the hope that,' etc. We have here, perhaps, a wish like that in vi. 882, but in O.O. Cf., too, *sī* . . . *videat*, i. 181, with n., for another possible explanation. *ausum*: (sc. *eum*) 'one who has dared,' etc. Pallas himself is made to realize his inferiority to Turnus.

460. *patris*: sc. *mei*. *mēnsās* . . . *adistī*: in viii. 184-279 V. describes how Hercules came to Italy, how he rendered a signal service to Evander and his people by slaying the robber giant Cacus, and how Evander in gratitude entertained Hercules in his abode.

462, 463. *cernat* . . . *Turnī*: Pallas matches Turnus in savagery; see 448. Turnus's outbreak, however, justifies Pallas's language.

466. *genitor*: Jupiter, who knows all things, and so understands the feelings of Hercules. *nātum*: Alcides (464).

467. *sua*: as in 438.

468. *fāmam extendere*: i.e. to make one's fame outlive one.

469. *hōc* . . . *opus*, in this context, must = 'this is a task (exploit) that belongs to (i.e. is within the reach of) true manhood.' The meaning is thus different from that in *hōc opus, huc labor est*, vi. 129.

471, 472. *Sarpēdōn*: cf. i. 99, 100. *sua*: as in 438, 467. *datī*: sc. *ā Fatis*.

473. *oculōs* . . . *arvis*: Jupiter can not bear to witness Pallas's death.

Illa volāns, umerī surgunt quā tegmina summa,  
incidit atque, viam clipei mōlita per ōrās,  
tandem etiam māgnō strinxit dē corpore Turnī.

Hic Turnus ferrō prae-fixum rōbur acūtō  
in Pallanta diū librāns iacit atque ita fātur:

480

‘Aspice, num mage sit nostrum penetrābile tēlum.’

Dixerat, at clipeum, tot ferri terga, tot aeris,  
quem pellis totiēns obeat circumdata tauri,  
vibrantī cuspis medium trānsverberat ictū  
lōrīcaeque morās et pectus perforat ingēns.

485

Ille rapit calidum frūstrā de vulnere tēlum;  
ūnā eādēque viā sanguis animusque secuntur.  
Corruit in vulnus (sonitum super arma dedēre)  
et terram hostilem moriēns petit ōre cruentō.

Quem Turnus super adsistēns

490

‘Arcades, haec,’ inquit, ‘memorēs mea dicta referte

Euandrō: quālem meruit, Pallanta remittō.

Quisquis honōs tumulī, quidquid sōlāmen humanī est,

476, 477. umerī . . . tegmina summa, ‘the edge of his shoulder’s covering,’ is in itself indefinite, but is defined by clipei . . . per ōrās, 477. summa is used as in li. 463. mōlita, ‘having forced its way.’

478. strinxit dē corpore, ‘barely grazed,’ etc., emphasizes better than strinxit corpus would the thought that only part of Turnus’s body is touched.

481. penetrābile: here act. in sense, = a pres. act. ptcl.; this use of adjectives in -bilis belongs to poetry.

482. terga: freely, ‘layers,’ ‘plates’; this venturesome use of the word is made possible by the fact that in early days bullock’s hide was the material most used in shields; cf. e.g. 483, ix. 706. For other striking descriptions of shields cf. aerea sūta, 313, clipei . . . textum, viii. 625 (here the shield is something woven), and septēnōs . . . impediunt, viii. 448, 449.

483. quem . . . obeat: for the

subj. see on quibus . . . esset, li. 248.

484. vibrantī . . . ictū, ‘with quivering impact’; the spear quivers after its lodgment in Pallas’s body. medium, ‘full in the center,’ emphasizes Turnus’s skill.

486, 487. rapit: conative pres. For scansion of eādē and sanguis see §§248, 242.

488, 489. in vulnus: i.e. on his wounded breast; the Romans seem to have believed that wounded men usually fell in vulnus. petit = ferit, ‘strikes.’

492. quālem meruit (sc. Euander): freely, ‘as he has deserved’; lit., ‘in such guise as he has earned him’; cf. the commercial terms in haud . . . hospitā, 494, 495. quālem . . . remittō = mortuum Pallanta (Euander) meruit: tālem igitur eum remittō; here the constr. of mortuum Pallanta is like that of perterrita . . . agmina, 426, 427; hence in our text nothing is to be supplied with quālem meruit.

- largior; haud illi stābunt Aenēia parvō  
 495 hospitia.' Et laevō pressit pede, tālia fātus,  
 exanimem rapiēns immānia pondera baltei  
 inpressumque nefās: ūnā sub nocte iugālī  
 caesa manus iuvenum foedē thalamique cruentī,  
 quae Clonus Eurytidēs multō caelāverat aurō;  
 500 quō nunc Turnus ovāt spoliō gaudetque potitus.  
 Nesciā mēns hominum fātī sortisque futūrae  
 et servāre modum rēbus sublāta secundīs!  
 Turnō tempus erit, māgnō cum optāverit ēemptum  
 intāctum Pallanta et cum spolia ista diemque  
 505 ōderit. At sociī multō gemitū lacrimisque  
 inpositum scūtō referunt Pallanta frequentēs.  
 Ō dolor atque decus māgnū reditūre parentī!  
 Haec tē prīma diēs bellō dedit, haec eadem aufert,  
 cum tamen ingentis Rutulōrum linquis acervōs.  
 510 Nec iam fāma malī tantī, sed certior auctor  
 advolāt Aenēae tenuī discrīmine lēti  
 esse suōs; tempus versīs succurrere Teucris.

494, 495. *haud . . . hospitia*: note the sharp advers. asynd., '(yet after all) not slight will he find the cost of welcoming Aeneas.' For this welcome see on vii. 370, viii. 608. *parvō*: contrast *māgnō*, ii. 104.

496-498. *baltei*: for scansion see §248. *nefās* is explained by *ūnā . . . cruentī*; the fifty daughters of Danaus were married to the fifty sons of Danaus's brother Aegyptus, but on the wedding night all but one of them slew their husbands. *ūnā . . . cruentī*: sc. *est* with *caesa*, *sunt* with *thalamī*. *sub*, 'under cover of.'

502. *servāre . . . secundīs* = a noun, parallel to *fātī . . . futūrae*. *sublāta* = *ēlāta*, 'when upborne.'

503, 504. *māgnō . . . Pallanta*: *intāctum Pallanta*, with the emphasis on the adj. (see on *mōtōs . . . fluctūs*, i. 135), 'the (non-spoiling, i.e. the) sparing of Pallas,' is the first object of

*optāverit*, *ēemptum* the second. The whole = 'when he shall wish that he had actually paid a high price to be allowed to let Pallas go unspolled.' *ista*: used much as in ii. 521 (see notes there); it suggests a feeling in marked contrast to that noted in 500.

506. *impositum . . . referunt* = *scūtō inponunt et referunt*.

507. *māgnū*: with both nouns.

509. *cum . . . linquis*: V. has preferred to treat this cl. as temporal, 'while, nevertheless.' The more natural formula would be *cum* ('although') . . . *linquās*; the phrase explains *decus māgnū* of 507. *linquis* is metrically more convenient here than *linquās* would be.

510-512. *fāma*, 'mere rumor.' *auctor*, 'evidence'; properly, 'authority,' 'guarantor.' *tenuī . . . lēti esse*, 'are but a hair's breadth from death'; cf. *lēti discrīmine parvō*, iii. 685, with n.

Proxima quaeque metit gladiō lātumque per agmen  
 ārdēns līmitem agit ferrō, tē, Turne, superbum  
 caede novā quaerēns. Pallās, Euander, in ipsīs 515  
 omnia sunt oculis, mēnsae, quās advena primās  
 tunc adiit, dextraeque datae. Sulmōne creatōs  
 quattuor hīc iuvenēs, totidem quōs ēducat Ūfēns,  
 viventis rapit, inferiās quōs immolet umbrīs  
 captivōque rogī perfundat sanguine flammās. 520  
 Inde Magō procul infēnsam contenderat hastam;  
 ille astū subit, at tremibunda supervolat hasta,  
 et genua amplectēns effātur tālia supplex:  
 ‘Per patriōs Mānīs et spēs surgentis Iūli  
 tē precor, hanc animam servēs gnātōque patrique. 525  
 Est domus alta, iacent penitus dēfossa talenta  
 caelātī argentī, sunt auri pondera factī  
 infectīque mihi. Nōn hīc victōria Teucrum  
 vertitur aut anima ūna dabit discrīmina tanta.’  
 Dīxerat. Aenēās contrā cui tālia reddit: 530  
 ‘Argentī atque auri memorās quae multa talenta,  
 gnātīs parce tuīs. Belli commercia Turnus  
 sustulit ista prior iam tum Pallante perēptō.

513, 514. *proxima quaeque*: i.e. whatever came in his way from time to time as he moved forward. In this idiom the sing. is the usual form; the pl. is rare, though found even in Cic. *lātum* . . . *agit*: cf. *lātō tē līmite dūcam*, ix. 323, with note.

516, 517. *mēnsae* . . . *adiit*: cf. the prayer of Pallas, 460. *tunc* is emphatic, ‘in those memorable days’; for the allusion here cf. *Aenēia* . . . *hospitiq*, 494, 495. *Sulmōne creatōs* = *Sulmōnis filiōs*; for case of *Sulmōne* see on *Māiā genitum*, i. 297.

518-520. *ēducat*: for tense see on *petiit*, 313. *umbrīs*: sc. *Pallantis*. For the thought of *inferiās* . . . *flammās* cf. *cinerēs satīssae meōrum*, ii. 587, with n. Human sacrifices are mentioned in

Homer; besides, they formed part of early Roman ritual.

522. *astū*: modal abl., ‘deftly,’ ‘adroitly.’ *subit*, ‘runs beneath.’

526. *est* . . . *talenta* = *est domus, in quā* (or *ubi*) *iacent*; see §§ 218, 220.

527-529. *argentī*: silver plate, as often. *factī*, ‘wrought,’ into plate, etc.; if it = ‘minted,’ we have here an anachronism. *infectī*: gold and silver bars were much used in Roman financial transactions. *hic* (= *in mē*) . . . *vertitur*, ‘I am not the pivot on which the victory . . . turns.’

532. *parce*: sc. *eis*. *belli commercia*: sarcastic; the gen. = an adj. Commercial dealings normally belong to times of peace; hence, ‘warlike trafficking’ involves a contradiction in terms.



- Hoc patris Anchisae Mānēs, hoc sentit Iūlus.<sup>534</sup>  
 Sic fātus galeam laevā tenet atque reflexā  
 cervice ōrantis capulō tenus applicat ense.  
 Nec procul Haemonidēs, Phoebi Triviaeque sacerdos,  
 infula cui sacrā redimibat tempora vittā,  
 tōtus conlūcēns veste atque insīgnibus armīs,  
 quem congressus agit campō lāpsūque superstāns  
 immolat ingentique umbrā tegit; arma Serestus  
 lēcta refert umerīs, tibi, rēx Grādīve, tropaeum.  
 Instaurant aciēs Vulcānī stirpe creātus  
 Caeculus et veniēns Marsōrum montibus Umbrō;  
 Dardanidēs contrā furit. Anxuris ense sinistram  
 et tōtum clipei terrae dēiēcera orbem  
 (dixerat ille aliquid māgnū vimque adfore verbō  
 crēdiderat caelōque animum fortasse ferēbat  
 cānitēque sibi et longōs prōmiserat annōs):  
 Tarquitus exsultāns contrā fulgentibus armīs,  
 silvicolae Faunō Dryopē quem nympha creārat,  
 obviū ardenti sēsē obtulit. Ille reductā  
 lōricā clipeiū ingēns onus impedit hastā,  
 tum caput ōrantis nēquiquam et multa parantis  
 dicere dēturbat terrae truncūque tepentem  
 prōvolvēns super haec inimicō pectore fātur:

534. *hōc* . . . Iūlus answers 524, 525.

538. *infula* is here the fillet as a whole; *vittā* is a coll. sing. and has here its proper sense. *redimibat*: for the form see § 103.

541. *ingenti* . . . *umbrā*, in this context (cf. esp. *immolat*), must = 'the mighty shadows of death.'

544. *veniēns* . . . *montibus*: cf. *hīc Curibus* . . . *advenit*, 345, 346, with note.

545, 546. *sinistram*, 'the left arm.' *orbem*: the arm is lopped off; with it, of course, the shield also falls.

547, 548. *dixerat* . . . *māgnū*: he had probably boasted that he would kill Aeneas; cf. Numanus's talk, ix. 598-620. *vim* . . . *verbō*: i.e. that he would have

force to match his words. *caelō* . . . *ferēbat*: cf. *animōs* . . . *tollunt*, ix. 637. *fortasse*: sarcastic, 'very probably'; it is really a case of litotes (see on *nōn similit*, i. 136).

550-553. *Tarquitus* . . . *obtulit*: note the parataxis in 545-552; see §§ 218, 220. *obviū* . . . *obtulit*: cf. *māter* . . . *quē tulit obvia*, i. 314, with n. *reductā* . . . *hastā*: cf. *reductū* . . . *dextrā*, v. 478, 479, with n. The actual cast of the spear is left to inference (§ 225). *impedit*: the spear pierces shield and breastplate, and ties them together, so to speak.

555. *dēturbat terrae*: cf. *terras dēiēcera*, 546. Sc. *gladiō* here.

'Istic nunc, metuende, iacē. Nōn tē optima māter  
condet humō patriōque onerābit membra sepulcrō;  
ālītibus linq̄ere ferīs, aut gurgite mersum  
unda feret, piscēsque inpāstī vulnera lambent.' 560  
Prōtinus Antaeum et Lūcam, prīma agmina Turnī,  
persequitur fortemque Numam fulvumque Camertem,  
māgnanimō Volcente satum, dītissimus agrī  
quī fuit Ausonidum et tacitīs rēgnāvit Am̄yclīs.  
Aegaeōn quālis, centum cui bracchia dicunt 565  
centēnāsque manūs, quīnquāgintā ōribus īgnem  
pectoribusque ārsisse, Iovis cum fulmina contrā  
tot paribus streperet clipeīs, tot stringeret ēnsēs,  
sic tōtō Aenēās dēsaevit in aequore victor,  
ut semel intepuit mūcrō. Quīn ecce Niphaē 570  
quadriugis in equōs adversaque pectora tendit.  
Atque illī, longē gradientem et dira frementem  
ut vidēre, metū versī retrōque ruentēs  
effunduntque ducem rapiuntque ad litora currūs.

557-560. metuende contains a sarcastic allusion to 550. nōn . . . lambent: Aeneas's ferocity (cf. 519, 520, with notes, 531-534) is relieved by the fact that it is due 'o his grief over the death of Pallas. patriō . . . sepulcrō: for the thought cf. nūdus . . . harēnā, v. 871, with n. onerābit: V. is thinking of the massive tombs his own countrymen loved.

561, 562. prīma agmina: freely, 'who formed the van of Turnus's forces'; the exaggeration far exceeds that in pūgnae . . . moram, 428. fulvum, 'yellow-haired,' i.e. fair-haired.

563, 564. dītissimus agrī: as in i. 343. Ausonidum: for form see § 88. tacitīs . . . Am̄yclīs: tradition said that after many false alarms of the enemy's approach it was decreed that no one at Amyclae should ever announce the approach of the enemy. Hence, when the enemy did appear, they found it easy to take the town. Hence tacitīs = 'famed for its silence,'

or, more freely, 'storied,' 'famous.

565, 566. quālis: sc. saevit or dēsaevit, out of 569. cui . . . manūs: sc. fuisse. Before quīnquāgintā sc. cui from 565, or, perhaps, cūus (see on cui . . . locus, ii. 71).

568, 569. tot . . . tot, 'a like number of' = quīnquāgintā, 566. paribus = paribus inter sē, 'equally matched,' 'all alike.' In ancient warfare banging the shield with the spear was one of the devices used to frighten the enemy. sic balances quālis, 565; tālis would have been more regular.

571. pectora: sc. eōrum = equōrum. adversa may be conveniently rendered 'full against.'

572-574. longē gradientem: V. is translating an Homeric phrase which = 'advancing with long strides.' The horses are frightened by the shadow cast by Aeneas (cf. 563 below). dira: for case see § 130. effundunt: either his fall kills him or Aeneas slays him (§ 225).

- 575 Intereā biugīs infert sē Lūcagus albīs  
in mediōs frāterque Liger; sed frāter habēnis  
flectit equōs, strictum rotat ācer Lūcagus ēnsem.  
Haud tulit Aenēās tantō fervōre furentīs;  
inruit adversāque ingēns appāruit hastā.
- 580 Cui Liger:  
'Nōn Diomēdis equōs nec currum cernis Achillis  
aut Phrygiae campōs; nunc belli finis et aevī  
hīs dabitur terris.' Vēsānō tālia lātē  
dicta volant Ligerī. Sed nōn et Trōius hērōs
- 585 dicta parat contrā, iaculum nam torquet in hostem.  
Lūcagus ut prōnus pendēns in verbera tēlō  
admonuit biugōs, prōiectō dum pede laevō  
aptat sē pūgnae, subit ōrīs hasta per imās  
fulgentis clipei, tum laevum perforat inguen;
- 590 excussus currū moribundus volvitur arvīs.  
Quem pius Aenēās dictīs adfātur amārīs:  
'Lūcage, nūlla tuōs currūs fuga sēgnis equōrum  
prōdidit aut vānae vertēre ex hostibus umbrae;  
ipse rotīs saliēns iuga dēseris.' Haec ita fātus
- 595 arripuit biugōs; frāter tendēbat inertīs  
infēlix palmās currū dēlāpsus eōdem:  
'Per tē, per quī tē tālem genuēre parentēs,

575-577. *biugīs* . . . *Liger* = 'they come on together'; *sed* . . . *ēnsem* = 'but they are playing different rôles.'

581, 582. *nōn* . . . *campōs*: cf. *nōn* . . . *Ulixēs*, ix. 602, with n. Aeneas escaped from Diomedes (see on *tuū* . . . *dextrā*, i. 98), and from Achilles, but he is not to escape now, says Liger.

583, 584. *vēsānō* . . . *Ligerī*: for case see § 120. In prose we should have *ex vēsānō Ligeris ōre*, or the like. *et*, 'also'; i.e. like Liger.

586-588. *prōnus* . . . *verbera*: cf. *prōnī* . . . *pendens*, v. 147. *tēlō*: his sword; cf. 577. *prōiectō* . . . *pede laevō*: i.e. in getting ready to hurl his spear with all his might. *Lūcagus* . . .

*pūgnae* describes two successive acts.

591. *pius* reminds us that in slaying his foes Aeneas is doing his duty (§ 62) to himself, his comrades, and the new Troy he is to found.

592-594. *nūlla* . . . *umbrae*: there is an allusion to 572-574; see notes there. *currūs*, 'team,' 'span.' *rotīs* . . . *dēseris* is a sarcastic restatement of 590.

595. *inertīs*, 'helpless'; he could only talk, not fight (581-583).

597. *per quī* . . . *parentēs*: *per* governs the whole rel. cl.; cf. n. on *per*, ii. 142. For the appeal cf. that of Magus, *per* . . . *Iuli*, 524; for the complimentary language cf. *quae* . . . *parentēs*, said to Dido, i. 605, 606.

vir Trōiāne, sine hanc animam et miserēre precantis.  
 Plūribus ōranti Aenēās: 'Haud tālia dūdum  
 dicta dabās. Morere et frātrem nē dēsere frāter'; 600  
 tum, latebrās animae, pectus mūcrōne reclūdit.  
 Tālia per campōs ēdēbat fūnera ductor  
 Dardanius torrentis aquae vel turbinis ātri  
 mōre furēns. Tandem ērumpunt et castra relincunt  
 Ascanius puer et nēquiquam obsessa iuventūs. 605  
 Iūnōnem intere<sup>7</sup> compellat Iuppiter ultrō:  
 'Ō germāna mihi atque eadem grātissima coniūnx,  
 ut rēbare, Venus (nec tē sententia fallit)  
 Trōiānās sustentat opēs, nōn vīvida bellō  
 dextra viris animusque ferōx patiēnsque pericli.' 610  
 Cui Iūnō summissa: 'Quid, ō pulcherrime coniūnx,  
 sollicitās aegram et tua trīstia iussa timentem?  
 Sī mihi, quae quondam fuerat quamque esse decēbat,  
 vīs in amōre foret, nōn hōc mihi namque negārēs,

600. frātrem . . . frāter is scornful; contrast 338.

605. nēquiquam . . . iuventūs: for the beginning of the siege see ix. 25-76.

606-632. Jupiter grants permission to Juno to rescue Turnus from immediate death.

607. eadem, 'likewise'; see on *idem*, iii. 158. With this vs. cf. Juno's description of herself, i. 46, 47.

610. viris seems to belong closely with *dextra*; see § 120. In 607-610 Jupiter is ironical; Venus has helped the Trojans but once, 331, 332. Jupiter really means, therefore, 'See how far wrong you were in thinking that the Trojans owe their success to divine help, instead of to their own prowess.'

612. aegram . . . timentem, 'one who is,' etc. aegram: i.e. because the Latins are losing. iussa: nowhere specified, but similar, we may

imagine, to those spoken of in ix. 804, 805.

613, 614. With both *fuerat* and *esse* sc. *mihi*. *quam* . . . *decēbat*: freely, 'which of right I once possessed.' *hōc* is explained by *quā* . . . *parenti*, 615, 616. *namque* is generally explained as = 'surely,' 'indeed,' and as belonging closely with *mihi* (or with *hōc*); *enim* is so used elsewhere, e.g. in early Latin and in the Aeneid, viii. 84. But there is no other example of this use of *nam*; besides, this explanation fails to account for *-que*. It is more likely that V. has, consciously or unconsciously, combined two constructions. (1) *sī* . . . *foret* would naturally be followed by *nōn hōc mihi negārēs*, but (2) *sī* . . . *foret*, though in form cond., in thought really = *utinam* . . . *foret*. Had V. used this latter formula, *namque* would have been strictly correct (cf. notes on *namque*, i. 66, and on *neque enim*, i. 198).

- 615 omnipotēns, quā et pūgnae subducere Turnum  
et Daunō possem incolumem servāre parentī;  
nunc pereat Teucrīque piō det sanguine poenās.  
Ille tamen nostrā dēducit origine nōmen,  
Pīlumnusque illi quārtus pater, et tua largā  
620 saepe manū multisque onerāvit limina dōnis.  
Cui rēx aetheriī breviter sic fātus Olympi:  
'Sī mora praesentis lēti tempusque cadūcō  
ōratur iuvenī mēque hōc ita pōnere sentis,  
tolle fugā Turnum atque instantibus ēripe fātis;  
625 hāctenus indulsisse vacat. Sin altior istis  
sub precibus venia ūlla latet tōtumque movērī  
mūtārīve putās bellum, spēs pāscis inānis.'  
Et Iūnō adlacrimāns: 'Quid sī, quae vōce gravāris,  
mente darēs atque haec Turnō rata vīta manēret?  
630 nunc manet insontem gravis exitus, aut ego vēri  
vāna feror. Quod ut ō potius formidine falsā  
lūdar, et in melius tua, quī potes, ōrsa reflectās!  
Haec ubi dicta dedit, caelō sē prōtinus altō  
mīsīt agēns hiemem nimbō succincta per aurās

615, 616. quā . . . possem: freely, 'the power to withdraw,' etc.; strictly, the clause expresses result (=ut nōn . . . possem) after nōn . . . negārēs, 614, which =nōn recusārēs or nōn prohibērēs. We have the impf. possem because in a contrary to fact cond. the verbs in all clauses essential to the thought follow the contrary to fact cond. form. pūgnae subducere: cf. dēstere pūgnae, 441.

617. nunc: advers. asyn. Teucrīs . . . poenās is bitterly ironical; pietās and punishment seldom go together! piō: to Juno Turnus is a patriot, and as pius as Aeneas himself (see 591).

618-620. ille . . . pater: i.e. as one of the *dis genitī* (vl. 130, 131) Turnus deserves especial favor. -que, as in vl. 51; cf. §198. quārtus pater: i.e. his great-great-grand sire. tua . . . dōnis: i.e. he has a special claim on you; cf. n. on l. 334.

623, 624. pōnere, 'arrange.' tolle . . . fātis: for the power here accorded to Jupiter see §305.

628, 629. quid sī . . . manēret in thought = utinam . . . darēs, etc. quae: sc. dare. gravāris, 'are reluctant.'

630-632. vēri vāna = vēri vacua; cf. vēri . . . effēta, vl. 440, with n. quod, 'but,' as in ll. 141; see n. there. ut . . . reflectās expresses a wish; in this constr. ut is seldom used. in melius . . . reflectās: cf. in melius referet, l. 231, with note.

633-638. Juno makes a phantom Aeneas and uses this to lure Turnus from the field.

634. agēns hiemem: i.e. by the rapidity of her motion. nimbō succincta: the gods regularly screened themselves from sight when they were

Iliacamque aciem et Laurentia castra petivit. 635  
 Tum dea nūbe cavā tenuem sine vīribus umbram  
 in faciem Aenēae (vīsū mirābile mōnstrum)  
 Dardaniīs ōrnat tēlis clipeumque iubāsque  
 dīvinī adsimulat capitis; dat inānia verba,  
 dat sine mente sonum gressūsque effingit euntis: 640  
 morte obitā quālis fāma est volitāre figūrās  
 aut quae sōpītōs dēlūdunt somnia sēnsūs.  
 At primās laeta ante aciēs exsultat imāgō  
 inrītatque virum tēlis et vōce lacessit.  
 Instat cui Turnus strīdentemque ēminus hastam 645  
 cōnīcit; illa datō vertit vestigia tergō.  
 Tum vērō Aenēān āversum ut cēdere Turnus  
 crēdidit atque animō spem turbidus hausit inānem,  
 'Quō fugis, Aenēā? thalamōs nē dēsere pactōs;  
 hāc dabitur dextrā tellūs quaesīta per undās.' 650  
 Tālia vōciferāns sequitur strictumque coruscat  
 mūcrōnem nec ferre videt sua gaudia ventōs.  
 Forte ratis celsī coniuncta crepīdine saxī  
 expositīs stābat scālis et ponte parātō,  
 quā rēx Clūsīnīs advectus Osīnius ōris: 655  
 hūc sēsē trepida Aenēae fugientis imāgō  
 cōnīcit in latebrās; nec Turnus sēgnior instat  
 exsuperatque morās et pontīs trānsilit altōs.  
 Vix prōram attigerat: rumpit Sātūrnīa fūnem  
 āvulsamque rapit revolūta per aequora nāvem. 660

taking part directly in human affairs; cf. *namque* . . . *recūsā*, ff. 604-607, with notes.

639, 640. *dīvinī*: Aeneas was son of the goddess Venus. *euntis*: sc. *ēius* = *Aenēae*.

641. *quālis* . . . *figūrās* ('phantoms') = (*tālis quīdem umbra illa* (636) *est*) *quālis*, etc.; see on *quālis*, I. 316.

644. *virum*: Turnus. *tēlis*: i.e. by brandishing them; the *tēla* are unreal, like the figure itself (636).

649. *thalamōs*, 'marriage,' as in vi. 94. For the taunt cf. *ēn* . . . *poscunt*, ix. 600, with note.

652. *ferre* = *auferre*, i.e. were rendering null and void. *gaudia*: i.e. his joyous hope of victory over Aeneas.

653. *celsī* . . . *saxī*: for case see § 111. *crepīdine*: for case see § 140, n.

654. There is parallelism here, since *scālis* and *ponte* denote the same thing.

658. *pontīs* . . . *altōs*: cf. with 654, and note V.'s love of variety (§ 181).

- Illum autem Aenēās absentem in proelia poscit,  
 obvia multa virum dēmittit corpora morti.  
 Tum levis haud ultrā latebrās iam quaerit imāgō,  
 sed sublime volāns nūbī sē inmiscuit ātrae,  
 665 cum Turnum mediō intereā fert aequore turbō.  
 Respicit ignārus rērum ingrātusque salūtis  
 et duplicis cum vōce manūs ad sīdera tendit:  
 'Omnipotēns genitor, tantōn mē crimine dignum  
 dūxistī et tālēs voluistī expendere poenās?  
 670 Quō feror? unde abiī? quae mē fuga quemve reducit?  
 Laurentisne iterum mūrōs aut castra vidēbō?  
 Quid manus illa virum, quī mē meaque arma secūtī?  
 quōsne (nefās) omnis infandā in morte reliquī  
 et nunc pālantis videō gemitumque cadentum  
 675 accipiō? quid agō? aut quae iam satis īma dehīscat  
 terra mihi? Vōs ō potius miserēscite, ventī!  
 In rupēs, in saxa (volēns vōs Turnus adōrō)  
 ferte ratem saevisque vadīs inmittite syrtis,  
 quō neque mē Rutulī nec cōnschia fāma sequātur.'  
 680 Haec memorāns animō nunc hūc, nunc fluctuat illūc,

661, 662 effectively break the narrative in order to contrast the doings of the real Aeneas with those of the phantom and Turnus. **in proelia poscit:** as in viii. 614.

666. **rērum**, 'the truth.' **ingrātus** . . . **salūtis**: a very unusual phrase, coined to balance *ignārus rērum*. For case of *salūtis* see §§ 113, 117.

667. **cum vōce** . . . **tendit**: cf. *tendō* . . . *manūs*, iii. 176, 177, with note.

668. **tantōn** = *tantōne*; cf. n. on *Pyr- rhin*, iii. 319.

670. **quem** = *quēlem*, 'in what plight.' **reducit**: sc. *ex aciē*.

672. **quid** . . . **virum**, 'what of that host,' etc.; in idiomatic expressions of this type some form of *faciō* was originally written, then left to be supplied, till all consciousness of the origin of the expression was lost.

673. **quōsne**: the full expression would be *quid illi quōs*, etc., 'what of those whom.' Since the cl. which is really the interrogative cl. is, in this impassioned outcry, omitted, nothing remains save to use the interrogative *ne* and to attach it to the first word actually written. Cf. *quiane*, iv. 538, with note.

674. **et** . . . **accipiō** = *et quōs nunc pālantis videō quōrumque gemitum*, etc.; see n. on *cui* . . . *locus*, ii. 71.

675, 676. **quid agō**: for constr. see on *quem sequimur*, iii. 88. **quae** . . . **mihi**: the despairing question really = a prayer; cf. *tellūs* . . . *dehīscat*, iv. 24. **īma** . . . **terra**, 'depth of earth.'

679. **quō** = *in quae*; see on *quō*, v. 29. The rel. cl. expresses result, and = *talīa ut in ea*, etc. **cōnschia**: sc. *dēdecoris mei*, or the like.

680. **haec** . . . **illūc**: cf. iv. 285, 286.

an sēsē mūcrōne ob tantum dēdecus āmēns  
 induat et crūdum per costās exigat ēnsem,  
 fluctibus an iaciat mediīs et litora nandō  
 curva petat Teucrumque iterum sē reddat in arma.  
 Ter cōnātus utramque viam, ter māxima Iūnō  
 continuit iuvenemque animī miserāta repressit.  
 Lābitur alta secāns fluctūque aestūque secundō  
 et patris antīquam Daunī dēfertur ad urbem.

685

Iam gravis aequābat lūctūs et mūtua Māvors  
 fūnera; caedēbant pariter pariterque ruēbant  
 victōrēs victīque; neque hīs fuga nōta neque illīs.  
 Dī Iovis in tēctīs iram miserantur inānem  
 ambōrum et tantōs mortālibus esse labōrēs;  
 hinc Venus, hinc contrā spectat Sātūrnīa Iūnō:  
 pallida Tisiphonē media inter milia saevit.  
 At vērō ingentem quatiēns Mezentius hastam  
 turbidus ingreditur campō. Quam māgnus Oriōn,  
 cum pedes incēdit mediī per māxima Nērei  
 stāgna viam scindēns, umerō superēminet undās  
 aut summīs referēns annōsam montibus ornum  
 ingrediturque solō et caput inter nūbila condit,

755

760

765

681-684. an . . . an: used as in  
 1. 329, except that here we have delibera-  
 tive questions in O.O. See also G. 457,  
 1, N. 3. mūcrōne . . . induat: with  
*tēctis, hastis*, etc., *sēsē induere* came in  
 some way to = 'impale,' *trānsfigere*.  
 iaciat: sc. *sēsē* from 681. Teucrum  
 . . . arma: i.e. 'conflict with,' etc.

686. animī: for case see §148.

688. urbem: Ardea, Turnus's cap-  
 ital; see vii. 409-414.

755-795. Mezentius and Aeneas  
 meet in single combat; the former is  
 wounded and withdraws.

766. ruēbant, 'were falling,' virtu-  
 ally = *caedēbantur*.

767. victōrēs victīque, in this con-  
 text, must = '(being) now victors, now

vanquished.' Victory rests now with  
 the Trojans, now with the Latins.

758. inānem: the strife seems to the  
 gods trivial, as well as useless, since it  
 can not alter the decrees of Fate.

759. tantōs . . . labōrēs = a sub-  
 stantive ('the fact that,' etc.) and is  
 parallel in constr. to *iram*.

761. pallida . . . saevit, 'but,' etc., cf.  
*cui . . . cordi*, vii. 325, 326, said of Allecto,  
 and *scissā . . . flagellō*, viii. 702, 703, said  
 of Discordia and Bellona. *pallida*: be-  
 cause she usually dwells in the under-  
 world. Note that here Tisiphone causes  
 bloodshed (cf. vii. 325 ff.); in vi. 570-572  
 she punishes guilt.

763-767. *quam māgnus* is balanced  
 by *illīs*, 768, as *quam multā* is balanced



- tālis sē vāstis infert Mezentius armis.  
 Huic contrā Aenēās speculātus in agmine longō  
 770 obuius ire parat. Manet inperterritus ille  
 hostem māgnanimum opperiēns et mōle suā stat  
 atque oculis spatium ēmēnsus, quantum satis hastae:  
 'Dextra mihi deus et tēlum, quod missile librō,  
 nunc adsint! voveō praedōnis corpore raptis  
 775 indūtum spoliis ipsum tē, Lause, tropaeum  
 Aenēae.' Dixit stridentemque ēminus hastam  
 iēcit; at illa volāns clipeō est excussa proculque  
 ēgregium Antōrēn latus inter et ilia figit,  
 Herculis Antōrēn comitem, quī missus ab Argīs  
 780 haeserat Euandrō atque Italā cōnsēderat urbe.  
 Sternitur infēlix aliēnō vulnere caelumque  
 aspicit et dulcis moriēns reminiscitur Argōs.  
 Tum pius Aenēās hastam iacit; illa per orbem

by sic, v. 458, 459; see n. there. Render, 'with what bulk Orion . . . with like bulk.' **māxīma**: here 'deepest.' **Nērei** = *maris* or *pelagi*; see § 189. For scan-sion see § 247. For the picture in *cum* . . . *undās* cf. that of Polyphemus, iii. 682-685. **summis** . . . **ornum**: cf. iii. 659, with note. Vs. 767 = iv. 177, except that here **-que** . . . **et** = 'both . . . and'; freely, 'walks . . . and yet,' etc.

769. **longō** here = 'a distant part of.' Aeneas hails with eagerness any prospect of an encounter with Mezentius.

771. **mōle** . . . **stat**, 'is kept firm set by his own vast bulk.' **mōle** is instr. abl.; *solidae* . . . *virēs*, ii. 639, is similar.

772. **hastae** = *hastae missae* (cf. 457).

773. **deus** is in appos. with *dextra* and *tēlum*; we should say, 'the only gods I worship,' or the like. Mezentius is a *contemptor divum*, vii. 648. Hence he makes no prayer to heaven as Pallas

did, 421-423, 460, 461. **missile**: as in 421.

774-776. **voveō** . . . **Aenēae**: in his self-confidence Mezentius declares that Lausus is to have the arms of Aeneas and to be a living trophy of his father's victory. **praedōnis**: Mezentius applies this epithet to Aeneas in the thought that he is come to carry off a Latin maiden as his bride; cf. ix. 600, with n. Cf., too, the Carthaginian reception of the Trojans, as explained in n. on *propius*, i. 526.

780. **Italā** . . . **urbe**: i.e. Evander's city, called Pallanteum (§ 57).

781, 782. **aliēnō**: i.e. aimed at another, Aeneas (769-776). **caelum** . . . **aspicit**: for the thought cf. *oculis* . . . *reperit*, iv. 691, 692. For scan-sion of *caelumque* see § 256. **dulcis** . . . **Argōs** stands for 'home, sweet home.'

783. **pius**: as in 591; see n. there. Here the word points a contrast to Mezentius's conduct (773).

aere cavum triplici, per linea terga tribusque  
 transit intextum tauris opus imaue sedit 785  
 inguine, sed viris haud pertulit. Ōcius ensem  
 Aenēas visō Tyrrhēnī sanguine laetus  
 ēripit ā fēmine et trepidantī fervidus instat.  
 Ingemuit cārī graviter genitōris amōre,  
 ut vidit, Lausus, lacrimaeque per ōra volūtae. 790  
 Hic mortis dūrae cāsum tuaque optima facta,  
 sī qua fidem tantō est operī lātūra vetustās,  
 nōn equidem nec tē, iuvenis memorande, silēbō.  
 Ille pedem referēns et inūtilis inque ligātus  
 cēdēbat clipeōque inimicum hastile trahēbat: 795  
 prōripuit iuvenis sēsēque inmiscuit armīs  
 iamque adsurgentis dextrā plāgamque ferentis  
 Aenēae subiit mūcrōnem ipsumque morandō  
 sustinuit; socii māgnō clāmōre secuntur,  
 dum genitor nātī parmā prōtēctus abiret, 800  
 tēlaque cōniciunt prōturbantque ēminus hostem  
 missilibus. Furit Aenēas tēctusque tenet sē.  
 Ac velut, effūsā sī quandō grandine nimbī  
 praecipitant, omnis campīs diffūgit arātor  
 omnis et agricola et tūtā latet arce viātor 805  
 aut amnis ripīs aut altī fornice saxī,

784, 785. *terga*: as in 482; see n. there. *opus*, 'texture.' *Ima*=an adv., 'deep down,' 'low down.' *imō* would have been unmetrical.

792. *sī . . . vetustās*, 'if any (measure of) antiquity (i.e. the fact that it took place so long ago) will give credence,' etc., i.e. if we can believe so grand a deed possible even in far remote times, in the good old days. Roman writers often deplore the degeneracy of contemporary times.

794. *inūtilis*: as in ii. 647. *in . . . ligātus* = *inligātus*; see § 211. It is explained by *clipeō . . . trahēbat*, 795.

796-832. Lausus, son of Mezentius,

comes to his father's aid, but is slain by Aeneas.

797. *adsurgentis*: i.e. to deal the death-stroke. *ferentis* = *inferentis*.

798. *subiit*, 'faced,' 'met.'

800. *dum . . . abiret* expresses purpose.

801. *prōturbant*: as in ix. 441.

802. *tēctus*: sc. *clipeō*. -que, 'but'; see on *et*, ii. 94. *tenet* = *retinet*: we can also explain *tēctus . . . sē* as 'he keeps himself well covered'; lit., 'having covered himself he keeps (himself so).'

803-806. *effūsā . . . grandine*: modal abl., 'in a burst of hail.' For *effūsā* cf. § 171. *diffūgit*: instantaneous

- dum pluit in terris, ut possint sōle reductō  
exercēre diem, sic obrutus undique tēlis  
Aenēās nūbem bellī, dum dētonet omnis,  
310 sustinet et Lausum increpitat Lausōque minātur:  
'Quō moritūre ruis māiōraque vīribus audēs?  
fallit tē incautum pietās tua.' Nec minus ille  
exsultat dēmēns, saevae iamque altius irae  
Dardaniō surgunt ductōrī, extrēmaque Lausō  
815 Parcae fila legunt, validum namque exigit ēnsem  
per medium Aenēās iuvenem tōtumque recondit.  
Trānsit et parmam mūcrō, levia arma minācis,  
et tunicam, mollī māter quam nēverat aurō,  
implēvitque sinum sanguis; tum vīta per aurās  
820 concessit maesta ad Mānīs corpusque reliquit.  
At vērō ut vultum vidit morientis et ōra,  
ōra modīs Anchīsiadēs pallentia mīrīs,  
ingemuit miserāns graviter dextramque tetendit,  
et mentem patriae strinxit pietātis imāgō.  
825 'Quid tibi nunc, miserande puer, prō laudibus istīs,  
quid pius Aenēās tantā dabit indole dīgnum?  
Arma quibus laetātus, habē tua, tēque parentum

pl.; § 150. *arce*, 'shelter.' *ripis*: i.e. overhanging banks, cut out beneath by the action of the stream when in flood.

807-809. *terris* = 'the open (unsheltered) ground.' *exercēre*, 'ply,' 'keep . . . busy.' *tēlis*: the missiles correspond to the hail and rain of 803, 807. *nūbem* balances *nimbī*, 803. *dum* . . . *omnis* in sense and constr. balances *dum* . . . *abiret*, 800.

811, 812. *moritūre*: the nom. would be more natural, but would also be unmetrical. *incautum*: proleptic (§ 193), 'so that you forget all caution.'

815. *fila*: see *Parcae* in Vocab. *legunt*, 'are gathering (reeling) up,' i.e. preparatory to slitting them, and so bringing the life to a close.

817. *levia* . . . *minācis*, 'slight

arms (i.e. reliance) for one who threatened so.'

819. *vīta*: as in iv. 705; see n. there  
821, 822. *ōra*, *ōra*: for the repetition cf. that of *lūmina*, ii. 405, 406. *ōra* . . . *mīrīs*: cf. *ōra modīs* . . . *pallida mīrīs*, said of the dead, i. 354. *Anchīsiadēs*: the name reminds us of Aeneas's own love for his father, and suggests his ability to appreciate the self-sacrifice of Lausus; it thus accounts for his change of feeling (contrast 823 with 813).

824. *patriae* . . . *imāgō*, 'the sight of (Lausus's) affection for his father'; *patriae* = an obj. genitive.

827. *laetātus*: sc. *es*; see § 211, 2. *habē tua* = *tibi relinquō*; hence *tē* . . . *remittō* follows naturally. Contrast Aeneas's conduct with Turnus's, 492, 493.

Mānibus et cinerī, si qua est ea cūra, remittō.  
Hōc tamen infēlix miseram sōlābere mortem:  
Aenēae māgni dextrā cadis.' Increpat ultrō  
cunctantis sociōs et terrā sublevat ipsum  
sanguine turpantem cōmptōs dē mōre capillōs.

836

Intereā genitor Tiberīni ad flūminis undam  
vulnera siccābat lymphis corpusque levābat  
arboris adclīnis truncō; procul aerea rāmīs  
dēpendet galea, et prātō gravia arma quiescunt.  
Stant lēctī circum iuvenēs; ipse aeger anhēlāns  
colla fovet fūsus prōpexam in pectore barbam;  
multa super Lausō rogitat multumque remittit,  
quī revocent maestique ferant mandāta parentis.

838

840

At Lausum socii exanimem super arma ferēbant  
fientēs, ingentem atque ingenti vulnere victum.

Agnōvit longē gemitum praesāga malī mēns;  
cānitiem multō dēfōrmat pulvere et ambās  
ad caelum tendit palmās et corpore inhaeret.

842

'Tantane mē tenuit vivendī, nāte, voluptās,  
ut prō mē hostilī paterer succēdere dextrae,  
quem genui? tuane haec genitor per vulnera servor,  
morte tuā vivēns? heu, nunc miserō mihi dēmum  
exitium infēlix, nunc altē vulnus adāctum!

846

828. *Mānibus et cinerī*: two views as to the soul's post-mortem condition are combined: (1) that given in Book VI (cf. x. 819, 820); (2) that the soul stays in the tomb along with the material remains of the body (cf. *animam . . . condimus*, iii. 67, 68). *ea* = *ēius rei*, as in ii. 171.

830. *Aenēae . . . cadis*: for Aeneas's self-praise cf. *pūs Aenēus*, 828, and *sum . . . nōtus*, i. 378, 379, with n. See also the n. on *ante ōra . . . oppetere*, i. 95, 96.

831. *sociōs*: sc. *Lausi*. Aeneas chides them because they fail to do what Palas's *socii* did, 505, 506.

833-908. Mezentius, learning of the death of Lausus, returns to the fight, attacks Aeneas, and is slain by him.

838. *fovet*: i.e. is resting, 'eases.' *fūsus . . . barbam*: freely, 'his streaming beard spread o'er,' etc. For constr. see § 136.

842. The spondees make the verse onomatopoeic (§ 224), suggestive of a slow dead-march.

844, 845. *ambās . . . palmās*: a gesture of grief; cf. *dextram . . . telendi*, 823.

848. *quem genui*, 'my own son,' is subject of *succēdere*. *genitor* repeats the idea of *quem genui*, from the opposite point of view.

849, 850. *nunc . . . adāctum*: the general thought is, 'I despised death before, now I know its sorrow.'

Idem ego, nāte, tuum maculāvī crimine nōmen  
 pulsus ob invidiam soliō scēptrisque paternīs.  
 Dēbueram patriae poenās odiisque meōrum:  
 omnīs per mortīs animam sontem ipse dedissem!  
 855 Nunc vivō neque adhūc hominēs lūcemque relinqūō.  
 Sed linquam.' Simul hōc dicēns attollit in aegrum  
 sē femur et, quamquam vis altō vulnere tardat,  
 haud dēiectus eum dūcī iubet. Hōc decus illī,  
 hōc sōlāmen erat; bellis hōc victor abibat  
 860 omnibus. Adloquitur maerentem et tālibus infit:  
 'Rhaebe, diū, rēs sī qua diū mortālibus ūlla est,  
 viximus; aut hodiē victor spolia illa, cruenta  
 et caput Aenēae referēs Lausique dolōrum  
 ultor eris mēcum aut, aperit sī nūlla viam vīs,  
 865 occumbēs pariter, neque enim, fortissime, crēdō,  
 iussa aliēna patī et dominōs dignābere Teucrōs.'  
 Dixit et exceptus tergō cōsuēta locāvit  
 membra manūsque ambās iaculis onerāvit acūtis,

851. *Idem*, 'likewise,' i.e. besides letting you die for me. See n. on *idem*, iii. 158. *nāte* recalls the thought of 848. This lament has been well compared with David's lament for Absalom, 2 Samuel, xviii. 33. Mezentius's love for his son is one of his redeeming traits. *crimine*: the charge (disgrace) of being the son of an exiled monarch; cf. vii. 653, 654.

852. *ob invidiam*, 'because I made myself disliked.'

853, 854. *dēbueram*: the plpf. gives an effect like 'I had owed — ere this last chance (and other chances) came to pay the debt.' *dedissem*: both explanations given in the n. on *vocāssēs*, iv. 678, will apply here.

857. *quamquam . . . tardat (eum)*, 'though by reason of his deep wound his strength (or, as we should put it, 'his falling strength') makes him slow.'

858, 859. *hōc . . . sōlāmen*: cf. *ea . . . mālī*, iii. 660, 661, with note. *hōc*: instr. abl., 'with his help.'

860. *maerentem*: the horse sympathizes with his wounded master.

862. *aut . . . Teucrōs* (866) = 'therefore (since we have lived long) let us be all the more willing to imperil life itself, if need be.' *illa* is explained by 863; Mezentius is thinking, too, of his previous boast, *voveō . . . Aenēae*, 774-776. *cruenta*: i.e. stained by Aeneas's blood.

867, 868. *exceptus* (sc. *ab equō*), 'welcomed,' like *maerentem*, 860, pictures the horse's sympathy. *tergō . . . locāvit*, 'settled . . . in their wonted place on his back'; *tergō* is partly local abl., partly dat. with *cōsuēta*. *manūs . . . acūtis*: he takes an extra supply, because, being mounted and wounded, he can not recover his missiles, as others do (cf. e.g. *iaculō . . . raptō*, 842).

aere caput fulgēns cristāque hirsūtus equinā:  
 sic cursum in mediōs rapidus dedit; aestuat ingēns 870  
 ūnō in corde pudor mixtōque insānia lūctū.  
 Atque hīc Aenēān māgnā ter vōce vocāvit. 875  
 Aenēās agnōvit enim laetusque precātur:  
 'Sic pater ille deum faciat, sic altus Apollō!  
 incipiās cōferre manum.'  
 Tantum effātus et infestā subit obuius hastā.  
 Ille autem: 'Quid mē ēreptō, saevissime, nātō  
 terrēs? haec via sōla fuit, quā perdere possēs.  
 Nec mortem horrēmus nec dīvum parcimus ūlli. 880  
 Dēsine, nam veniō moritūrus et haec tibi portō  
 dōna prius.' Dixit tēlumque intorsit in hostem;  
 inde aliud super atque aliud figitque volatque  
 ingentī gyrō; sed sustinet aureus umbō.  
 Ter circum adstantem laevōs equitāvit in orbīs 885  
 tēla manū iaciēns, ter sēcum Trōiūs hērōs  
 immānem aerātō circumfert tegmine silvam.  
 Inde, ubi tot trāxisse morās, tot spicula taedet  
 vellere et urgētur pūgnā congressus iniquā,

871. *pudor*: because he had fled before. *mixtō . . . lūctū*: sc. *ei=insāniae*. The abl. abs. is but very loosely connected with *insānia*; the meaning of the whole is left to inference, being merely suggested, not fully stated. *mixtaque insānia lūctū* (dat.) would be more regular, but would be unmetrical.

874. *enim*: as in l. 19; see n. there, and see *enim* in Vocabulary.

875. *sic* refers to the challenge implied in 873. The vs. thus='May the gods grant me a meeting with you!' Remember that Mezentius had withdrawn (794, 795); Aeneas may therefore justifiably doubt his willingness to fight now. *ille*: see on *ille . . . rēgnātor*, ll. 779.

878, 879. *ēreptō . . . nātō* (sc. *mīhi*), 'now that you have wrested,' etc.

*terrēs*: conative pres. *haec* refers to *ēreptō . . . nātō*; explain its gender. *perdere*: sc. *mē*.

880. *horrēmus*: the pl. seems to='men like me do not,' etc. *nec . . . ūlli*: cf. n. on *deus*, 773. Mezentius is referring to Aeneas's invocation, 875.

882. *dōna* is explained by *tēlum . . . hostem*; there is grim playfulness here.

883, 884. *figit . . . volatque* seems to=*figit dum volat*. *figit*, 'sends to the mark,' 'lodges' (in Aeneas's shield).

885. *in orbis*, 'circling to the left'; he thus kept his left side, which his shield covered, always to Aeneas.

887. *aerātō*: contrast *aureus umbō*, 884; Vulcan had used both bronze and gold to make this shield (viii. 445).

889. *pūgnā . . . iniquā*: Mezentius's horse gives him the advantage.

- 890 multa movēns animō iam tandem ērumpit et inter  
bellātōris equi cava tempora cōnecit hastam.  
Tollit sē arrēctum quadrupēs et calcibus aurās  
verberat effūsumque equitem super ipse secūsus  
implicat ēiectōque incumbit cernuus armō.  
895 Olāmōre incendunt caelum Trōesque Latīnique.  
Advolať Aenēās vāgināque ēripit ēnsem  
et super haec: 'Ubi nunc Mezentius ācer et illa  
effera vīs animi?' Contrā Tyrrhēnus, ut aurās  
suspiciēns hausit caelum mentemque recēpit:  
900 'Hostis amāre, quid increpitās mortemque mināris?  
nūllum in caede nefās; nec sic ad proelia vēnī,  
nec tēcum meus haec pepigit mihi foedera Lausus.  
Ūnum hōc per sī qua est victis venia hostibus ōrō:  
corpus humō patiāre tegī. Sciō acerba meōrum  
905 circumstāre odia; hunc, ōrō, dēfende furōrem  
et mē cōnsortem nātī concēde sepulcrō.'  
Haec loquitur iugulōque haud inscius accipit ēnsem  
undantique animam diffundit in arma cruōre.

890, 891. *movēns*: the pres. prtepl. is used as in i. 305; see n. there on *vol-vēns*. *bellātōris* . . . *hastam*: Aeneas seeks, by disabling the horse, to make the combat equal, footsoldier against footsoldier.

892-894. *arrēctum*, proleptic, 'up-right,' 'erect.' *calcibus*: loosely used as = *pedibus*; the horse beats the air with his fore feet. *super* = *dēsuper*. *incumbit*: sc. *se ēi* (= *Mezentio*).

895. *Latīnique*: for scansion see § 256.

897. *super*: adv.; cf. *super haec* . . . *fātur*, 556.

898, 899. *ut* . . . *recēpit*: his fall from his horse had stunned him.

901. *caede*: sc. *meā*, out of *nec* . . . *venī*; 'there is no sin in killing me.' *sic* refers to *nūllum* . . . *nefās*, and = 'with

the thought that you should not be free to slay me if you conquered.' 900, 901 thus = 'why not slay me at once?' Mezentius's love for his son (846 ff.), his affection for his horse (861 ff.), and his unflinching courage here offset his impiety (773-776).

902. *haec*=*tālia*; the compact Lausus made (through his death) was war to the end.

903. *per* governs *sī* . . . *hostibus*; see notes on *per*, ii. 142.

906. *cōnsortem nātī*: freely, 'to share it with my son'; lit., 'as my son's partner.'

907, 908. *accipit ēnsem* suggests the phrase *ferrum recipere*, used of the conquered gladiator, who, with the stoicism that marked such combatants bent his neck to receive the fatal stroke.

## LIBER XI

'Sī nūllam nostris ultrā spem pōnis in armīs,  
 sī tam dēserti sumus et semel agmine versō  
 funditus occidimus neque habet fortūna regressum,  
 ōrēmus pācem et dextrās tendāmus inertīs.  
 Quamquam ō sī solitae quicquam virtūtis adesset! 415  
 Ille mihi ante aliōs fortūnātusque labōrum  
 ēgregiusque animī, quī, nē quid tāle vidēret,  
 prōcubuit moriēns et humum semel ōre momordit.  
 Sīn et opēs nōbis et adhūc intācta iuventūs  
 auxiliōque urbēs Italiae populique supersunt, 420  
 sīn et Trōiānis cum multō glōria vēnit  
 sanguine (sunt illis sua fūnera, pārque per omnis  
 tempestās), cūr indecorēs in limine primō  
 dēficimus? cūr ante tubam tremor occupat artūs?  
 Multa diēs variique labor mūtābilis aevi 425  
 rettulit in melius, multōs alterna revisēns

411-444. Turnus declares himself ready to meet Aeneas in single combat.

411. *sī . . . pōnis*: Turnus is addressing Latinus, who is presiding over a council of the Latins. Ambassadors have reported that Diomedes refuses to aid the Latins and that he advises them to yield (225-295). Drances, leader of the faction opposed to Turnus, bids him either give up his claims to Lavinia's hand or support them in single combat with Aeneas (336-375). Turnus replies. V. nowhere describes Turnus's return from Ardea (x. 688), nor does anyone reproach Turnus with his disappearance; V. seems to forget that event entirely. See § 49.

413. *regressum*: i.e. opportunity to retrace its steps (i.e. to retrieve itself).

415. *ō sī . . . adesset = utinam . . . adesset*; cf. n. on *sī . . . ostendat*, vi. 187, 188. *quicquam* is correct (see

Vocab.), since the sentence really implies a neg. thought, *nihil solitae virtutis adest*.

416. *mihi*, 'in my 'eyes'; sc. *erat labōrum*: for case see §§ 113, 117.

417. *tāle*: sc. *quāle nos vidēmus*; the allusion is to the cowardice of Drances, as revealed by his speech (see on 411).

418. *humum . . . momordit*: cf. our phrase, 'bite the dust.' 415-418 really = 'and yet truly brave men would rather die than yield.'

422, 423. *pār . . . tempestās* (sc. *fuit*), 'and the storm (of war) has held equal sway over all.' For the figure cf. *nubem bellī . . . sustinet*, x. 809, 810.

424. *ante tubam*: cf. *signa canunt* x. 308, with note.

425, 426. *diēs*, 'time.' *vari . . . aevi* has been well rendered, 'the changeful toll of chequered years.' *alterna* = an adv., 'in shifting guise,' i.e. now friendly, now adverse.



lūsit et in solidō rūsus Fortūna locāvit.  
 Nōn erit auxiliō nōbīs Aetōlus et Arpī;  
 at Messāpus erit fēlixque Tolumnius et quōs  
 430 tot populī mīsere ducēt, nec parva sequētur  
 glōria dēlēctōs Latiō et Laurentibus agrīs.  
 Est et Volscōrum ēgregiā de gente Camilla  
 agmen agēns equitum et flōrentīs aere catervās.  
 Quod sī mē solum Teucrī in certāmina poscunt  
 435 idque placet tantumque bonīs commūnibus obstō,  
 nōn adeō hās exōsa manūs Victōria fūgit,  
 ut tantā quicquam prō spē temptāre recūsem.  
 Ibō animīs contrā, vel māgnūm praestet Achillem  
 factaque Vulcānī manibus paria induat arma  
 440 ille licet. Vōbīs animam hanc socerōque Latīnō  
 Turnus ego, haud ūllī veterum virtūte secundus,  
 dēvōvī. "Solum Aenēās vocat." Et vocet ōrō,  
 nec Drancēs potius, sive est haec ira deōrum,  
 morte luat, sive est virtūs et glōria, tollat.'

Cingitur ipse furēns certātīm in proelia Turnus.  
 Iamque adeō rutilum thōrāca indūtus aēnīs  
 horrēbat squāmīs sūrāsque inclūserat aurō,

428, 429. *nōn* . . . *at* really = *quamquam* (or *si*) *nōn* . . . *at*. *Aetōlus*: Diomedes; see *Diomēdēs* in Vocab. *fēlix*: as an augur Tolumnius was naturally thought of as a bringer of good luck.

432, 433 closely resemble vii. 803, 804.

438. *animīs*: modal abl., = *animōse*. *praestet* may = (1) 'surpass,' or (2) 're-produce'; in the latter case it = *referat* (cf. iv. 329). The subj. goes with *licet*, 440; see n. on *fixerit* . . . *licet*, vi. 802.

439. *paria*: sc. *Achillī armīs*; for Achilles, too, Vulcan had made arms.

441. *haud* . . . *secundus*: cf. x. 830, with note.

442. *solum* . . . *vocat* is Turnus's summary of what Drances had said (see on 411). With *solum* sc. *mē* or *Turnum*.

443, 444. *haec*: i.e. the present situation; explain the gender. *luat*: sc. *eam* = *iram*. *virtūs et glōria*: freely, 'a time to display valor and to win glory.'

486-531. Turnus bids Camilla engage the Tuscan cavalry of the Trojans, while he himself prepares to ambush the Trojan infantry under Aeneas.

486. *ipse* . . . *Turnus*: tidings that Aeneas was marching on the city (Laurentum) have caused the dismissal of the Latin assembly; Turnus gives orders for attack and defence.

487, 488. *thōrāca indūtus*: cf. *exuvias indūtus*, ii. 275, with n. *squāmīs*: sc. *aus* = *thōrāctis*. *aurō*: i.e. greaves of gold (cf. *lavis ocreis*, viii. 694).

tempora nūdus adhūc, laterique accīnserat ēnsem  
 fulgēbatque altā dēcurrēns aureus arce 490  
 exsultatque animīs et spē iam praecipit hostem,  
 quālis ubi abruptīs fūgit praesaepia vīclīs  
 tandem liber ecus campōque potitus apertō  
 aut ille in pāstūs armentaque tendit equārū  
 aut adsuētus aquae perfundī flūmine nōtō 495  
 ēmicat arrēctīsque frēmīt cervicibus altē  
 lūxuriāns, lūduntque iubae per colla, per armōs.  
 Obvia cui Volscōrum aciē comitante Camilla  
 occurrit portisque ab equō rēgīna sub ipsīs  
 dēsilit, quam tōta cohors imitāta relictīs 500  
 ad terram dēfluxit equīs; tum tālia fātur:  
 ‘Turne, suī meritō sī qua est fidūcia fortī,  
 audeō et Aeneadum prōmittō occurrere turmae  
 sōlaque Tyrrhēnōs equitēs ire obvia contrā.  
 Mē sine primā manū temptāre perīcula bellī; 505  
 tū pedes ad mūrōs subsiste et moenia servā.’  
 Turnus ad haec oculōs horrendā in virgine fixus:  
 ‘Ō decus Ītalīae virgō, quās dīcere grātēs  
 quāsve referre parem? sed nunc, est omnia quāndō  
 iste animus suprā, mēcum partīre labōrem. 510  
 Aenēās, ut fāma fidem missique reportant  
 explōrātōrēs, equitum lēvia improbus arma

491. *spēs* . . . *hostem*, ‘in hope he forestalls,’ i.e. he anticipates the fight and feels and acts as if the battle were already begun.

494. *ille* is used much as in 1. 3; it gives an effect like ‘there, see him.’

495, 496. *perfundī* belongs both with *adsuētus* (§169), and with *ēmicat* (§159).

499, 500. *rēgīna* . . . *dēsilit*, ‘queen though she was, she,’ etc.; this she does out of deference to Turnus, an idea borrowed from Roman practice.

502. *suī* . . . *fortī*, ‘if the brave are justified in having confidence in

themselves.’ For case of *suū* see on *generis* . . . *fidūcia*, 1. 132.

506. *pedes*: freely, ‘with the infantry’; lit., ‘as a footsoldier.’

507. *oculōs* . . . *fixus*: for constr. see §136.

508-510. *quās* . . . *parem*: deliberative subj. Since the expected answer to the question is neg., we may compare *grātēs* . . . *orbem*, 1. 600-602. *est* . . . *suprā*, ‘rises superior to.’

511, 512. *fidem* = ‘trustworthy tidings’; see §136. *equitum* . . . *arma* = *equilēs levis armātūrae*. *improbus*, ‘the knave.’ For the order *Aenēās* . . . *improbus* cf. n. on *Dānius* . . . *Apollō*, III. 162.

- praemisit, quaterent campōs; ipse ardua montis  
 per dēserta iugō superāns adventat ad urbem.  
 515 Fūrta parō bellī convexō in trāmite silvae,  
 ut biviās armātō obsīdam mīlite faucēs.  
 Tū Tyrthēnum equitem collātis excipe signis;  
 tēcum ācer Messāpus erit turmaeque Latīnae  
 Tiburtīque manus; ducis et tū concipe cūram.  
 520 Sic ait et paribus Messāpum in proelia dictis  
 hortātur sociōsque ducēs et pergit in hostem.  
 Est curvō ānfractū vallēs, adcommoda fraudi  
 armōrumque dolīs, quam dēnsis frondibus ātrum  
 urget utrimque latus, tenuis quō sēmita dūcit  
 525 angustaeque ferunt faucēs aditūsque malignī.  
 Hanc super in speculis summōque in vertice montis  
 plānitīēs ignōta iacet tūtīque recessūs,  
 seu dextrā laevāque velis occurrere pūgnae  
 sive instāre iugīs et grandia volvere saxa.  
 530 Hūc iuvenis nōtā fertur regiōne viārum  
 arripuitque locum et silvīs insēdit iniquīs.

At mediās inter caedēs exsultat Amāzōn,

513. *quaterent*: in O.O., after *praemisit*, which implies the giving of orders. *quaterent* is an important word; the cavalry are to make as much noise as possible, to draw attention away from the movement of the main force.

514. *iugō superāns*, 'mounting by the ridge,' a variation (§203) from the simple *iugum superāns*; *iugō* is instr. abl.

515, 516. *convexō*: the path is on the sloping side of a glen. *biviās*: i.e. with two outlets. The only way to beset (*obsīdam*) such a pass is to lay an ambush at each end of it.

522, 523. *curvō ānfractū*: abl. of char., 'of winding curves'; freely, 'curved and winding.' *armōrum* . . . *dolīs* = *fūrta* . . . *bellī*, 515.

524, 525. *quō* = *in quam* (*vallem*); see on *quō*, v. 29. *malignī*, 'niggardly.'

526, 527. *speculis*, 'heights'; there is parallelism in *in speculis* . . . *montis*. *ignōta*, 'unsuspected.' As Aeneas's troops move on, they will come first to the *sēmita* . . . *malignī*, 524, 525, then to the *vallēs* (522); Turnus is to take post on the plain above this valley (526, 527).

528. *occurrere* ('press forward into') *pūgnae* = *signa conferre* (cf. 517).

529. *instāre* . . . *saxa*: i.e. to stand on the heights while rolling, etc.

530. *iuvenis*: Turnus. *nōtā* . . . *regiōne viārum*, 'following the well-known routes'; for case see §146. Cf. and yet contrast *nōtā* . . . *viārum*, il. 737.

648-724. Camilla slays many of the Trojans.

648. *Amāzōn*: we should say, 'like an Amazon.' In 532-596 Diana tells the

ūnum exserta latus pūgnae, pharetrāta Camilla,  
 et nunc lenta manū spargēns hastilia dēnsset, 650  
 nunc validam dextrā rapit indēfessa bipennem;  
 aureus ex umerō sonat arcus et arma Diānae.  
 Illa etiam, sī quandō in tergum pulsa recessit,  
 spīcula conversō fugientia dirigit arcū.  
 At circum lēctae comitēs, Lārīnaque virgō 655  
 Tullaque et aērātā quatiēns Tarpēia secūrim,  
 Italides, quās ipsa decus sibi dīa Camilla  
 dēlēgit pācisque bonās bellīque ministrās,  
 quālēs Thrēiciāe cum flūmina Thermōdontis  
 pulsant et pīctis bellantur Amāzōnes armīs, 660  
 seu circum Hippolytēn seu cum sē Martia currū  
 Penthesilēa refert māgnōque ululante tumultū  
 fēminea exsultant lūnātis agmina peltis.  
 Quem telō primum, quem postrēmum, aspera virgō,  
 lēicis? aut quot humī morientia corpora fundis? 665  
 Eunēum Clytiō primum patre, cūius apertum  
 adversi longā transverberat abiete pectus;  
 sanguinis ille vomēns rīvōs cadit atque cruentam  
 mandit humum moriēnsque suō sē in vulnere versat:

nymph Opis the history of Camilla, and bids her avenge Camilla, should she fall. 597-647 describe Camilla's attack on the Trojan cavalry (see 517-519).

649. *ūnum . . . latus*: cf. *aurea . . . mammae*, l. 492.

652. *arma Diānae* is explained by *illa . . . umerō*, l. 500, 501; cf. also the cut at p. 134.

653, 654. *in tergum* = *retrō*. *conversō*: sc. *in hostēs*. *fugientia*: freely, 'as she flees'; a transferred epithet (§ 194). The Parthians successfully used this very maneuver against the Roman legionaries.

659, 660. *Thrēiciāe* here merely = 'northern,' since the Thermodon was in Asia; see § 190 and n. on *Geliciis*, iii. 35. *pulsant*: i.e. beat with their

horse: 'hoofs; the rivers are frozen. To Roman poets Thrace was the typical land of cold. *pīctis* . . . armīs: cf. *pīcti scūta Labici*, vii. 796, with note. *bellantur*: a rare deponent, = *bellō*, *bellāre*.

661, 662. *sē . . . refert*: i.e. as victor. *Penthesilēa . . . peltis*: cf. l. 490-493. *ululante*: the *tumultus* is said to do what those who cause it do; cf. n. on *lambit*, iii. 574; freely, 'ringing.'

666. *Clytiō . . . patre*: abl. abs., belonging in sense closely with *Eunēum*; it thus = *Clytiō patre nātum*. *abiete*: i.e. a spear with a shaft of fir-wood; cf. the use of *rōbur*, x. 479. For scansion see § 240.

669. *suō . . . versat*: cf. *corruit in vulnus*, x. 488, with note.

- 670 tum Lirim Pagasumque super, quorum alter, habēnās  
 suffossō revolūtus equō dum colligit, alter,  
 dum subit ac dextram lābentī tendit inermem,  
 praecipitēs pariterque ruunt. His addit Amastrum  
 Hippotadēn sequiturque incumbēns ēminus hastā  
 675 Tēreaque Harpalycumque et Dēmophoōnta Chromimque,  
 quotque ēmissa manū contorsit spicula virgō,  
 tot Phrygiī cecidēre virī. Procul Ornytus armīs  
 ignōtis et equō vērator lāpyge fertur,  
 cui pellis lātōs umerōs ērepta iuvencō  
 680 pūgnātōrī operit, caput ingēns ōris hiātus  
 et mālāe tēxere lupī cum dentibus albīs,  
 agrestisque manūs armat sparus; ipse catervīs  
 vertitur in mediīs et tōtō vertice suprā est.  
 Hunc illa exceptum (neque enim labor agmine versō)  
 685 trāicit et super haec inimicō pectore fātur:  
 'Silvīs tē, Tyrrhēne, ferās agitāre putāstī?  
 Advēnit quī vestra diēs muliebribus armīs  
 verba redarguerit. Nōmen tamen haud leve patrum  
 Mānibus hōc referēs, tēlō cecidisse Camillae.'

670-673. *habēnās* . . . *colligit*: the hind legs of the horse, apparently, give way; *Liris* is thus 'fun backwards,' and tries to save himself by clutching the reins more tightly. *lābentī*: sc. *ē=Liri*. *inermem*: he had dropped his weapon, to aid his comrade. *praecipitēs* . . . *ruunt*: after *alter* . . . *alter*, 670, 671, we ought to have the sing. *ruit*, without these qualifying adv. expressions, but the thought has changed, and the poet is seeking now to emphasize the common fate of the brothers, not the separate circumstances attending their deaths. -*que*: cf. n. on *dulci* . . . *umbrā*, i. 694.

678. *ignōtis*, 'strange,' 'grotesque.' The hunting outfit seems out of place on the battle field. *et*: as in i. 694; though the ablatives in *armīs* . . . *equō* . . . *lāpyge* are quite different, they

both express the manner of Ornytus's movement.

680, 681. *pūgnātōrī*: i.e. wild; the word emphasizes Ornytus's prowess as a hunter. *caput* . . . *lupī*: 'a huge wolf's head with gaping mouth' is his helmet, the mouth serving as a visor.

683 nearly = vii. 784.

684. *neque* . . . *versō*, 'for it (i.e. the act suggested by *exceptum*) was no great task, seeing that his line,' etc.

687-689. *vestra*: see on *vestrās*, i. 140. We must infer (see § 225) that the Tuscans, led by Ornytus, have been threatening to drive the Volscians like hunted game. *redarguerit*: cf. n. on *fuert quodcumque*, ii. 77. The fut. pf. here constitutes a confident prediction. *nōmen* . . . *Camillae*: for the thought cf. *hōc* . . . *cadis*, x. 827-830, with notes.

Prōtinus Orsilocho et Būtē, duo m̄xima Teucrum  
 corpora, sed Būtē āversum cuspide fixit  
 lōricam galeamque inter, quā colla sedentis  
 lūcent et laevō dēpendet parma lacertō,  
 Orsilocho fugiēns m̄gnumque agitāta per orbem  
 ēlūdit ḡrō interior sequiturque sequentem;  
 tum validam perque arma virō perque ossa secūrim  
 altior exurgēns ōrantī et multa precantī  
 congeminat; vulnus calidō rigat ōra cerebrō.  
 Incidit huic subitōque aspectū territus haesit  
 Appenninicolae bellātor filius Aunī,  
 haud Ligurum extrēmum, dum fallere Fāta sinēbant.  
 Isque, ubi sē nullō iam cursū ēvādere pūgnae  
 posse neque instantem rēginam āvertere cernit,  
 cōnsiliō versāre dolōs ingressus et astū  
 incipit haec: 'Quid tam ēgregium, sī fēmina forti  
 fidis equō? dimitte fugam et tē cominus aequō  
 mēcum crēde solō pūgnaeque accinge pedestri;  
 iam nōscēs, ventōsa ferat cui glōria fraudem.'

tēlō . . . Camillae: in appos. with  
 nōmen.

690. Orsilocho: sc. occidit.

691. sed: the thought is, 'she killed  
 them bōth, but in different ways.'  
 āversum: the opposite of *adversī*, 687.

692. sedentis, 'a sitter'; sc. in equō.  
 For the substantive force of the ptepl.  
 see on *venientum*, i. 434.

694. fugiēns: sc. eum; so with *agi-*  
*tāta* sc. ab eō.

695. ḡrō interior: freely, '(by)  
 taking the inner course'; *ḡrō* is abl. of  
 spec. The phrase seems to be a varia-  
 tion (§203) for *interiōre ḡrō*, which  
 would be unmetrical. Camilla flies from  
 Orsilocho, sweeping round at first in  
 great circles; presently, she swerves to  
 one side. This maneuver puts her on  
 an inner and so shorter circle than that  
 on which Orsilocho is moving; hence  
 she is enabled to overtake him and to

turn her flight into a pursuit. *sequen-*  
*tem*, 'her pursuer'; see on *sedentis*, 692.

699-701. haesit, 'halted.' *extrē-*  
*mus*, 'last,' i.e. meanest, least skillful;  
 sc. in *fallendō*, 'in trickery,' out of *dum*  
 . . . *sinēbant*. Roman writers often  
 emphasize the trickery of the Ligurians.

702-704. ēvādere = *ēē subducere* (see  
 on *tēlō*, i. 99); hence the dat. *pūgnae* is  
 possible. *ingressus*, 'esaying.'

705-707. sī . . . equō, 'if though  
 a woman you rely,' etc.; i.e. if you rely  
 on the strength of your horse to offset  
 your natural weakness as a woman.  
*fugam*: here 'means of flight'; see  
 §186. *aequō* . . . *solō*: i.e. make the  
 combat an even one; cf. the thought in  
*pūgnā* . . . *iniquā*, x. 889.

708. glōria: here 'ambition' in bad  
 sense, i.e. 'vaingloriousness,' 'boasting.'  
*ventōsa* . . . *fraudem* really contains  
 two thoughts. (1) which of us is an idle

- Dixit; at illa furēns acrique accēnsa dolōre  
 710 trādit eum comitī paribusque resistit in armīs  
 ēnse pedes nūdō pūrāque interrīta parmā.  
 At iuvenis vicisse dolō ratus āvolat ipse  
 (haud mora) conversisque fugāx aufertur habēnis  
 quadrupedemque citum ferrātā calce fatigat.  
 715 'Vāne Ligus frūstrāque animīs ēlāte superbīs,  
 nēquīquam patriās temptāstī lūbricus artīs,  
 nec fraus tē incolumem fallāci perferet Aunō.'  
 Haec fātur virgō et pernīcibus īgnea plantīs  
 trānsit eum cursū frēnīsque adversa prehēnsīs  
 720 congregeditur poenāsque inimicō ex sanguine sūmit,  
 quam facile accipiter saxō sacer āles ab altō  
 cōnsequitur pinnīs sublimem in nūbe columbam  
 comprēnsamque tenet pedibusque ēviscerat uncīs;  
 tum cruor et vulsae lābuntur ab aethere plūmae.  
 725 At nōn haec nūllīs hominum sator atque deōrum  
 observāns oculīs summō sedet altus Olympos:  
 Tyrrhēnum genitor Tarchōnem in proelia saeva  
 suscitāt et stimulis haud mollibus incutit irās.  
 Ergō inter caedēs cēdentiaque agmina Tarchōn  
 730 fertur equō variisque instigat vōcibus ālās,  
 nōmine quemque vocāns, reficitque in proelia pulsōs.

boaster merely, (2) which of us is to suffer through that boasting, i.e. in not being able to follow it up by deeds.

711. *pedes* and *interrīta* belong together in thought; though now on foot (i.e. out of her proper element, as the Arcadians were, x. 364 ff.), she is undismayed. *pūrā*: i.e. unadorned, unemblazoned; the shield bears no device. Contrast those of the Amazons, 660.

713. *conversis* . . . *habēnis* = *converso* . . . *equō*.

716, 717. *patriās* . . . *artīs* is explained by 701. *fallāci*: father and son are alike in their trickiness. The *vs.* implies that Aunus (700) is yet alive.

718, 719. *īgnea*: freely, 'like light-

ning,' 'with lightning-like pace.' *trānsit*, 'outstrips.' For Camilla's speed of foot cf. *virgō* . . . *ventōs*, vii. 806, 807; cf., too, *quālis equōs* . . . *Hebrum*, i. 316, 317, said of Harpalyce. *adversa*, 'facing him'; she gets in front of him, then turns and faces him.

721. *sacer āles*: the hawk was sacred to Apollo, and was used in augury.

725, 726. *nōn* belongs with *sedet*, not with *nūllis*; Jupiter views the spectacle 'with all his eyes,' as we might say. There is here a case of litotes; see on *nōn similit*, i. 136.

728. *stimulis* . . . *irās*: for the figure cf. *ea* . . . *Apollō*, vi. 100, 'in with note.

'Quis metus. ò numquam doliitūri, ò semper inertēs  
 Tyrrhēni, quae tanta animis ignāvia vēnit?  
 Fēmina pālantis agit atque haec agmina vertit!  
 Quō ferrum quidve haec gerimus tēla inrita dextrīs?' 736  
 Haec effātus ecum in mediōs, moritūrus et ipse, 741  
 concitat et Venulō adversum sē turbidus infert  
 dēreptumque ab equō dextrā complectitur hostem  
 et gremium ante suum multā vī concitus aufert.  
 Tollitur in caelum clāmor, cūctīque Latīni 745  
 convertēre oculōs. Volat igneus aequore Tarchōn  
 arma virumque ferēs; tum summā ipsius ab hastā  
 dēfringit ferrum et partis rīmātur apertās,  
 quā vulnus lētāle ferat; contrā ille repūgnāns  
 sustinet ā iugulō dextram et vim viribus exit. 750  
 Utque volāns altē raptum cum fulva dracōnem  
 fert aquila implicuitque pedēs atque unguibus haesit,  
 saucius at serpēns sinuōsa volūmina versat  
 arrētisque horret squāmīs et sibilat ōre  
 arduus insurgēns; illa haud minus urget obuncō 755  
 luctantem rōstrō, simul aethera verberat ālis,  
 haud aliter praedam Tiburtum ex agmine Tarchōn  
 portat ovāns. Ducis exemplum ēventumque secūti

732. ò . . . doliitūri: i.e. who are never going to feel the spur of resentment driving you into battle (as *ira* had spurred Tarchon into the fight, 728-730).

734. pālantis: proleptic (§193); freely, 'apart,' 'asunder'; cf. *age diversōs*, l. 70. haec: emphatic and highly complimentary; it = 'these lines (that have so fine a record).'

741, 742. moritūrus expresses purpose, 'ready to die.' et ipse, 'himself also,' may mean (1) in addition to those whom he means to slay, or (2) in addition to those whom he has just bidden to fight valiantly and to face death. (2) seems better.

743. dextrā: as in x. 339.

746, 747. igneus: cf. *ignea*, 718, with

n. arma virumque, 'the man and his arms,' i.e. his foe, arms and all. ipsius, 'the man himself,' i.e. Venulus.

748. partis . . . apertās: i.e. of Venulus's armor.

750. vim, 'violence.' viribus, 'strength'; study *vis* in Vocab. exit: as in v. 438; see n. there. Some take exit as conative, and render 'seeks to evade force by force.'

753-756. at . . . ālis ought to run thus: *quamquam saucius serpēns . . . insurgēns, illa, etc., for illa . . . ālis* is the conclusion to *volāns . . . haesit*, 751, 752. at disturbs the syntax, by converting the cl. *saucius . . . insurgēns*, which is logically subordinate, into an independent clause. arduus insurgēns: see §195, 2.



- Maeonidae incurrunt. Tum Fātis dēbitus Arrūns  
 760 vėlōcem iaculō et multā prior arte Camillam  
 circuit et, quae sit fortūna facillima, temptat:  
 quā sē cumque furēns mediō tulit agmine virgō,  
 hāc Arrūns subit et tacitus vestigia lūstrat;  
 quā victrix redit illa pedemque ex hoste reportat,  
 765 hāc iuvenis fūrtim celeris dētorquet habēnās.  
 Hōs aditūs iamque hōs aditūs omnemque pererrat  
 undique circuitum et certam quatit improbus hastam.  
 Forte sacer Cybelae Chlōreus ōlimque sacerdos  
 insignis longē Phrygiis fulgēbat in armis  
 770 spūmantemque agitābat eum, quem pellis aēnis  
 in plūmam squāmīs aurō cōnserta tegēbat.  
 Ipse peregrinā ferrūgine clārus et ostrō  
 spicula torquēbat Lyciō Gortȳnia cornū;  
 aureus ex umerīs erat arcus et aurea vātī  
 775 cassida; tum croceam chlamydemque sinūsque crepantīs  
 carbaseōs fulvō in nōdum collēgerat aurō,

759. *Maeonidae*, 'the Etruscans'; cf. the n. on *Lydius* . . . *Thybris*, II. 781, 782. *Fātis dēbitus*: i.e. doomed.

760, 761. *vėlōcem*, 'swift though she is.' *multā* . . . *arte* lit. = 'superior by reason of,' etc., but since it expresses the means and the manner of *circuit*, it may be joined by *et* to *iaculō*; see on I. 694. *circuit* fits better the nearer pred.; see on *legunt*, I. 426. Render, 'circles round with javelin (poised) and aided by the advantage his mighty skill gave him.' *fortūna*, 'opportunity.'

762, 763. *quā* . . . *cumque*: see § 211. *lūstrat*: freely, 'tracks,' 'follows.'

765. *celeris* . . . *habēnās*: cf. *conversis* . . . *habēnīs*, 713, with note.

766, 767. *hōs* . . . *circuitum*: cf. *nunc hōs* . . . *locum*, v. 441, 442.

768. *ōlim*: in Troy, probably. For Cybele's connection with Troy cf. III. 111-113, II. 788, with notes.

770, 771. *aēnis* . . . *squāmīs*:

with *tegēbat*, as instr. abl. in *plūmam* = an adj., 'feather-like,' '(laid) plume-wise.' V. is thinking of a kind of scale armor for horses used by the Persians and the Greeks. On some soft and flexible material bronze plates were laid so as to overlap one another as tiles or feathers overlap. *aurō cōnserta*: the clasps which fastened the *pellis* were of gold.

772, 773. *ferrūgine* . . . *et ostrō*: freely, 'dark-hued purple'; both nouns describe the same thing (§ 232). *cornū*: i.e. a bow; see § 187.

774. *aureus*: by describing the bow as golden immediately after he has called it *Lyciō* . . . *cornū* V. must certainly be trying to say that the bow was partly of horn, partly of gold; how the two materials were arranged on the bow he has not chosen to say.

776. *fulvō* . . . *aurō*: i.e. with a *fibula* or clasp of gold; cf. *crinēs nōdantur in aurum*, IV. 188.

pictus acū tunicās et barbara tegmina crūrum.  
 Hunc virgō, sive ut templis praefigeret arma  
 Trōia, captivō sive ut sē ferret in aurō,  
 vēnatrix ūnum ex omni certāmine pūgnae 780  
 caeca sequēbātur tōtumque incauta per agmen  
 fēmineō praedae et spoliōrum ardēbat amōre,  
 tēlum ex insidiis cum tandem tempore captō  
 concitat et superōs Arrūns sic vōcē precātur:  
 'Summe deum, sānctī cūstōs Sōractis Apollō,  
 quem primī colimus, cui pīneus ārdor acervō 785  
 pāscitur et medium frētī pietāte per ignem  
 cultōrēs multā premimus vestigia prūnā,  
 dā, pater, hōc nostris abolērī dēdecus armīs,  
 omnipotēns! nōn exuviās pulsaeve tropaeum 790  
 virginis aut spolia ūlla petō (mihi cētera laudem  
 facta ferent); haec dīra meō dum vulnere pestis  
 pulsa cadat, patriās remeābō inglōrius urbēs.'  
 Audiit et vōtī Phoebus succēdere partem  
 mente dedit, partem volucris dispersit in aurās: 795  
 sterneret ut subitā turbātam morte Camillam  
 adnuit ōrantī; reducem ut patria alta vidēret,  
 nōn dedit, inque Notōs vōcem vertēre procellae.

777. *pictus* . . . *tunicās*: for constr. see § 136. Chloereus is said to have done what he caused others to do. *barbara* . . . *crūrum*: trousers were regarded by the Romans as a mark of oriental luxury and effeminacy.

778, 779. *ut* . . . *Trōia*: for this act cf. *Aenēas* . . . *arma*, iii. 288. *sē ferret* = *sē iactāret*, 'might display herself.'

780. *vēnatrix*: we should use a simile, 'like a huntress,' not a metaphor. Join *ūnum ex* closely together, 'singled out of.'

783. *insidiis*, 'ambush'; note carefully the figure. *tempore*, 'chance.'

786. *cui*: see on *Iovi*, iii. 279. *acervō*, 'by the (fuel-) heap.'

788. *cultōrēs*: freely, 'in the course

of our worship.' *multā* . . . *prūnā*, 'on thick-strewn embers'; for case see § 146. *premius*, 'set'; not as in vi. 197, vi. 331.

790, 791. *pulsae* . . . *virginis*, 'a trophy to mark my conquest of,' etc.

792, 793. *dum* . . . *cadat*, 'provided this,' etc. See A. 528; B. 310, II.; G. 573; H. 587. Strictly, the subj. is one of will (imperative subj.), and *dum* has intensive force, 'only,' 'just,' as in *agedum*. The whole thus = 'only let this . . . ; I will be content to return.'

795. *mente dedit*: cf. *mente darē*, x. 629. *dedit* here = *passus est*.

797, 798. *reducem* . . . *vidēret*: in *patriās* . . . *urbēs*, 793, Arruns had really, by implication, prayed for a safe return home. *alta*, 'noble,' 'glorious.' *dedit*

- Ergō, ubi missa manū sonitum dedit hasta per aurās,  
 800 convertēre animōs ācris oculōsque tulēre  
 cūctī ad rēginam Volscī. Nihil ipsa nec aurae  
 nec sonitūs memor aut venientis ab aethere tēli,  
 hasta sub exsertam dōnec perlāta papillam  
 haesit virgineumque altē bibit ācta cruōrem.  
 805 Concurrunt trepidae comitēs dominamque ruentem  
 suscipiunt. Fugit ante omnīs exterritus Arrūns  
 laetitīa mixtōque metū nec iam amplius hastae  
 crēdere nec tēlis occurrere virginis audet.  
 Ac velut ille, priusquam tēla inimica sequantur,  
 810 continuō in montīs sēsē āvius abdidit altōs  
 occisō pāstōre lupus māgnōve iuencō,  
 cōnsciū audācis factī, caudamque remulcēns  
 subiēcit pavitantem uterō silvāsque petivit,  
 haud secus ex oculīs sē turbidus abstulit Arrūns  
 815 contentusque fugā mediīs sē inmiscuit armīs.  
 Illa manū moriēns tēlum trahit, ossa sed inter  
 ferreus ad costās altō stat vulnere mūrō;  
 lābitur exsanguis, lābuntur frīgida lētō  
 lūmina, purpureus quondam color ōra reliquit.  
 820 Tum sic expirāns Accam ex aequalibus ūnam  
 adloquitur, fida ante aliās quae sōla Camillae,  
 quicūq; partiri cūrās, atque haec ita fātur:

here = *admit*, 797, or *concessit*, and so is construed with *ut* and the subj., 797; contrast constr. in 794, 795.

801, 802. *nihil . . . nec . . . nec* has occurred in ix. 428, 429; see notes there. *aurae*: i.e. the audible rush of air caused by the flight of the spear.

803. *exsertam . . . papillam*: cf. *ūnum exserta latus*, 649. with note.

805. *ruentem*: sc. *ab equō* (see 827, 828); cf. *frātremque ruentem sustentat dextrā*, x. 338, 339.

809-811. *ille . . . lupus*: for the order see § 207. The separation is very effective here, because it makes the mind dwell twice on the subject. Render

*ille* by 'look you'; V. writes as if he were pointing to a wolf actually within range of our eyes. *prius quam . . . sequantur*: a purpose cl., = *nē . . . sequantur*. *āvius*: proleptic; § 193.

816-819. *trahit*: conative pres. *ad*, 'at,' 'among.' *lābitur . . . lābuntur* ('drips . . . drip'): the repetition and the emphatic position increase the pathos. *purpureus*: as in i. 591. *quondam* has adj. force; see on *longē*, i. 13.

821, 822. *ante aliās . . . sōla* = *ūna ante aliās*, iii. 321; see n. there. *partiri*: note hist. infin. in a relative cl.; cf. *nam . . . crēdere*, iv. 421, 422, with note.

'Hactenus, Acca soror, potui; nunc vulnus acerbum  
 cōficit, et tenebris nigrēscunt omnia circum.  
 Effuge et haec Turnō mandāta novissima perfer: 825  
 succēdat pūgnae Trōiānōsque arceat urbe.  
 Iamque valē.' Simul hīs dictīs linquēbat habēnās  
 ad terram nōn sponte fluēns. Tum frīgida tōtō  
 paulātīm exsolvit sē corpore lentaque colla  
 et captum lētō posuit caput, arma relinquēns, 830  
 vitāque cum gemitū fugit indignāta sub umbrās.  
 Tum vērō inmēnsus surgēns ferit aurea clāmor  
 sīdera; dēiectā crūdēscit pūgna Camillā;  
 incurrunt dēnsī simul omnis cōpia Teucrum  
 Tyrrhēnique ducēs Euandrique Arcades ālae. 835

827. **simul**: a prep. here, as in v. 357.  
**linquēbat habēnās**: since her fight  
 with *filius Aunī* (699-724) Camilla had  
 remounted, see § 225.

828, 829. **fluēns**: cf. the use of *dē-*  
*fluxit*, 501. **frīgida**, 'growing cold in  
 death.' **lenta**, 'nerveless.'

830, 831. **captum**, 'o'ercome.' **po-**

**suit**=*dēposuit*. **vita . . . umbrās**: Ca-  
 milla dies young (*ante diem*, iv. 620), and  
 so dies unwillingly; cf. *tum . . . reliquit*,  
 x. 819, 820, said of Lausus, who also died  
 young.

833. **dēiectā . . . Camillā** is ex-  
 plained by 834, 835; the Trojan forces  
 are encouraged by Camilla's death.

## LIBER XII

- Turnus ut infractōs adversō Marte Latinōs  
dēfēcisse videt, sua nunc prōmissa reposcī,  
sē signārī oculis, ultrō implacābilis ārdet  
attollitque animōs. Poenōrum quālis in arvīs
- 5    saucius ille gravī vēnantum vulnere pectus  
tūm dēmum movet arma leō gaudetque comantīs  
executiēns cervice torōs fixumque latrōnis  
inavidus frangit tēlum et fremit ore cruentō,  
haud secus accēnsō gliscit violentia Turnō.
- 10    Tum sic adfātur rēgem atque ita turbidus infit:  
‘Nulla mora in Turnō; nihil est, quod dicta retrācent  
ignāvi Aeneadae nec, quae pepigēre, recūsent;  
congregior. Fer sacra, patēr, et concipe foedus.  
Aut hāc Dardanium dextrā sub Tartara mittam,  
15    dēsertōrem Asiae, (sedeant spectentque Latīnī),

1-17. Turnus determines to meet Aeneas in single combat.

1, 2. **Turnus . . . videt:** Opis (see on xi. 648) avenges Camilla's death by slaying Arruns (xi. 836-867); the Rutulians, however, flee in panic to the city. Aeneas presses on in pursuit, but night stops the battle (xi. 868-915). **sua . . . reposci:** i.e. that the Latins are calling on him to fulfill his offer recorded in xi. 434-444.

5, 6. **saucius** = *postquam sauciātus est*. **ille . . . leō:** cf. *ille . . . lupus*, xi. 809-811, with notes. **pectus:** for case see § 135. **saucius . . . pectus** balances *ut . . . oculis*, 1-3; it is because Turnus is wounded, so to speak, by criticism, that he gives fullest vent to his warlike frenzy. **movet arma:** i.e. gets ready to charge.

7. **latrōnis** pictures the hunter from the point of view of the lion, king of beasts and monarch of the woods.

11, 12. **nihil est, quod**, 'there is no reason why.' For this idiom see B. 295, 7; H. 591, 4. **dicta . . . recūsent:** an inaccurate reference to Aeneas's suggestion that the war be settled by a single combat between himself and Turnus (xi. 115-119). Nothing, however, had come of the suggestion; there were therefore no words for the Trojans to retract, no compact for them to violate. **nec:** sc. *est quod*, from 11; *aut quae*, etc., would have been simpler.

13. **congregior:** sc. *eis* = *Aeneadis*. Note the tense; cf. *feror*, x. 442, with n. **fer . . . foedus:** among the Greeks and the Romans the making of a treaty was always attended by religious ceremonies; the *sacra* referred to here are the fire, the water, and the holy plants needed in these ceremonies. **patēr:** for scansion see § 241.

et sōlus ferrō crīmen commūne refellam,  
aut habeat victōs, cēdat Lāvinia coniūnx.'

'Nē, quaesō, nē mē lacrimīs nēve ōmine tantō  
prōsequere in dūrī certāmina Martis euntem,  
ō māter, neque enim Turnō mora libera mortis.  
Nūntius haec, Idmōn, Phrygiō mea dicta tyrannō 75  
hand placitūra refer: cum primum crāstina caelō  
pūniceis invecta rotīs Aurōra rubēbit,  
nōn Teucrōs agat in Rutulōs; Teucrum arma quiēscant  
et Rutulī; nostrō dirimāmus sanguine bellum;  
illō quaerātur coniūnx Lāvinia campō.' 80

Nec minus intereā maternīs saevus in armīs  
Aenēās acuit Martem et sē suscitāt irā  
oblātō gaudēns compōnī foedere bellum.  
Tum sociōs maestique metum sōlātur Iūli 110  
fāta docēns rēgīque iubet respōnsa Latīnō  
certa referre virōs et pācis dicere lēgēs.

16, 17. **crīmen commūne**: i.e. the charge of cowardice which, so Turnus fancies, the Trojans are making against all the Italians. **cēdat**: sc. *cū* = *Aenēas*.

72-80. Turnus announces to Amata his resolve to fight Aeneas.

72. **nē . . . ōmine tantō**: Amata had begged Turnus not to fight the Trojans longer, plainly intimating that a continuance of the struggle would mean his death.

74. **mora**, 'postponement,' is subject, **libera** is in the pred.; the whole means that Turnus is not at liberty to postpone his death (if death is to be his portion).

78. **nōn . . . agat**: one would expect *nē . . . agat*, i.e. one would naturally take this as a simple prohibition. But *nōn . . . bellum*, in point of thought, = *nōn Teucrōs, sed sē ipsam in mē agat*; in a sentence of this sort *nōn* would not belong with the verb, but with the pred.,

being balanced by *sed*. In our passage a new turn is given to the sentence at *Teucrum*; note the adverbs, *asynd.* there.

80. **illō . . . campō**: i.e. in the field necessary to the carrying out of the suggestion *nostrō . . . bellum*, 79.

107-112. Aeneas prepares for the combat with Turnus.

107-109. **maternīs** = *ā mātēre dātis*; see viii. 608-728. **saevus**: as in i. 99; see n. there. **Martem**: freely, 'his warlike zeal.' **oblātō**, 'proffered.' **compōnī**, 'was in the very process of settlement.'

111, 112. **fāta docēns**: i.e. by explaining prophecies like that in i. 257-296 (esp. 262-266); these plainly implied that Aeneas was to overcome all foes and to outlive the war. **respōnsa**: we infer (§ 225) that messengers (*virōs*) had been sent, by Latinus, no doubt, to Aeneas, as the outcome of Turnus's suggestion (11-17). **certa**, 'specific,' 'clear-cut.'

- Intereā rēgēs, ingentī mōle Latīnus  
quadriiugō vehitur currū (cui tempora circum  
auratī bis sex radii fulgentia cingunt,  
Sōlis avī specimen), bigīs it Turnus in albīs,  
165 bīna manū lātō crispāns hastilia ferrō:  
hinc pater Aenēās, Rōmānae stirpis origō,  
sidereō flagrāns clipeō et caelestibus armīs,  
et iūxtā Ascanius, māgnae spēs altera Rōmae,  
prōcēdunt castris, pūrāque in veste sacerdos  
170 saetigerī fētum suis intōnsamque bidentem  
attulit admōvitque pecus flagrantibus ārīs.  
Illī ad surgentem conversī lūmina sōlem  
dant frūgēs manibus salsās et tempora ferrō  
summa notant pecudum paterisque altāria libant.  
175 Tum pius Aenēās strictō sic ēnse precātur:  
‘Estō nunc Sōl testis et haec mihi Terra precantī,  
quam propter tantōs potuī perferre labōrēs,  
et pater omnipotēns et tū, Sātūrnīa coniūnx  
(iam melior, iam, dīva, precor), tūque, inclute Māvors,  
180 cūncta tuō quī bella, pater, sub nūmine torquēs,

161-215. Latinus and Aeneas make a treaty, binding themselves to abide by the outcome of the fight between Aeneas and Turnus.

161. *rēgēs* has no verb; 161-169 ought to run *intereū rēgēs prōcēdunt*, with *Turnus . . . Aenēās . . . Ascanius* all as simple nominatives in distributive appos., and all modified by participles; ‘forth come the kings, Latinus . . . riding, Turnus on a white chariot,’ etc.

163, 164. *auratī . . . radii*: i.e. a golden crown adorned with twelve rays or ray-like ornaments. *Sōlis avī*: in vii. 47 V. gives another account of Latinus’s lineage; see *Faunus* and *Latinus* in Vocabulary.

165 = i. 313; see notes there.

166. *Aenēās . . . origō*: see § 59.

167. *caelestibus*: i.e. as made by Vulcan and brought to him by Venus.

171. *pecus*, ‘the cattle,’ includes both *fētum* and *bidentem*.

172. *conversī lūmina*: for the construction see § 136.

173, 174. *frūgēs . . . salsās = molam*; cf. iv. 517. *tempora . . . notant*: i.e. by cutting off a lock of hair: cf. § 300, and *summās . . . prima*, vi. 245, 246, with notes. *libant*, ‘besprinkle,’ a rare sense, involving an inversion (§ 203) of the normal constr. of this verb, seen in i. 736.

179. *iam . . . dīva*, ‘by this time (i.e. at last) kindlier,’ etc. The double *iam* (see on i. 133) dwells pathetically on the weary years in which the Trojans have hoped for a change in Juno’s attitude toward them. They had recently had a promise of such change from Jupiter himself, i. 279-282.

fontisque fluviōsque vocō quaeque aetheris alti  
 rēligiō et quae caeruleō sunt nūmina pontō:  
 cesserit Ausoniō sī fors victōria Turnō,  
 convenit Euandri victōs discēdere ad urbem,  
 cēdet Iūlus agrīs, nec post arma ūlla rebellēs 185  
 Aeneadae referent ferrōve haec rēgna lacessent,  
 sīn nostrum adnuerit nōbīs Victōria Martem  
 (ut potius reor et potius dī nūmine firment),  
 nōn ego nec Teucris Italōs pārēre iubēbō  
 nec mihi rēgna petō; paribus sē lēgibus ambae 190  
 invictae gentēs aeterna in foedera mittant;  
 sacra deōsque dabō; socer arma Latīnus habētō,  
 imperium sollemne socer; mihi moenia Teucrī  
 cōstituent, urbīque dabit Lāvīnia nōmen.  
 Sīc prior Aenēās; sequitur sīc deinde Latīnus 195  
 suspiciēns caelum tenditque ad sīdera dextram:  
 'Haec eadem, Aenēā, terram, mare, sīdera iūrō  
 Lātōnaeque genus duplex Iānumque bifrontem  
 vimque deum infernam et dūrī sacrāria Dītis;  
 audiat haec genitor, quī foedera fulmine sancit; 200

181, 182. *fontisque*: for scansion of *-que* see § 241. *rēligiō*: here 'object of veneration,' 'sacred majesty'; § 186.

184. *convenit*, 'it is agreed.'

185. *Iūlus* is mentioned here because the defeat of Aeneas by Turnus will probably involve Aeneas's death; Iulus will then be leader of the Trojans.

187. *nostrum*: proleptic (§ 193), = *ut noster sil. adnuerit*, 'shall have granted.'

188. *et . . . firment*: *ut* belongs also with this cl., though we should render, 'so, too, I pray, may the gods.' With *firment* sc. *hōc*, referring to 187.

189-191. *nōn . . . nec . . . nec*: for the negatives cf. n. on ix. 428, 429. *paribus . . . lēgibus*, 'on equal terms'; modal ablative.

192-194. *sacra*: as in ii. 293. *deōs . . . dabō*: Aeneas will thus fulfill the purpose of his coming to Italy, as described in *inferretque deōs Latiō*, i. 6. *socer . . . socer* contains two thoughts: (1) let Latinus give me his daughter (cf. vii. 268-273), and (2) let the military and governmental supremacy be vested in him. *urbī . . . nōmen*: cf. n. on *genus . . . Rōmae*, i. 6, 7.

197-199. *terram . . . sīdera*: for case see on *cūius . . . nūmen*, vi. 324. *Lātōnae . . . duplex*: Apollo and Diana. *vim . . . infernam*: cf. *odōra canum vis*, iv. 132, with n. *sacrāria*: i.e. the sacred dwelling.

200. *fulmine*: i.e. by striking with his thunderbolt those who are false to a treaty.



tangō ārās, mediōs ignīs et nūmina testor:  
 nūlla diēs pācem hanc Italīs nec foedera rumpet,  
 quō rēs cumque cadent, nec mē vīs ūlla volentem  
 āvertet, nōn, sī tellūrem effundat in undās  
 205 dīluviō miscēns caelumque in Tartara solvat,  
 ut scēptrum hōc' (dextrā scēptrum nam forte gerēbat)  
 'numquam fronde levī fundet virgulta nec umbrās,  
 cum semel in silvīs imō de stirpe recisum  
 mātē caret posuitque comās et brachia ferrō,  
 210 ōlim arbōs, nunc artificis manus aere decōrō  
 inclūsit patribusque dedit gestāre Latīnīs.  
 Tālībus inter sē firmābant foedera dictīs.  
 cōnspectū in mediō procerum. Tum rīte sacrātās  
 in flammam iugulant pecudēs et viscera vivīs  
 215 ēripiunt cumulantque onerātīs lancibus ārās.  
 At vērō Rutulīs inpār ea pūgna vidērī  
 iam dūdum et variō miscērī pectora mōtū,  
 tum magis, ut propius cernunt nōn viribus aequīs;  
 adiuvat incessū tacitō prōgressus et āram  
 220 suppliciter venerāns dēmissō lūmine Turnus  
 tābentēsque genae et iuvenālī in corpore pallor.  
 Quem simul ac Iūtūna soror crēbrēscere vidit  
 sermōnem et vulgī variāre labantia corda,  
 in mediās aciēs, fōrmam adsimulāta Camertī

201. tangō ārās: see on ārās . . .  
*tenentem*, iv. 219. mediōs, 'that are be-  
 tween us'; Latinus and Aeneas are on  
 opposite sides of the altar.

207. fronde levī, 'light-leaved';  
 abl. of characteristic. See on *praestanti*  
*corpore*, i. 71.

208, 209. cum = *ex quō* (*tempore*),  
 'since'; 207 really = 'will never . . . (as it  
 has never poured forth).' ferrō: for ease  
 see on *tēlō*, i. 99; this vs. = *mātrē liquit*  
*privātumque est comās et brachiū ferrō*.

214, 215. in . . . pecudēs: i.e. they  
 slay the victims so that the blood  
 streams into the fire on the altar. vi-

scera . . . ēripiunt: cf. *pecudum* . . .  
*exta*, iv. 63, 64, with notes.

216-250. Iuturna, sister of Turnus,  
 seeks to induce the Latins to break  
 the treaty.

218. ut . . . aequīs: if the text is  
 sound, we must supply *eōs*, which in this  
 context will = *bellatōrēs*, and take *viribus*  
*aequīs* as abl. of char.; translate, 'when  
 they get a closer view of (them ill-  
 matched =) the ill-matched combatants.'

219. adiuvat: as object sc. 'this im-  
 pression.' tacitō, 'subdued,' 'falter-  
 ing.'

(cui genus à proavis ingēns clārumque paternae  
 nōmen erat virtūtis, et ipse ācerrimus armīs),  
 in mediās dat sēsē aciēs haud nescia rērum  
 rūmōrēsque serit variōs ac tālia fātur:  
 'Nōn pudet, ō Rutulī, prō cūctis tālibus ūnam  
 obiectāre animam? numerōne an vīribus aequī  
 nōn sumus? ēn omnēs et Trōes et Arcades hī sunt  
 fātālēsque manūs, infēnsa Etrūria Turnō;  
 vix hostem, alternī sī congregiāmur, habēmus.  
 Ille quidem ad superōs, quōrum sē dēvovet ārīs,  
 succēdet fāmā vivusque per ōra ferētur;  
 nōs patriā āmissā dominīs pārēre superbīs  
 cōgēmur, quī nunc lentī cōnsēdimus arvīs.'  
 Tālibus incēnsa est iuvenum sententia dictīs  
 iam magis atque magis, serpitque per agmina murmur:  
 ipsī Laurentēs mūtātī ipsīque Latīnī;  
 quī sibi iam requiem pūgnāe rēbusque salūtem  
 spērābant, nunc arma volunt foedusque precantur  
 infectum et Turnī sortem miserantur inīquam.  
 His aliud māius Iūturna adiungit et altō

225, 226. *paternae* . . . *virtūtis*: subjective genitive, 'due to,' etc. *et ipse* (sc. *erat*): *quique ipse*, etc., would be more strictly correct, but see on *cui* . . . *locus*, II. 71.

227. *rērum*: i.e. the things that must now be done; freely, 'her rôle.'

229, 230. *nōn*: as in II. 596. *cūctis tālibus* = 'for men so many and so sturdy as we are.' *aequī*: sc. *Trōiānis*.

231, 232. *ēn* . . . *sunt*, 'mark you! these men constitute their whole force, Trojans and,' etc. *fātālēs*, 'fate-guided,' is sarcastic. When the Etruscans learned that their exiled king Mezentius had been welcomed by Turnus, they made ready for war on the latter, but delayed their attack because an oracle warned them that they could not

succeed unless they were commanded by a foreign leader; this leader they saw in Aeneas (cf. n. on x. 308). *Etrūria*: in appos. with *manūs*; it = *Etrusci*. Cf. the opposite use in *Argis*, I. 24.

233. *alternī* . . . *congregiāmur*: i.e. if only every other man of us should fight (with them).

234, 235. *ad superōs* . . . *fāmā*: cf. *quō* . . . *prior*, IV. 322, 323, with notes. *quōrum* . . . *ārīs*: a misrepresentation; Turnus is fighting to win Lavinia. *vivus* . . . *ferētur*, 'will live forever in the mouths of men.'

238. *sententia*: freely, 'the hearts.'

240. *ipsī* . . . *ipsī*, 'even'; in 216-239 only the Rutulians were mentioned.

242, 243. *foedus* . . . *infectum*, 'the undoing of the treaty'; see on *mōtōs* . . . *Auctūs*, I. 135.

- 245 dat signum caelō (quō nōn praesentius ūllum  
turbāvit mentēs Italās mōnstrōque fefellit),  
namque volāns rubrā fulvus Iovis āles in aethrā  
litoreās agitābat avēs turbamque sonantem  
agminis āligerī, subitō cum lāpsus ad undās  
250 cycnum excellentem pedibus rapit improbus uncīs.  
Arrēxere animōs Italī, cūnctaeque volucrēs  
convertunt clāmōre fugam (mīrābile vīsū)  
aetheraque obscūrant pinnīs hostemque per aurās  
factā nūbe premunt, dōnec vī victus et ipsō  
255 pondere dēfēcit praedamque ex unguibus āles  
prōiēcit fluviō penitusque in nūbila fūgit.  
Tum vērō augurium Rutulī clāmōre salūtant  
expediuntque manūs, prīmusque Tolumnius augur  
'Hōc erat, hōc, vōtīs,' inquit, 'quod saepe petivī.  
260 Accipio agnōscōque deōs; mē, mē duce ferrum  
corripite, ō miserī, quōs improbus advena bellō  
territat invalidās ut avēs et litora vestra  
vī populat; petet ille fugam penitusque profundō  
vēla dabit. Vōs ūnanimī dēnsēte catervās  
265 et rēgem vōbīs pūgnā dēfendite raptum.'

245. *praesentius* = an adv., 'more powerfully.' The whole = 'this sort of sign, more than any other, preyed on,' etc.

247-250. *Iovis āles*: as in i. 394; cf. *Iovis armiger*, v. 255. *litoreās*, 'shore-loving,' i.e. that frequent the streams and the marshes. *turbam* . . . *āligerī*: *turbā* and *agmen* seem to be opposed as in i. 186, i. 191 (cf. too the contrast between *agmine* and *turbābat*, i. 398-399); render then, 'the noisy throng formed by the feathered host once so orderly.' *cycnum* refers to Turnus, as the eagle does to Aeneas.

251-310. The truce is broken, and a general battle follows.

251, 252. *arrēxere animōs*: freely, 'gave earnest heed.' *convertunt* . . .

*fugam*: i.e. 'change their flight into attack.'

254. *factā nūbe*, 'forming (in) a cloud-like mass'; cf. *agmine factō*, i. 82.

257, 258. *salūtant*, 'greet,' i.e. 'accept'; cf. n. on *nec* . . . *omen abnuī* *Aenēas*, v. 530, 531. *expediunt*: i.e. make ready for fighting.

260. *accipio*: sc. *hōc* (from 259) = *augurium*, 257. See on *salūtant*, 257.

261. *ō miserī*: Tolumnius thinks of the lot of the Rutulians, under the treaty, as Iturna did; see 236, 237. *advena*: used of Aeneas, as in iv. 591.

262-265. *et* . . . *populat* = *et quōrum litora*, etc.; see on *cui* . . . *locus*, ii. 71.

*penitus* . . . *profundō* (§146), 'far away o'er the deep.' *improbus*, 261, *litora vestra*, 262, *penitus* . . . *dabit*, 263, 264, *raptum*, 265, are meant to recall *improbus*,

Dixit et adversōs tēlum contorsit in hostīs  
 prōcurrēns; sonitum dat strīdula cornus et aurās  
 certa secat. Simul hōc, simul ingēns clāmor, et omnēs  
 turbātī cunei, calefactaque corda tumultū.  
 Hasta volāns, ut forte novem pulcherrima frātrum 27  
 corpora cōstiterant contrā, quōs fīda creārat  
 ūna tot Arcadiō coniūnx Tyrrhēna Gylippō,  
 hōrum ūnum ad medium, teritur quā sūtilis alvō  
 balteus et laterum iunctūrās fībula mordet,  
 ēgregium fōrmā iuvenem et fulgentibus armīs, 275  
 trānsadigit costās fulvāque effundit harēnā.  
 At frātrēs, animōsa phalanx accēnsaque lūctū,  
 pars gladiōs stringunt manibus, pars missile ferrum  
 corripunt caecīque ruunt. Quōs agmina contrā 280  
 prōcurrunt Laurentum; hinc dēnsī rūrsus inundant  
 Trōes Agyllīnique et pīctīs Arcades armīs;  
 sic omnis amor ūnus habet dēcernere ferrō.  
 Diripūere ārās, it tōtō turbida caelō  
 tempestās tēlōrum, ac ferreus ingruit imber,

260, *litoreūs* . . . *avēs*, 248, *penitus* . . .  
*fūgit*, 256, and *rapit*, 250.

268. *hōc*: i.e. the shooting of the  
 arrow; sc. *erat*, 'happened.'

269. *cunei*, 'companies.' The armies  
 have been drawn up to witness the  
 fight, as the Trojans were aforetime to  
 witness the games in honor of Anchises;  
 cf. v. 288, v. 340, v. 664.

270, 271. *ut* is used much as in v.  
 329, v. 388; see notes there. *Render*,  
 'just where, as it chanced, nine,' etc.  
*contrā*: sc. *Tolumnium*.

273. *ad medium* (sc. *eum*), 'against  
 (at) his waist.' *teritur*: freely, 'rubs  
 on,' 'presses on.' *sūtilis*, 'well-  
 stitched.' The *balteus* was of leather,  
 perhaps, also, as often, covered in whole  
 or in part with plates of metal.

274. *balteus*, 'girdle.' *laterum*  
*iunctūrās* (sc. *ēius*=*baltei*): lit., 'the

joinings of its sides (ends, edges),' i.e.  
 'its joining (meeting) edges'; for case of  
*laterum* see § 111. Some explain as 'his  
 ribs.'

276. *costās* repeats and defines  
*ūnum ad medium*, 273. For two objects  
 thus used with one verb cf. n. on *Martem*  
*indomitum*, ii. 440. Freely rendered,  
 273 ff.= '(strikes) one of these, full at the  
 waist, where . . . lodging in his ribs,'  
 etc.

278. *pars* . . . *pars* = *alī* . . .  
*alī*, in distributive appos. with *frātrēs*,  
 277.

281. *pīctīs* . . . *armīs*: as in xi. 660;  
 see note there.

283. *diripūere ārās*: in their rage  
 at the treaty they tear down the altars  
 (201, 214, 215) at which the treaty  
 was being made. For the tenses see  
 § 151.

- 285 crātērāsque focōsque ferunt. Fugit ipse Lātīnus  
pulsātōs referēns infectō foedere dīvōs.  
Infrēnant alii currūs aut corpora saltū  
subiciunt in equōs et strictis ēnsibus adsunt.  
Messāpus rēgem rēgisque insīgne gerentem
- 290 Tyrrhēnum Aulestēn, avidus cōfundere foedus,  
adversō prōterret equō; ruit ille recēdēns  
et miser oppositis ā tergō involvitur ārīs  
in caput inque umerōs. At fervidus advolat hastā  
Messāpus tēlōque ōrantem multa trabālī
- 295 dēsuper altus equō graviter ferit atque ita fātūr:  
'Hōc habet! haec melior māgnis data victima dīvīs.'  
Concurrunt Italī spolianteque calentia membra.  
Obvius ambūstum torrem Corynaeus ab ārā  
corripit et venientī Ebysō plāgamque ferentī
- 300 occupat ōs flammīs; ollī ingēns barba relūxit  
nīdōremque ambūsta dedit. Super ipse secūtus  
caesariem laevā turbātī corripit hostis  
inpressōque genū nītēns terrae applicat ipsum;  
sic rigidō latus ēnse ferit. Podalīrius Alsum

285, 286. *focōs*, 'braziers'; properly, firepans set on top of the altars; see Vocab. *ferunt* = *auferunt* = *removent*. *pulsātōs*, 'outraged,' 'insulted.' *infectō foedere*: cf. n. on *foedus* . . . *infectum*, 242, 243. *dīvōs*: i.e. the statues of the gods, brought out to the treaty-making in accordance with the thought explained in § 299.

290, 291. *avidus* . . . *foedus*: see § 63. *adversō* . . . *equō*: instr. abl.; freely, 'by spurring his horse against him.'

292, 293. *oppositis* . . . *umerōs*: Aulestes backs away from Messapus, and trips over the ruins of an altar (cf. 283) of whose proximity he is unaware or forgetful.

295. *altus equō*: freely, 'towering high on his horse'; strictly, *altus* has

here the force and the constr. of *sublimis*, as seen in iv. 240.

296. *hōc habet*, 'he has (caught) it,' was the cry raised by the spectators when a gladiator was sorely wounded; *hōc* = 'this (that) stroke just delivered.' *haec* . . . *dīvīs*: cf. *hanc* . . . *persolvō*, v. 483, 484, with n.; *haec* is subject, referring to Aulestes; account for its gender. *melior*: than the victims of 170, 171.

298, 299. *obvius*: sc. *ei* = *Ebysō*, 299; freely, 'blocking the way.' *Ebysō*: for case see § 120.

301. *secūtus*: sc. *torrem* from 297.

303, 304. *inpressō*: sc. *ei* = *Ebysō*. *ipsum*: i.e. Ebysus's body, as distinct from his hair; freely, 'his whole body.' *sic*: i.e. while he is in this posture.

pāstōrem primāque aciē per tēla ruentem 305  
 ēnse sequēns nūdō superimminet; ille secūri  
 adversi frontem mediam mentumque reductā  
 disicit et sparsō lātē rigat arma cruōre.  
 Olli dūra quiēs oculōs et ferreus urget  
 somnus; in aeternam clauduntur lūmina noctem. 310

Intereā extrēmō bellātor in aequore Turnus  
 pālantis sequitur paucōs iam sēgnior atque 615  
 iam minus atque minus successū laetus equōrum.  
 Attulit hunc illi caecis terrōribus aura  
 commixtum clāmōrem, arrētāsque impulit auris  
 cōnfūsae sonus urbis et inlaetābile murmur.  
 'Ei mihi! quid tantō turbantur moenia lūctū?  
 quisve ruit tantus diversā clāmor ab urbe?' 620  
 Sic ait adductisque āmēns subsistit habēnis.  
 Atque huic, in faciem soror ut conversa Metiscī  
 aurigae currumque et equōs et lōca regēbat,  
 tālibus occurrit dictis: 'Haec, Turne, sequāmur 625

305. -que is needless; V. has, however, preferred to treat *pāstōrem* and *ruentem* as if they were coördinate in function (see on *dulci* . . . *umbrā*, l. 694); both can be viewed as = rel. clauses.

306, 307. ille, 'but he (=Aeneas).'  
*secūri* . . . *reductā*: cf. *reductā* . . .  
*haudā*, x. 552, 553. *adversī*: sc. *ēius* =  
*Podaliri*: render freely, 'as Podalirius  
 faced him.' *mediam*, 'in twain.'

309, 310. olli = Podalirius. dūra  
 quiēs . . . ferreus . . . somnus:  
 oxymoron (see on *via* . . . *invia*, lli. 383).  
*quiēs* is generally *placida*, l. 691, or *dul-*  
*cis*, vi. 522, or *grātissima*, li. 269. *ferreus*  
 . . . *somnus* = *mors*; cf. *cōsanguineus*  
*Lāi Sopor*, vi. 278, with note.—In 311-  
 382 Aeneas tries to stop the conflict, but  
 is wounded and retires; Turnus, how-  
 ever, slays many of the Trojans (cf.  
 Messapus's attitude, 290; Turnus's con-  
 duct turns the reader against him).  
 Aeneas, miraculously cured by Venus,

returns to the fight, seeking Turnus  
 only, but the latter is kept out of the  
 way by Juturna. Aeneas attacks the  
 city; Amata in despair kills herself  
 (554-603).

614-649. Turnus learns the situa-  
 tion and prepares to meet Aeneas.

614. bellātor virtually = *bellāns*; in  
 poetry and later prose verbal nouns *tor*  
 often thus = pres. participles.

617, 618. hunc . . . clāmōrem: i.e.  
 the din described in the vss. imme-  
 diately preceding this selection.

622. adductis . . . habēnis: freely,  
 'reining in the steeds'; cf. *adductis* . . .  
*lacertis*, v. 141, with note.

623-625. huic . . . occurrit: i.e.  
 anticipates his thought of returning to  
 the city. *ut* is used much as in 270; see  
 n. there. Render, 'keeping the guise  
 in which, changed into the likeness . . .  
 she was guiding.'

- Trōiugenās, quā prīma viam victōria pandit;  
 sunt alii, quī tēcta manū dēfendere possint.  
 Ingruit Aenēās Italīs et proelia miscet;  
 et nōs saeva manū mittāmus fūnera Teucrīs.  
 630 Nec nūmerō inferior pūgnāe nec honōre recēdēs.  
 Turnus ad haec:  
 'Ō soror, et dūdum agnōvī, cum prīma per artem  
 foedera turbāstī tēque haec in bella dedistī,  
 et nunc nēquiquam fallis, dea. Sed quis Olympō  
 635 dēmissam tantōs voluit tē ferre labōrēs?  
 an frātris miserī lētum ut crūdēle vidērēs?  
 Nam quid agō? aut quae iam spondet fortūna salūtem?  
 Vidī oculōs ante ipse meōs mē vōce vocantem  
 Murrānum, quō nōn superat mihi cārior alter,  
 640 oppetere, ingentem atque ingentī vulnere victum.  
 Occidit infēlix nē nostrum dēdecus Ūfēns  
 aspiceret; Teucrī potiuntur corpore et armīs.  
 Exscindīne domōs (id rēbus dēfuit ūnum)  
 perpētīar, dextrā nec Drancis dicta refellam?  
 645 Terga dabō et Turnum fugientem haec terra vidēbit?  
 Ūsque adeōne morī miserum est? vōs ō mihi Mānēs  
 este bonī, quoniam superīs āversa voluntās!  
 Sāncta ad vōs animā atque istius īnschia culpae

629. et, 'too.' mittāmus = *inmittāmus* (§ 201); hence the dative. Teucrīs is natural.

630. nūmerō: out of 629 sc. *fūnerum* = *caesōrum*. inferior: sc. *quam Aenēās*.

632. artem, 'trickery'; the ref. is to 222-256.

634. dea repeats ō soror, 632, and effectively reveals Turnus's knowledge of his companion's identity.

636. an: see on aut . . . *ve*, I. 360, 370; sc. *tantōs voluit . . . labōrēs* from 635.

637. quid agō: as in iv. 534.

641, 642. Ūfēns: for position see on *Didō*, iv. 171. Teucrī . . . corpore: the warrior of the heroic age thought such a fate the direst disgrace and hard-

ship, in part because it made proper burial impossible; see on *nūtus*, v. 871.

643. dēfuit is a true perfect.

644. Drancis dicta: in xi. 369-375 Drances had called Turnus a coward.

646. ūsque adeō, 'so very.'

647. superīs: freely, 'on the part of the gods above'; for case see § 120. voluntās, 'sympathy.'

648. animā: nom. sing. Note the hiatus (§ 257). The final -ā is unparalleled in hexameters in this form, even in the thesis (§ 242), and before a caesura (§ 243), yet we can escape this scansion only by scanning *anima atque istius inschia culpae*, which is even more difficult, since the final -us of *istius* is in the arsis. The text

dēscendam māgnōrum haud umquam indignus avōrum.'

Vix ea fātus erat: mediōs volat ecce per hostis 650

vectus equō spūmante Sacēs adversa sagittā

saucius ōra ruitque inplōrāns nōmine Turnum:

'Turne, in tē suprēma salūs; miserēre tuōrum.

Fulminat Aenēas armīs summāsque minātur

dēiectūrum arcēs Italum excidiōque datūrum, 655

iamque facēs ad tēcta volant. In tē ōra Latīnī,

in tē oculōs referunt; mussat rēx ipse Latīnus,

quōs generōs vocet aut quae sēsē ad foedera flectat.

Praetereā rēgina, tuī fidissima, dextrā

occidit ipsa suā lūcemque exterrita fūgit. 660

Sōli prō portis Messāpus et ācer Atinās

sustentant aciēs; circum hōs utrimque phalanges

stant dēnsae, strictisque seges mūcrōnibus horret

ferrea; tū currum dēsertō in grāmine versās.'

Obstipuit variā cōnfusus imāgine rērum 665

Turnus et obtūtū tacitō stetit; aestuat ingēns

ūnō in corde pudor mixtōque insānia lūctū

et furiis agitātus amōr et cōnschia virtūs.

of the line, as printed, seems certain. *istius*: contemptuous, 'that,' 'so sorry a.'

649. *indignus avōrum*: the gen. with *dignus* and *indignus* is very rare; in Greek, however, the adjectives signifying 'worthy' and 'unworthy' regularly take the genitive. V. is probably imitating this Greek usage.

650-656. News comes to Turnus that the city is surrounded. He hastens to face Aeneas in single combat.

651, 652. *adversa . . . saucius ōra*, 'wounded full in the face'; cf. *saucius . . . pectus*, 5, with note.

654. *summās*: i.e. strongest, those on which they most confidently rely.

657. *mussat*, 'is at a loss,' 'scarce knows'; see Vocabulary.

658. *quae . . . flectat*, 'to which treaty he ought to incline.' Up to the time indicated by xii. 161 ff. Latinus had

passively sided with the Latins; in xii. 161-215 he really made a treaty with the Trojans.

659. *tuī fidissima*, 'your trustiest friend,' involves a variation (§ 203) from the normal constr., *tibi fidissima*. *tuī* is a poss. gen.; cf. *nostrī*, iv. 237, *meī*, iv. 654, with notes.

663, 664. *strictis . . . ferrea*, 'the iron crop bristles with,' etc. The warriors are the *seges*; their spears correspond to the *aristae* or spear-like ears of a crop of grain. *grāmine*, 'sward,' 'turf,' conveys a reproach, by implying that Turnus is moving amid scenes in which there is no suggestion of war.

665. *variā . . . imāgine rērum*, 'by the divers pictures' these words had called up, of Amata, the enemy at the gates, the houses afire, etc.

667, 668. *mixtō . . . lūctū*: as in x. 871. *amōr*: for scansion see § 242. *cōn-*



Ut primum discussae umbrae et lūx reddita menti,  
 670 ārdentis oculōrum orbis ad moenia torsit  
 turbidus ēque rotis māgnam respexit ad urbem.  
 Ecce autem flammis inter tabulāta volūtus  
 ad caelum undābat vertex turrimque tenēbat,  
 turrim, compāctis trabibus quam ēdūxerat ipse  
 675 subdideratque rotās pontisque instraverat altōs.  
 'Iam iam Fāta, soror, superant: absiste morārī;  
 quō deus et quō dūra vocat fortūna, sequāmur.  
 Stat cōferre manum Aenēae, stat quidquid acerbi est  
 morte pati, neque mē indecorem, germāna, vidēbis  
 680 amplius. Hunc, ōrō, sine mē furere ante furōrem.'  
 Dixit et ē currū saltum dedit ōcius arvīs  
 perque hostis, per tēla ruit maestamque sorōrem  
 dēserit ac rapidō cursū media agmina rumpit.  
 Ac velutī montis saxum dē vertice praeceps  
 685 cum ruit āvulsum ventō, seu turbidus imber  
 prōluit aut annis solvit sublāpsa vetustās,  
 fertur in abruptum māgnō mōns improbus āctū  
 exsultatque solō, silvās, armenta virōsque

scia virtūs, 'consciousness of worth'; see on *mōtōs* . . . *fluctūs*, i. 135. The phrase = *mēns sibi cōnscia rēcti*, i. 604.

672, 673. *tabulāta*: sc. *turris* (gen.), from 673. *vertex* must here = 'a whirl of fire,' 'swirling fires.'

674, 675. *turrim* . . . *altōs*: for movable towers cf. Caes. *B. G.* ii. 30, 31. Here, however, the tower is part of the defences, standing, probably, outside the walls, and so placed as to rake any force attacking the walls. *pontis*: these connect the tower with the walls, and afford access to the tower or escape therefrom.

676. *morārī*: sc. *mē*.

678, 679. *stat*: as in ii. 750. *morte* belongs in part with *est* (as local abl. = *in morte*), in part with *pati*, as instr. abl.; render 'I am resolved, by facing death, to endure whatever of bitterness is therein.'

680. *furere* . . . *furōrem*, 'to indulge this madness,' i.e. the madness of fighting Aeneas; for the thought cf. 219-221. We have here an example of the so-called cognate acc. (a species of the acc. of effect; § 128); see A. 238; B. 176, 4; G. 333, 2; H. 409. *ante*: freely, 'first'; strictly, it = 'ere, by dying, I wipe out my disgrace' (679).

683. *media*, 'intervening,' i.e. lying between the *aequor* of 614 and the city.

685, 686. *āvulsum ventō* is cond., and = *seu ventus āvellit*. *aut*: *seu* would be more correct; we must carry the cond. force over into this cl. *annis*: instr. abl., 'through (the passage of) the years.'

687. *in abruptum*: as in iii. 422; see n. there. *mōns* is an exaggerated substitute for *saxum*, 684.

involvēns sēcum, disiecta per agmina Turnus  
 sic urbis ruit ad mūrōs, ubi plūrima fūsō 689  
 sanguine terra madet strīduntque hastilibus auras,  
 significatque manū et māgnō simul incipit ore:  
 'Parcite iam, Rutulī, et vōs tēla inhibēte, Latīnī:  
 quaecumque est fortūna, mea est; mē vērius ūnum  
 prō vōbīs foedus luere et dēcernere ferrō.' 695  
 Discessere omnēs mediī spatiumque dedere.  
 At pater Aenēās auditō nōmine Turnī  
 dēserit et mūrōs et summās dēserit arcēs  
 praecipitatque morās omnīs, opera omnia rumpit  
 laetitīā exsultāns horrendumque intonat armīs, 700  
 quantus Athōs aut quantus Eryx aut ipse coruscīs  
 cum fremit ilicibus quantus gaudetque nivāli  
 vertice sē attollēns pater Appennīnus ad aurās.  
 Iam vērō et Rutulī certātīm et Trōes et omnēs  
 convertēre oculōs Italī, quīque alta tenēbant 705  
 moenia quīque imōs pulsābant arietē mūrōs,  
 armaque dēposuere umerīs. Stupet ipse Latīnus  
 ingentīs, genitōs diversīs partibus orbis  
 inter sē colisse virōs et cernere ferrō.

689. *disiecta*: i.e. scattered or parted by himself as he runs. The word corresponds to *silvās* . . . *sēcum*, 688, 689.

690. *plūrima*, 'far and wide.'

691. *strīdunt*: for form see § 101.

694. *vērius*, 'truer,' in the sense of 'fairer,' 'more fitting'; it thus = *iūstius* or *aequius*.

695. *foedus luere* is briefly put for 'to atone for the breaking of the treaty.' Cf. n. on *scelus expendisse*, II. 229.

697-745. Aeneas and Turnus meet in single combat. Turnus's sword breaks when it strikes Aeneas's armor, and Turnus flees.

698-700. *summās* . . . *arcēs*: Aeneas had attacked the city; cf. 654-656 and n. on 310. *rumpit* = *abruptit*. *horrendum*: as in IX. 633. *intonat armīs*:

for the thought cf. *Iovis* . . . *streperet clipeis*, x. 567, 568.

701-703. *ipse* . . . *Appennīnus*: for the order cf. *ille* . . . *leō*, 5, 6, *ille* . . . *lupus*, XI. 800-811, with notes. *ipse* is used as in I. 114. *quantus* (702) in sense precedes *ipse*, 701. Render, 'huge as himself is, what time he roars . . . and exultantly uplifts himself, even father Appennīnus,' etc. *pater* is applied to the Apennines as chief among mountains (cf. § 61).

705, 706. *-que* . . . *-que*, 'both . . . and.' *ariete*: as in II. 492; see n. there. For scansion see § 240.

707-709. *stupet* = a verb of thinking, 'dwells in amazement on the thought that,' and so may be construed with the infinitive. *cernere* = *dēcernere*, a usage almost confined to poetry.

- 710 Atque illi, ut vacuō patuērunt aequore campī,  
 prōcursū rapidō coniectis ēminus hastis  
 invādunt Martem clipeis atque aere sonōrō.  
 Dat gemitum tellūs; tum crēbrōs ēnsibus ictūs  
 congeminant; fors et virtūs miscentur in ūnum.
- 715 Ac velut īngentī Silā summōve Taburnō  
 cum duo conversis inimica in proelia tauri  
 frontibus incurrunt (pavidī cessēre magistrī;  
 stat pecus omne metū mūtum, mussantque iuvencae,  
 quis nemorī imperitet, quem tōta armenta sequantur),
- 720 illi inter sēsē multā vī vulnera miscent  
 cornuaque obnixi īfigunt et sanguine largō  
 colla armōsque lavant, gemitū nemus omne remūgit,  
 nōn aliter Trōs Aenēās et Daunius hērōs  
 concurrunt clipeis; īngēns fragor aethera complet.
- 725 Iuppiter ipse duās aequātō exāmine lancēs  
 sustinet et fāta inpōnit dīversa duōrum,  
 quem damnet labor et quō vergat pondere lētum.  
 Ēmicat hīc inpūne putāns et corpore tōtō  
 altē sublātum cōnsurgit Turnus in ēnsem

710. ut . . . campī, 'when, the levels having been emptied, the plains (spread out, i.e.) were cleared.' vacuō . . . aequore is abl. absolute.

712. invādunt Martem is a poetic phrase, meaning 'they fight furiously at close quarters.' clipeis . . . sonōrō: note the parallelism; §222. The ablatives are instr.; they use their very shields as weapons.

714. miscentur in ūnum, 'are confounded,' 'are combined,' i.e. in this furious hand-to-hand encounter some strokes of each combatant are due to warlike prowess, some to mere accident.

717-719. magistrī, 'keepers,' 'herdsmen.' mussant has been well rendered, 'dumbly wait to see'; see on *mussat*, 657. quis . . . quem: since there are but two *tauri*, *uter* . . . *utrum* would be more strictly correct.

721. īfigunt, 'drive (strike) home.'

724. clipeis balances *frontibus*, 717.

725, 726. aequātō exāmine: modal abl., 'with evened tongue (pointer)'; freely, 'evenly poised.' fāta . . . duōrum: the picture V. has in mind is found in other classical writers and in ancient works of art; in the latter cases the souls (fates) of the heroes are represented by small figures set one in each *lanx* of the scales.

727. quem . . . lētum: delib. questions in O.O.; we must render freely, '(to see) whom,' etc. quem is used as in 717; see notes there. quō (= *utrius*) . . . pondere is causal abl.; the whole phrase = 'whose weight makes death sink,' i.e. 'for which of the two the sinking weight foreshadows death.'

729. altē . . . ēnsem: cf. ix. 749, with note.

et ferit; exclāmant Trōes trepidique Latīnī, 736  
 arrēctaeque ambōrum aciēs. At perfidus ēnsis  
 frangitur in mediōque ārdentem dēserit ictū,  
 nī fuga subsidiō subeat. Fugit ōcior Eurō,  
 ut capulum ignōtum dextramque aspexit inermem.  
 Fāma est praecipitem, cum prīma in proelia iunctōs 735  
 cōnscendēbat equōs, patriō mūcrōne relictō,  
 dum trepidat, ferrum aurīgae rapuisse Metiscī,  
 idque diū, dum terga dabant pālantia Teucrī,  
 suffēcit; postquam arma deī ad Vulcānia ventum est,  
 mortālis mūcrō glaciēs ceu futilis ictū 740  
 dissiluit; fulvā resplendent frāgmīna harēnā.  
 Ergō āmēns dīversa fugā petit aequora Turnus  
 et nunc hūc, inde hūc incertōs implicat orbīs,  
 undique enim Teucrī dēnsā inclūsēre corōnā,  
 atque hinc vāsta palūs, hinc ardua moenia cingunt. 745  
 Nec minus Aenēās, quamquam tardante sagittā  
 interdum genua impediunt cursumque recūsant,  
 īnsequitur trepidique pedem pede fervidus urget,  
 inclūsum velutī sī quandō flūmine nactus  
 cervum aut pūniceae saeptum formīdine pinnae 750  
 vēnātor cursū canis et lātrātibus instat;

732, 733. *dēserit* . . . *nī* . . . *subeat*, 'deserts . . . should not flight,' etc. We say, less daringly and less effectively, 'plays him false (and defenceless he would be) if flight should fail,' etc. For *nī* . . . *subeat* cf. n. on *nī faciat*, 1. 58.

734. *ignōtum* is explained by 735-737.

735, 736. *iunctōs* . . . *equōs* = *currum* or *bigās*. *patriō*: Vulcan had made a special sword for Daunus, father of Turnus. Note the indicatives here in subordinate clauses of the O.O.!

738. *terga* . . . *pālantia*: freely, 'were in straggling flight.'

739. *arma* . . . *Vulcānia* = *arma* (*Aenēae*) *ā deō Vulcānō facta*; see viii. 608-728.

742. *dīversa* . . . *aequora*, 'divers parts of the plain'; cf. *in mediā nocte, in summō monte*, etc.

746-790. Aeneas spies his spear, fast in the stump of an oleaster; he is unable, however, to pull it out. Juturna gives to Turnus his sword. Angry at this, Venus releases Aeneas's spear. The champions face each other anew.

748. *trepidī*, 'his trembling foe.' *pede*: sc. *suō*.

750. *pinnae*: subjective gen., 'caused by,' etc. For hunting methods cf. notes on iv. 121. Here a rope on which bright scarlet feathers are fastened is stretched round a portion of woodland. The deer starts back in terror from this barrier.

- ille autem insidiis et ripā territus altā  
 mille fugit refugitque viās, at vividus UMBER  
 haeret hiāns, iam iamque tenet similisque tenentī  
 755 increpuit mālīs morsūque elūsus inānī est.  
 Tum vērō exoritur clāmor, ripaeque lacūsque  
 respōnsant circā, et caelum tonat omne tumultū.  
 Ille simul fugiēns Rutulōs simul increpat omnis,  
 nōmine quemque vocāns, nōtumque efflāgitat ēnsem.  
 760 Aenēas mortem contrā praesēnsque minātur  
 exitium, si quisquam adeat, terretque trementīs  
 excisūrum urbem minitāns et saucius instat.  
 Quīnque orbis explent cursū totidemque retexunt  
 hūc illūc, neque enim levia aut lūdica petuntur  
 765 praemia, sed Turnī dē vitā et sanguine certant.  
 Forte sacer Faunō foliīs oleaster amāris  
 hic steterat, nautīs ōlim venerābile lignum,  
 servātī ex undīs ubi figere dōna solēbant  
 Laurentī divō et vōtās suspendere vestēs,  
 770 sed stirpem Teucrī nullō discrimine sacrum  
 sustulerant, pūrō ut possent concurrere campō.  
 Hīc hasta Aenēae stābāt, hūc impetus illam  
 dētulerat fixam et lentā rādīce tenēbat.

752. ille: the stag. *insidiis* . . .  
*altā* restates, in reverse order, *inclūsum*  
 . . . *pinnae*, 749, 750. *altā*: the bank  
 is so high above the water that the stag  
 dare not jump into the stream.

753. mille . . . viās: cf. *it* . . .  
*viam*, vi. 122, with n. *vividus* in sense  
 and meter balances *fervidus*, 748.

754, 755. iam iamque tenet: as in  
 ii. 580. tenentī: sc. *praedam*.

758. ille (Turnus) balances *ille*, 752.

761. quisquam (see Vocab.) is allow-  
 able, since *si* . . . *adeat* in effect con-  
 tains a prohibition, *nē quis adeat*.

763. retexunt: Turnus, like the stag  
 (753), doubles back on his own course.

766. sacer Faunō . . . oleaster:  
 in vii. 59 a laurel is sacred to Apollo, in  
 x. 428 an oak is sacred to the Tiber.

769. divō: Faunus. *vōtās* = *quās*  
*vōverant sē suspēnsūrōs esse*. Sailors in  
 danger of shipwreck seem to have vowed  
 to consecrate themselves and all they  
 had to some god should their lives be  
 spared. If they were saved, they offered  
 up the garments they had worn in their  
 time of danger, as a sort of symbolical  
 offering of themselves.

770. nullō discrimine: as in i. 574.  
 The Trojans (who probably knew nothing  
 of its sacred character) treated  
 this tree as they did others therea-  
 bouts.

771. sustulerant is not to be taken  
 too literally; a stump was left.

773. fixam is proleptic (§193), 'so  
 that it became fixed there.' For Ae-  
 neas's spear-cast see 711.

Incubuit voluitque manū convellere ferrum  
 Dardanidēs tēlōque sequi quem prēndere cursū 775  
 nōn poterat. Tum vērō amēns formidine Turnus  
 'Faune, precor, miserēre,' inquit, 'tūque optima ferrum  
 terra tenē, colui vestrōs sī semper honōrēs,  
 quōs contrā Aeneadae bellō fēcēre profānōs.'  
 Dixit opemque dei nōn cassa in vōta vocāvit, 780  
 namque diū luctāns lentōque in stirpe morātus  
 vīribus haud ūllis valuit disclūdere morsūs  
 rōboris Aenēās. Dum nītitur ācer et instat,  
 rūsus in aurigae faciem mūtāta Metiscī  
 prōcurrit frātrique ēnsem dea Daunia reddit. 785  
 Quod Venus audāci nymphae indignāta licēre  
 accessit tēlumque altā ab rādīce revellit.  
 Ollī sublimēs, armīs animīsque refectī,  
 hīc gladiō fidēs, hīc ācer et arduus hastā,  
 adsistunt contrā, certāmine Martis anhellī. 790

'Illud tē, nullā Fātī quod lēge tenētur,  
 prō Latiō obtestor, prō māiestāte tuōrum: 820  
 cum iam cōnubiis pācem fēlicibus (estō)  
 compōnent, cum iam lēgēs et foedera iungent,

776. *sī*: see lines 4-9 of the article on this word in the Vocabulary.

779. *fēcēre profānōs* = *profānāvunt*, 'have desecrated'; the ref. is to 770, 771.

784, 785. in . . . *Metiscī*: cf. *in* . . . *aurigae*, 623, 624, with notes. *frātri*: Turnus. *dea Daunia* = Juturna; cf. *Daunius hērēs* = Turnus, 723. For position see on *Didō*, iv. 171.

786, 787. *nymphae*: the nymphs were only semi-divine. *altā* . . . *rādīce*, 'from the depth of the root.'

788-790. *sublimēs*, 'towering high,' is the outward and visible proof of *armīs* . . . *refectī*. *refectī* strictly fits only *animīs*; see on *legunt*, i. 426. Render, 'with arms restored and hearts revived.' *arduus hastā*: freely, 'towering with his spear'; strictly, *hastā* is abl. of

spec. *certāmine* . . . *anhellī*, 'breathless with (lit., in consequence of) the martial struggle.'

819-842. Juno promises Jupiter to allow fate to take its course, provided the Trojans are not allowed to impose their name on the Latins. To this Jupiter agrees.

819, 820. *illud tē*: with *obtestor*, which here = *orō*. *tenētur* = *retinētur*, 'is forbidden.' For the general thought here cf. §§302, 304. Jupiter had begun this discussion, reminding Juno that she knew that the Trojans must prevail, and urging her to yield (791-818). *tuōrum*, 'your kinsmen.' The Latins were descended from Saturnus (§274), father of Jupiter.

821, 822. *estō*, 'be it even so'; see

- nē vetus indigenās nōmen mūtāre Latīnōs  
 neu Trōas fieri iubeās Teucrōsque vocārī  
 825 aut vōcem mūtāre virōs aut vertere vestem;  
 sit Latium, sint Albānī per saecula rēgēs,  
 sit Rōmāna potēns Italā virtūte propāgō;  
 occidit, occideritque sinās cum nōmine Trōia.  
 Olli subridēns hominum rērumque repertor:  
 830 'Es germāna Iovis Sātūrnique altera prōlēs;  
 irārū tantōs volvis sub pectore fluctūs.  
 Vērū age et inceptum frūstrā summitte furōrem;  
 dō quod vis et mē victusque volēnsque remittō.  
 Sermōnem Ausoniū patriū mōrēsque tenēbunt,  
 835 utque est nōmen, erit; commixtī corpore tantum  
 subsident Teucrī. Mōrem ritūsque sacrōrum  
 adiciam faciamque omnīs ūnō ōre Latīnōs.  
 Hinc genus Ausoniō mixtum quod sanguine surget,  
 suprā hominēs, suprā ire deōs pietāte vidēbis,  
 840 nec gēns ūlla tuōs aequē celebrābit honōrēs.'

on *estō*, iv. 35. *iungent* fits *foedera* better than it does *légēs*: see on *legunt*, i. 428.

824, 825. *fieri*: as subject sc. *ēōs* = *Latīnōs*. *vōcem*, 'their tongue.'

827. *sit* . . . *propāgō* has been well rendered, 'let there be a Roman stock, strong with the strength of Italian manhood.'

828. *occiderit* . . . *sinās*: for constr. see on *sinīle* . . . *revisam*, ii. 669. For tense of *occiderit* see on *fuert* . . . *secūta*, vi. 62. *cum nōmine Trōia*: the juxtapos. gives an effect like, 'let Troy have perished, name and nation alike.' For position of *Trōia* see on *Didō*, iv. 171.

831 proves the statement made in 830.

833. *victusque volēnsque*, 'o'erpowered and that, too, willingly.'

835, 836. *erit* = *sic erit*, 'so will it be.' *commixtī* (sc. *cum Ausoniis*) . . . *Teucrī*, 'the Trojans will be mingled (with the Ausonians) in blood only (not in customs, speech, etc.), and will thus

hold the lower place (i.e. will count for less in the new race than the Latin elements will).' The spirit here is that discussed in § 61: V. is here, in a special sense, the national poet of Rome and Italy; he must therefore now exalt the Italian and native elements of Roman life and history and belittle the Trojan (i.e. the foreign) elements, even though by so doing he runs counter to the pride and insistency with which, heretofore, he has dwelt on the Trojan lineage of the Romans. *mōrem* . . . *sacrōrum*, 'the sacred custom and usage of holy rites'; these are to be Trojan, of course.

837. *faciam* . . . *Latīnōs*: cf. *genus* . . . *Latīnum*, i. 6, with n. With 830-837 cf. Aeneas's language, 189-194.

838. *hinc* refers to 834-837, and is further explained by *Ausoniō mixtum* . . . *sanguine*, 'through union with Ausonian blood.'

840. *nec* . . . *honōrēs*: the Trojans are to obey the injunction of Helenus,

Adnuīt hīc Iūnō et mentem laetāta retorsit;  
intereā excēdit caelō nūbemque relinquit.

Aenēās instat contrā tēlumque coruscat  
ingēns, arboreum, et saevō sīc pectore fātur:  
'Quae nunc deinde mora est? aut quid iam, Turne, retrāctās?  
Nōn cursū, saevīs certandum est comminus armīs. 890  
Verte omnīs tēte in faciēs et contrahe quidquid  
sīve animīs sīve arte valēs; optā ardua pinnīs  
astra sequī clausumque cavā tē condere terrā.'  
Ille caput quassāns: 'Nōn mē tua fervida terrent  
dicta, ferōx; dī mē terrent et Iuppiter hostis.' 895  
Nec plūra effātus saxum circumspicit ingēns,  
saxum anticū, ingēns, campō quod forte iacēbat  
līmes agrō positus, lītem ut discerneret arvīs:  
vix illud lēctī bis sex cervīce subīrent,  
quālia nunc hominū prōdūcīt corpora tellūs, 900  
ille manū raptum trepidā torquēbat in hostem  
altior Insurgēns et cursū concitus hērōs.  
Sed neque currentem sē nec cognōscit euntem

*unum . . . dōnis*, iii. 435-439; see notes.

842. *nūbem*: i.e. the cloud from which she had been watching the battle. —Jupiter now sends a fury to prevent Juturna from giving further aid to Turnus.

887-952. Aeneas wounds Turnus with his spear, but hesitates to slay him till he catches sight of Pallas's baldric on Turnus's shoulder.

887. *contrā*: sc. *Turnum*. Vss. 791-896 are parenthetical, interrupting the main story.

889. *deinde* seems to refer to 783-785, 789, and to = 'thereafter,' i.e. after recovering your sword. Aeneas is tauntingly saying, 'why are you delaying your attack now, after this miraculous assistance? in fact, why are you even retreating?'

891-893. The conclusion to these vss., 'nevertheless you can not escape

me,' is left to Turnus's imagination. *tēte*: a strengthened form of *tē*; cf. the nom. *tūle*. In other cases *tū* is strengthened by *-met*; cf. *egomet*.

894. *caput quassāns*: as in vii. 292.

898. *arvis* is a dat. of interest, involving personification, 'for the welfare of the fields.'

899. *subirent* is a cond. sent. of the type *subeant* (*si cōnentur*), made to apply to past time; see G. 506, 2.

900 is in appos. with *lēctī bis sex*, 'frames such as,' etc., i.e. 'with such (weak) frames as,' etc.

901, 902. *torquēbat*: conative impf. *altior insurgēns*: cf. *altior exurgēns*, xi. 697. Note the prefix; he draws himself up in order to throw his weight into the stone. *hērōs*: emphatic by position, as in i. 196 (see n. there); freely, 'with all a hero's prowess.'



- tollentemve manū saxumque immāne moventem;  
 905 genna labant, gelidus concrēvit frīgore sanguis.  
 Tum lapis ipse virī vacuum per ināne volūtus  
 nec spatium ēvāsīt tōtum neque pertulit ictum.  
 Ac velut in somnīs, oculōs ubi languida pressit  
 nocte quīēs, nēquīquam avidōs extendere cursūs  
 910 velle vidēmur et in mediīs cōnātibus aegri  
 succidimus (nōn lingua valet, nōn corpore nōtāe  
 sufficiunt virēs, nec vōx aut verba secuntur),  
 sic Turnō, quācumque viam virtūte petivīt,  
 successum dea dīra negat. Tum pectore sēnsūs  
 915 vertuntur variī; Rutulōs aspectat et urbem  
 cunctāturque metū tēlumque instāre tremēscit  
 nec, quō sē ēripiat, nec, quā vī tendat in hostem,  
 nec currūs ūsquam videt aurigamve sorōrem.  
 Cunctantī tēlum Aenēās fātāle coruscat  
 920 sortītus fortūnam oculīs, et corpore tōtō  
 ēminus intorquet. Mūrālī concita numquam  
 tormentō sic saxa fremunt, nec fulmine tantī  
 dissultant crepitūs. Volat ātri turbinis instar  
 exitium dīrum hasta ferēs ōrāsque reclūdīt

905. *genna*: for scansion see §240.

906. *ipse*, 'too,' 'also'; the stone shares in Turnus's weakness. *vacuum* . . . *volūtus*: i.e. though there was no external force to check its flight.

909. *extendere*, 'ply,' 'pursue.'

911, 912. *corpore*: coll. sing. in local abl., 'in our bodies'; the dat. would have been more natural. *secuntur*, 'attend (our effort),' 'come at our bidding.'

913. *quācumque* (sc. *parte*), 'however'; lit., 'wherever.' *viam*: i.e. an opening, a chance to attack Aeneas.

914, 915. *dea dīra*: the fury sent by Jupiter to Juturna; see on 842. *vertuntur* is a middle voice, 'revolve,' 'whirl.'

916. *tēlum* . . . *tremēscit*, 'notes

in terror that the spear is pressing him sore'; for the constr. cf. *stupet* . . . *cernere*, 707-709, with note.

919. *cunctantī* (sc. *ei*) is dat. with *coruscat*, which here = *minūtur*.

920. *sortītus* . . . *oculis*: lit., 'having first allotted himself success with his eyes,' i.e. having marked the point where his spear could pierce his enemy's armor and win for himself success.

921-923. *mūrālī* . . . *tormentō*: a machine for destroying walls, like the *ballista* or the *catapulta*; Caes. *B. G.* iii. 4, talks of *falcēs mūrālēs* as used for the same purpose. *nec* . . . *crepitūs*, 'nor through (the discharge of) the thunder do peals so grievous leap apart'; Milton wrote of 'bursts of thunder.'

lōricae et clipei extrēmōs septemplicis orbis: 935  
 per medium stridēns trānsit femur. Incidit ictus  
 ingēns ad terram duplicātō poplite Turnus.  
 Cōnsurgunt gemitū Rutulī, tōtusque remūgit  
 mōns circum, et vōcem lātē nemora alta remittunt.  
 Ille humilis supplexque oculōs dextramque precantem 936  
 prōtendēns, 'Equidem meruī nec dēprecōr,' inquit;  
 'ūtēre sorte tuā. Miserī tē sī qua parentis  
 tangere cūra potest, ōrō (fuit et tibi tālis  
 Anchīsēs genitor), Daunī miserēre senectae  
 et mē seu corpus spoliātum lūmine māvīs 935  
 redde meis. Vicistī, et victum tendere palmās  
 Ausonii vīdēre; tua est Lāvīnia coniūnx;  
 ulterius nē tende odiis.' Stetit ācer in armīs  
 Aenēās volvēns oculōs dextramque repressit,  
 et iam iamque magis cunctantem flectere sermō 940  
 coeperat, infēlix umerō cum appāruit altō  
 balteus et nōtis fulsērunt cingula bullīs  
 Pallantis puerī, victum quem vulnere Turnus  
 strāverat atque umeris inimicum insigne gerēbat.  
 Ille, oculis postquam saevī monumenta dolorīs 945

925. *lōricae* . . . *clipei*: the order here is the reverse of the natural one, to emphasize the effectiveness of the stroke; the spear goes even through the *lōrica*! See also on *referēs* . . . *ibis*, II. 547. *extrēmōs* . . . *orbis*, 'the edge of the circular layers.'

930, 931. *oculōs* . . . *prōtendēns*: cf. *tendēs* . . . *lūmina*, II. 405, 406, with note.

932-934. *miserī* . . . *parentis*: obj. gen. with *cūra*, 'regard for.' *fuit* . . . *genitor*, 'you too (*et*) had a father in like plight.' *tālis*: i.e. as old and as anxious as my father is now.

935, 936. *mē* . . . *meis*: i.e. either spare my life or at least, after you have slain me, give back my body to my kin.

938, 939. *ācer in armīs*, 'a fiery warrior'; lit., 'fiery in the midst of,' etc. A contrast is intended between this phrase and 939; in appearance he is a fiery, hostile warrior; in action he hesitates to do the things such a warrior would naturally do.

941. *infēlix*, 'ill-omened,' 'fatal.' The ancients seem to have felt that what was given by an enemy or was taken from him was apt to bring ill luck.

942, 943. *cingula* . . . *puerī*: cf. x. 495-505.

944. *inimicum insigne* may=(1) 'a decoration won from a foe,' (2) a 'decoration hostile (to himself),' or (3) both ideas may be intended at once. See on *longam*, I. 708.

exuviāsque hausit, furiis accēnsus et irā  
 terribilis, 'Tūne hinc spoliis indūte meōrum  
 ēripiāre mihi? Pallās tē hōc vulnere, Pallās  
 immolat et poenam scelerātō ex sanguine sūmit.'

950. Hōc dicēns ferrum adversō sub pectore condit  
 fervidus; ast illi solvuntur frīgore membra,  
 vītaque cum gemitū fugit indignāta sub umbrās.

947-949. *hinc* and *mihi* reinforce each other. *indūte*: grammatically, the nom. would be possible, but (1) it would be unmetrical, and (2) the voc. ('o man decked,' etc.), is more emotional and emphatic. *meōrum*, 'won from,' etc.; the pl. is an exaggeration. *ēripiāre* is a true middle voice. *immolat*: a strong verb; *Turnus* is a vic-

tim required by justice. 940-949 constitute a fine tribute to Aeneas; he is ready to spare his bitterest foe, till grief for one he had known but a short time makes him relentless.

951. *solvuntur* . . . *membra*: nearly as in i. 92; see notes there.

952. *vīta* . . . *umbrās* = xi. 831; see notes there.

## INDEX

In this Index the abbreviations *f.*, *m.*, *n.*, *intr.* and *tr.* are used as they are in the Vocabulary. + sometimes = 'construed with'; (?) following a reference means that two explanations are given in the note referred to, so that the interpretation is not altogether certain, *vs.* = 'compared with,' or 'distinguished from,' *ibid.* = 'in the same place,' i.e. in the passage last referred to. For all other abbreviations see p. 108.

The Index has been made sufficiently comprehensive, it is hoped, to give the student easy access to all matters of importance discussed in the Introduction or the Notes. For the sake of completeness references have at times been added to passages, even though the topic is not discussed in the notes on such passages; such references are usually enclosed in brackets.

- ā* final in nom. sing., declension 1, *antmā*, xii. 648.  
*ab-*, force of, i. 108.  
*ab*, prep., in expressions of time and place, ii. 87; with words denoting inanimate things personified and so viewed as agents, iii. 533; *a tergo*, i. 186.  
 ABBREVIATIONS in this book, p. 108, note above, preceding Index, and p. 1 of Vocabulary.  
*ablete*=a spear with shaft of firwood, xi. 667; trisyllabic, §240, ii. 16, v. 663, xi. 667.  
 ABLATIVE: see CASES, V; FORMS, I, 1, (c), I, 5, (c).  
*abnego*+*infin.*, ii. 637, §161.  
 ABRUPT LANGUAGE gives power, ii. 390; token of emotion, i. 237, ii. 3-6.  
*abscondo*, force of, iii. 291.  
 ABSTRACT for concrete: see METONYMY, 7.  
 ABSTRACTIONS, worshiped by Romans, §269.  
 ABSTRACT NOUNS, Latin weak in, *motos . . . fluctus*, i. 135.  
*ab usque*=*usque ab*, vii. 289.  
*ac*: see *atque*.  
*acanthus*, used as pattern in embroidery and sculpture, i. 649.  
*accestis*, form, §105, i. 201.  
*accido*, of bad fortune, i. 96.  
*accingo*, *intr.*, ii. 235 (§139); archaic pass. *infin. accingier*, §102, iv. 493.  
*accipio* (sc. *animis*), 'mark', iv. 611; 'welcome', i. 289, vi. 393, vi. 412; 'receive' an omen, xii. 260.  
 ACCUSATIVE: see CASES, IV.  
*acer*, of fear, 'harrowing', i. 362; *acer in armis*, xii. 938; *acer ecus*, 'charger', 'war-horse', i. 444; epithet of a bow, ix. 665.  
*acerbus*, of premature death, vi. 429.  
 ACHATES, armor-bearer of Aeneas, i. 188; characterized as *fidus*, i. 188, §192.  
 Acheron, the powers of the underworld, vii. 91.  
 ACHILLES, foremost champion of the Greeks before Troy, i. 468, bitter foe of Troy, i. 30, i. 458, foe of the Greeks also, i. 458; slays Penthesilea and Memnon, i. 490.  
*Achilli*, gen. sing., i. 30, etc., §97.  
*acles*, 'eye', iv. 643; 'vision', vi. 200.  
 ACTIUM, games at, founded by Augustus, iii. 280; victory at, commemorated by Augustus, iii. 504, 505; battle of, §§1, 12, described on Aeneas's shield, viii. 675-713, §67.  
*ad*, 'at', 'among,' *ad costas*, xi. 817,

*ad superos*, vi. 481; 'against', ii. 443; 'according to', 'in unison with', v. 834; position of, §210, iv. 257; *ad auras*, 'upwards': see *aura*.  
*ad auras*: see *aura*.

*addico*, 'adjudge', iii. 653.

*addo*, 'put on', v. 817; + *infin.*, viii. 637; *Teucris addita Iuno*, vi. 90.

*adduco*, 'draw home', 'strain', *adductis* . . . *lacertis*, v. 141 (cf. ix. 402), *adducto* . . . *arcu*, v. 507, *adducta sagitta*, ix. 632, *adductis* . . . *habenis*, xii. 622.

*adeo*, force of, iv. 96; emphasizes numeral adj., iii. 203; emphasizes pronoun in predicate, vii. 427.

*adfecto*, force of, iii. 670.

*adgredior+infin.*, ii. 165.

*adigo+infin.*, vi. 696.

#### ADJECTIVE:

1. Forms of: (a) made directly from proper name, *Lyaeus*, i. 686, *Sychaeo*, iv. 552; (b) comparative forms of, strengthened, *ante* . . . *immanior omnis*, i. 347; (c) superlative forms of, strengthened, *ante alios pulcherrimus omnis*, iv. 141, vii. 55, *primus ante omnis*, ii. 40, v. 491, 492; *tutissimus unus*, ii. 426; (d) positive strengthened so that it really=a superl., *felix una ante alias*, iii. 321.

2. Force and use of: (a) Adj. compounded of *in*, 'not', and pf. pass. prtcl.=adj. in *illis*, v. 591, v. 681.

(b) Adj. denotes only part of the noun: *prima*, i. 541; *interior*, i. 637; *summis*, ii. 460; *summa*, ii. 463; *summo*, iii. 22; *prima*, iii. 426; *postrema*, iii. 427; *primi*, v. 566; *primam*, vi. 810; *summa*, x. 476; *longo*, x. 769; *diversa*, xii. 742; *extremos*, xii. 925.

(c) Adj. carries main thought (cf. n. on *motos* . . . *fluctus*, i. 135); *reduces socios*, i. 390; i. 589, 590; i. 662; *degenerem* . . . *Neoptoleum*, ii. 549; iii. 352; *acri* . . . *equo*, iv. 156, 157; *contraria*, iv. 628; iv. 693, 694; v. 263, 264;

v. 466; vi. 267; ix. 447; *intacti*, n. x. 504; *ima* . . . *terra*, x. 175, 676; xii. 242, 243; *infecto foed re*, xii. 286; *conscia virtus*, xii. 688; *alta* . . . *radice*, xii. 787.

(d) Adj. used as formulaic epithet: §192; *pius* of Aeneas, i. 220, iv. 393, v. 26, v. 418, vi. 176, x. 591, x. 783; *fidus*, of Achates, i. 188 (cf. vi. 158).

(e) Adj. as proleptic epithet: §193; *diversos*, i. 70; *clausam*, i. 311; *furentem*, i. 659; *mcadius*, i. 682; *lamentabile*, ii. 4; *obscurus*, ii. 135; *immensam*, ii. 185; *caecos*, ii. 357; *inertia*, ii. 364; *spumeus*, ii. 419; *sterilis*, iii. 141; *latentia*, iii. 237; *secundos*, iii. 455; *ingentem*, iii. 482; *opact*, iii. 508; *labantem*, iv. 22; *dotatis*, iv. 104; *oblita*, iv. 528; *submersum*, v. 125; *palantis*, v. 265, xi. 734; *terni*, v. 580; *laeta*, v. 818; *natantia*, v. 856; *furenti*, vi. 100; *atra*, vii. 329; *laxos*, viii. 708; *spumantem*, ix. 103; *diversa*, ix. 623; *mediam*, ix. 750; *stringentia*, x. 331; *incautum*, x. 812; *arrectum*, x. 892; *avius*, xi. 810; *rostrum*, xii. 187; *fixam*, xii. 773.

(f) Adj. as transferred epithet: §194; *memorem*, i. 4; *asperissima*, i. 14; *maestum*, i. 202; *velivolium*, i. 224; *tristis*, i. 238; *triste*, ii. 184; *obscurus*, i. 411; *ater*, i. 511; *flagrantis*, i. 710; *virgineas*, ii. 168; *scra*, ii. 373; *sceleratas*, ii. 576; *crudelis* . . . *avarum*, iii. 44; *anctipiti*, iii. 47; *fessis*, iii. 145; *labente*, iii. 281; *concordia*, iii. 542; *crudo*, v. 69; *apricis*, v. 128; *contenta*, v. 513; *cito*, v. 610; *soporatum*, v. 835; *atri*, vi. 127; *undantia*, vi. 218; *pallentes*, vi. 275; *securos*, vi. 715; *infectum*, vi. 742; *fumida*, vii. 76; *opaca*, vii. 84; *undantia*, vii. 463; *rostrata*, viii. 684; *exstructus*, ix. 326; *biforem*, ix. 618; *iusso*, x. 144; *fugientia*, xi. 654. See also VERB, 1.

(g) Adj.=adv.: §195; (1) general cases: *adversus*, i. 103, ii. 416, vi. 684; *Alpini*, iv. 442; *alter*, vi. 713; *alternus*, iii. 423, v. 584, xl. 426; *altus*, i. 209, vi. 9; *anticus*, i. 12; *castus*, iii. 409, vi. 402; *certus*, v. 2, ix. 96; *dexter*, ii. 388, v. 162, vi. 541; *dispersus*, x. 406; *diversus*, ii. 298, v. 166, ix. 416; *extremus*, iv. 179; *ferus*, iv. 466; *gratissima*, ii. 260; *gravis*, v. 178, v. 387, v. 447; *imus*, x. 785; *inanis*, iv. 449; *infensus*, ii. 72; *ingens*, iii. 62; *largior*, vi. 640; *medius*, i. 348, iv. 61, iv. 204; *multus*, ii. 397; *nocturnus*, iv. 303, iv. 490, vi. 252; *nullus*, iv. 232; *obliquus*, v. 274; *omnis*, i. 180; *par*, v. 580; *plurimus*, i. 419, xii. 690; *praeceps*, v. 254; *primus*, i. 613, i. 737, v. 66; *rapidus*, i. 644; *secretus*, iv. 494, viii. 610; *serus*, v. 524; *splendidus*, i. 637; *subitus*, iii. 225; *sublimis*, i. 415, vi. 720, i. 259; *tertius*, iii. 645; *turbidus*, ix. 57; *vanus*, i. 392; *verus*, ii. 78; *violentus*, vi. 356; *volatile*, viii. 694; (2) in pred. with prtepl: §195, end; *lenis crepitans*, iii. 70; *arduus attollens*, v. 278; *gratior . . . veniens*, v. 344; *ostentans arduus*, v. 567; *creber . . . adspirans*, v. 764; *surgens . . . altus*, ix. 30; *arduus insurgens*, xi. 755.

(h) Adj.=noun: §196, 2; (1) in sing., *recti*, i. 604; *supremum*, ii. 630, *lacum*, ii. 693, ix. 631; *diverso*, iii. 232; *pravi . . . veri*, iv. 188; *tranquillo*, v. 127; *praeceps*, ii. 460, vi. 578; (2) in pl., *brevia*, i. 111, *inculta*, i. 278, *deserta*, i. 384, *strata*, i. 422, *extrema*, i. 577, *angusta*, ii. 332, *opaca*, ii. 725, *caerula*, iii. 208, iv. 583, *prima*, v. 194, v. 338, *lubrica*, v. 335, *ardua*, v. 695, *laeva*, v. 825, *secreta*, vi. 10, *obscuris vera*, vi. 100, *convexa*, vi. 241, vi. 750, *opaca*, vi. 633, *avia*, ix. 58, *mediis*, x. 407.

(i) Adj., proper,=gen. of noun: §191; *Scyllacam*, i. 200; *Typhota*,

i. 665; *Hectorea*, i. 273; *Hectorum*, ii. 543; *Phineia*, iii. 212.

(j) Adj., common,=gen. of a noun: *nauticus*, iii. 128, *hostilem*, iii. 322, *regia*, vii. 56; =subjective gen.: *maternis*, xii. 107, *Vulcania*, xii. 730; =objective gen.: *feminae*, ii. 584, *fraterna*, iv. 22, *patriae*, x. 824.

(k) Adj.=a clause: (1)=a causal cl., *memor*, i. 23, *maximus*, i. 521, *non ignara mali*, i. 630, *pauper*, ii. 87, *consciis*, ii. 99, *ignaros*, ii. 384, *Phoenissam*, iv. 348, *fessi*, v. 717, *sutiles*, vi. 414, *virum . . . maximus*, x. 312; (2)=an advers. cl., *acer*, i. 208, *impar*, i. 475, *fessum*, iii. 710, *tuta*, iv. 298, *absens*, iv. 83, iv. 384, *invalidus*, vi. 114, *insones*, vi. 435, *exiguam*, vi. 493, *immanem*, vii. 305, *antiquam*, vii. 306, *velocem*, xi. 760.

3. Syntax of: (a) Adj., in positive degree, +partitive gen.: *lectis equitum*, ix. 48.

(b) Adj. of fulness+abl.: with *fetus*, i. 51, ii. 238; with *creber*, i. 85, v. 459, 460.

(c) Adj. in pred.: *memores*, i. 543; *cavae*, ii. 53; *felices*, iii. 493; *rorantia*, iii. 567; *incerta*, iv. 110; *libera*, xii. 74. See also ADJECTIVE, 2, (g), (2).

4. Position of: see ORDER OF WORDS, 4, 5, 6, 7, 8, 9, 12.

5. Adjectives, coordinate, joined by *et*, ii. 709.

*adloquitur*, scansion of, iv. 222, §243. *adnuo*, 'grant', xii. 187.

*adoleo*, 'render generously', iii. 547; 'kindle', vii. 71.

ADOPTED PERSON takes name of adopter, p. 12, footnote.

ADRIATIC, navigation of, dangerous, i. 243.

*adsto*, 'allight', i. 301, vi. 17.

*adsuetus*, as middle, + acc., vii. 806.

*adsurgo*, of rising to deal death stroke, x. 797.

ADULTERY, punishment of, vi. 612.

*advena*, 'adventurer', iv. 591, xii. 261.

## ADVERB:

(a) modifies verbal noun: *late regem*, i. 21.

(b) in attributive position=adj., *longe*, i. 13; *super*, iii. 489, iv. 684; *porro*, vi. 711; *quondam*, xi. 819.

(c) with *videor* or *esse*, *temere est visum*, ix. 375; *macte virtute*, ix. 641.

## ADVERSATIVE RELATIVE CLAUSE, subj.

in: see MOODS, II., 4, (c), (2).

*adversus*=an adv., i. 103, ii. 416, vi. 684; remarks on force of, i. 166, i. 420, iii. 287, iv. 701, v. 477, v. 504, vi. 279, vi. 418, vi. 755, x. 571, xi. 719, xii. 307.

*adverto*, 'mark', 'note', ii. 712, iv. 116.

*adytum* vs. *templum*, ii. 404.

*Aeacides*, said of king *Perseus* (?), vi. 839.

*aeus*, 'kind', 'friendly', vi. 129.

*aeger*, 'fainting', 'exhausted', ii. 566, iii. 140; of breathing, 'labored', v. 432.

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**AENEAS**, story of, long familiar to Romans, i. 1; wounded before Troy by *Diomedes*, i. 98; escapes from Troy, §52; meets *Dido*, §53; quits Carthage, §56; a man of Fate, i. 2, i. 382, iii. 5, iii. 9; *pietas* of, §62, vi. 403 (see also *pietas*, *pious*); gets *Penates*, etc., from spirit of *Hector*, ii. 296, 297, from *Panthus*, ii. 320, 321; bears the Trojan gods (*Penates*, etc.) from Troy, iii. 12, iii. 148-150, iv. 598; brings gods with him to Italy, i. 6, xii. 192; reaches Italy, §56; visits Sibyl, §56; sees *Anchises* in underworld, §56; wars of, in Italy, i. 5; career of, in Italy, i. 7; marries *Lavinia*, i. 7; stays three years in Italy before the founding of *Lavinium*, i. 266, i. 7; conquers the *Rutuli* in Italy, i. 266; warlike prowess of, *palantis*, v. 265, *agmina*, x. 318; is con-

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BLOOD as offering, iii. 67, v. 78, vi. 249.

BONES as seat of feeling: see *MARROW*.

BOREAS, resident in Thrace, x. 350.

BOXERS, ears of, mutilated, v. 435; cut of, described, p. 6.

BREAST, BEATING OF, sign of grief, l. 481, iv. 673.

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BREVITY of expression: (a) general examples; see on *ex ordine*, l. 456; *a sanguine*, l. 550; *votum*, ii. 17; *scelus expendisse*, ii. 229; *raptatus* . . . *quondam*, ii. 272; *iam* . . . *Ucalegon*, ii. 311, 312; *tollere*, ii. 635; ii. 642, 643; iii. 275; iii. 335; *ianua*, iii. 449; iii. 482, 483; *diva* . . . *Lacinia*, iii. 552; iii. 663; *animas* . . . *alias*, iv. 242, 243; iv. 450; iv. 469; iv. 538; iv. 669, 670; v. 80, 81; *gloria*, v. 394; v. 498; *timuit*, v. 505; v. 656; *talia* . . . *instaurate*, vi. 529, 530; *lucos*, vii. 82; vii. 104, 105; vii. 307; *turritis puppibus*, viii. 693; *Buten*, ix. 647; *quantus* . . . *humum*, ix. 668, 669; *foedus* . . . *luere*, xii. 695.

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(c) In formal similes, involving use of *qualis*: see *qualis*.

(d) See also *WORD*, (a).

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BRONZE in sacrifices and magic, iv. 513.

BRUNDISIUM, treaty of, §9.

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BUCOLICA defined, §46.

BULL with gilded horns as sacrifice, *velatum*, v. 366.

BURIAL, importance of, *inhumati*, l. 353; loss of, grievous sorrow, l. 353, ll. 646; effect of lack of, l. 353; burial in fatherland a blessing, *patria*, vi. 508, x. 558; burial in strange land a sorrow, v. 871. See also DEAD.

BYRSA, name of citadel of Carthage, meaning of, l. 367.

## C

caducus, force of, vi. 481.

caecus, 'unseen', l. 356; 'unknown', iii. 200.

caelum, 'weather', v. 18, iv. 53; 'heavenly bodies', vi. 849.

CAENEUS, story of, vi. 447-449.

caeruleus, 'dark', iii. 64, iii. 194; 'sea-hued', iii. 432.

caerulus=*caeruleus*, iii. 208, iv. 583.

CAESAR, Caius Julius, killed in 44, §1; deified after death, vi. 792; comet of, viii. 681.

CAESURA, defined, §235, p. 76, footnote; masculine and feminine, §235; varieties of, §235; even in verses that have no sense-pause, §236; helps to make preceding syllable heavy, §243; helps to excuse hiatus, §257.

CALDRONS (*lebetes*), gifts to gods, iii. 466, v. 266.

calx=*pes*, v. 324, x. 892.

CAMARINA, story of, iii. 701.

canentia (*lumina*), force of, x. 418.

CAMOËNS imitated the Aeneld, §81.

cano, 'prophecy', ii. 124, ii. 176, vii. 79.

CAPITOL, symbol of perpetuity of Rome, ix. 448.

CAPTIVE TREASURE offered up in or on temples, iii. 287, 288, v. 360; *ut* . . . *Troia*, xi. 778, 779.

caput, 'life', ii. 751, v. 815; 'being', 'existence', iv. 613; 'wretch', iv. 613, iv. 640; of cattle, etc., like English 'head', iii. 391; scanned as *capūt*, x. 394, §243.

caput quassans, of grief or wrath, vii. 292, xii. 894.

carceres, in circus, at chariot races: see on *antibus*, v. 139.

cardo rerum, 'crisis', 'pivotal moment', l. 672.

carinae, 'ships', ii. 23, ii. 198.

carpo, force of, l. 388, vii. 414; 'enjoy', iv. 522, iv. 555.

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CASES.

## I. Nominative.

1. In predicate: *mare prorup-tum*, l. 246; *vera* . . . *dea*, l. 405; *factes* . . . *nuntius*, iii. 310; *deae*, ix. 117. See also ADJECTIVE, 3, (c).

2. Special note on, l. 664.

3. In a Grecism: *q̄ensit* . . . *delapsus* (*esse*), ii. 377.

## II. Genitive.

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2. Gen. of possession in predicate *rerum*, l. 462.

3. Gen. denotes lineage, *Atacis Oilei*, l. 41; *Deiphobe Glauci*, vi. 36.

4. Predicate, *tantae molis*, l. 33; *opis* . . . *Dardaniae*, l. 601, 602.

5. Characteristic, vi. 778.

6. Subjective: *reliquias Danaum* . . . *Achilli*, l. 30, iii. 87 (cf. l. 598); l. 455; l. 556; *fata deum*, ii. 54, ii. 257; ii. 413; *vulnere* . . . *Ulixi*, ii. 436, *nati* . . . *vulnera*, vi. 446; *Pyrrhi de caede*, ii. 526; ii. 572; *gratia facit*, iv. 539; iv. 662; *gratia*

*currum*, vi. 658; viii. 377; *Turni iniuria*, ix. 108; *Euryali caedes*, ix. 342; *atri vulneris undam*, ix. 700; ix. 736; *caede viri tanta*, x. 426; xii. 225, 226; *pinnæ*, xii. 750.

7. Objective: (a) with pres. prtepl. act.=an adj.: with *servans*, ii. 427; with *metuens*, v. 716; with *patiens*, vi. 77, ix. 607.

(b) dependent on noun: §119, esp. n.; with *honor*, i. 28; with *fiducia*, i. 132, ii. 162, xi. 502; with *donum*, ii. 31; with *lacrimas*, ii. 784; with *amor*, ii. 789, vi. 24; *cultrix Cybelæ*, iii. 111; *laborum* . . . *auxilium*, iii. 145, 146; *errore locorum*, iii. 181; *contugio* . . . *Veneris*, iii. 475; *Pyrrhin conubia*, iii. 319; *letti* . . . *discrimine*, iii. 685; iv. 178; iv. 188; v. 538; *caede Pelasgum*, vi. 503; *cæli suspectus*, vi. 579; *insania belli*, vii. 461; *edendi* . . . *rabies*, ix. 63, 64; *parentis* . . . *cura*, xii. 932, 933.

(c) with adjectives of power, skill, etc.: §115; with *potens*, i. 80; with *ignarus*, i. 198, iv. 508, viii. 730; with *securus*, i. 350, vii. 304, x. 326; with *consciis*, i. 604; with *altrix*, iii. 273; with *tenax*, iv. 188; with *expers*, iv. 550; *certus eundi*, iv. 554.

8. Partitive: (a) *quarum* . . . *pulcherrima*, i. 72; *regni*, i. 78.

(b) with positive adjectives, *multos Danaum*, ii. 398, *sanote decorum*, iv. 576.

(c) with n. pl. adj., used as noun: §197; *strata viarum*, i. 422; *opaca locorum*, ii. 725; *opaca viarum*, vi. 633; *angusta viarum*, ii. 332; *ardua terrarum*, v. 695.

(d) with *medium*, n. sing. as noun, *aulæ medio*, iii. 354, *tocti medio*, vii. 59.

9. Of definition: (a) §111: *spretæ* . . . *formæ*, i. 27; *pubes* . . . *tuorum*, i. 399; *laticum*

. . . *honorem*, i. 736; iii. 256; iii. 391; *metas* . . . *Pachyni*, iii. 429; iv. 88, 89; *Oceani finem*, iv. 480; *lacte veneni*, iv. 514; *tumuli* . . . *aggere*, v. 44; *viae* . . . *aggere*, v. 273; *theatri circus*, v. 288, 289; *arbores malis*, v. 504; vi. 27; *aram* . . . *sepulcri*, vi. 177; vi. 408, 409; vi. 674; vi. 717; vii. 317; *maris* . . . *obice*, x. 377; x. 653; xii. 274.

(b) with geographical names, §112; *urbem Patavi*, i. 247; *sede Lavini*, i. 270; *Troiae* . . . *urbem*, i. 565.

10. Of reference, with adj., (a) of fulness: §116; *dives opum*, i. 14, ii. 22; *fessi rerum*, i. 178; *ditissimus agri*, i. 343, x. 563; *laetissimus umbras*, i. 441; *integer ævi*, ii. 638; *ævi maturus*, v. 73; (b) with adj. of want: §116; *omnium egenos*, i. 599; *inops animi*, iv. 300; *veri* . . . *effeta*, vii. 440; *veri vana*, x. 630, 631; (c) with adjectives in general, §117; *fortunatus laborum*, xi. 416; *indignus avorum*, xii. 649 (Greek construction).

11. Of indefinite value or price: *tanti*, iii. 453.

12. With verbs: (a) *misereor*, ii. 143; (b) with verbs of fullness: §118; *implentur* . . . *Bacchi*, i. 215; *animum* . . . *explescere* . . . *flammae*, ii. 586, 587; (c) with verb of want: §118; *classis egeret*, ix. 88. Similar (d) is gen. with *reus*=*damnatus*, *voti reus*, v. 237.

### III. Dative.

1. Of interest: (a) with nouns: *populis* . . . *regnatorem*, ii. 556, 557.

(b) with verbs (this use frequently involves personification): §120; *tactanti*, i. 102; *quibus*, i. 232; *tibi*, i. 261; *cuti*, i. 448; *hute*, i. 477; *collo*, i. 654; *Ascanto*, i. 691; *urbi*, ii. 47; *viro*, ii. 146; *tibi*, ii. 601; *animo*, ii.

660; *egressis*, II. 713; *huic*, III. 28; *sacris*, III. 112; *tectis*, III. 134; *membris*, III. 137; *Iovi*, 'out of deference to', etc., III. 279; *avo*, 'in honor of', etc., v. 550; *lacrimis*, III. 305; *mihi*, v. 162; *nobis*, v. 389; *trementi* (*ei*), v. 431; *Neptuno*, 'in honor of', etc., v. 640; *consiliis*, v. 712, v. 749; v. 75; *furanti*, VI. 100; *tibi*, VI. 149; *rebus*, VI. 196; *illi*, VI. 473; *miseric*, VI. 736; VI. 783; VII. 649; *cui*, IX. 347; *vesano* . . . *Ligert*, x. 583, 584; *cui*, 'in honor of', etc., XI. 786; *Ebysso*, XII. 299; *superis*, XII. 647; *arvis*, XII. 898.

(c) dative of interest=dat. of separation: *silici*, I. 174 (cf. *mihi* . . . *eripuit*, II. 735, 736): *Siculo* (*lateri*), III. 418; *cui lumen ademptum*, III. 658; *oculos furare labori*, v. 845; *desistere pugnae*, x. 441.

2. Of possession; (a) In general: I. 529; *epulis* (*est*), I. 723; *prodigiis*, v. 639; *Veneri* (*est*), VII. 321; (b) In expressions of name: I. 267, 268, IX. 593.

3. Of agent: §121; *vector Fatis*, I. 39; *cunctis* . . . *inprovisus*, I. 594, 595 (cf. IX. 48, 49); with *dilectus*, I. 344, IV. 31 (cf. v. 569); *neque cernitur ulli*, I. 440; *videri caelicolis*, II. 591, 592; *nulli visa*, v. 610; with *reflexus*, v. 360 (cf. *expectate parenti*, VI. 687).

4. Of limit of motion: (a) In literal expressions of motion: *inferret* . . . *Latia*, I. 6; *appulit oris*, I. 377, III. 338; *adnavimus oris*, I. 538; *includunt* . . . *lateri*, II. 19; *demisere neci*, II. 85; *demittimus Orco*, II. 398, *miserit Orco*, IX. 785; *lateri* . . . *abdedit*, II. 553; *caelo* . . . *tetendit*, II. 688; *it clamor caelo*, v. 451; *libo* . . . *foedis*, III. 177, 178; *venit medio*, III. 417; IV. 392; IV. 613; *descensus Averno*, VI. 126; *caelo* . . . *educere*,

VI. 178, II. 186; VI. 297; *terrae detecerat*, x. 546; *deturbet terrae*, x. 555.

(b) In other expressions: *alto prospiciens*, I. 126, 127; *prospectum* . . . *pelago*, I. 181; I. 226; *effusi lacrimis*, II. 651.

5. Of purpose: (a) general examples: §123; *optare locum tecto*, I. 425; *collectam exilium*, II. 798; *optavit* . . . *locum regno*, III. 109; *bello*, III. 540; *epulis*, VI. 599; (b) double dat. construction: *excidio Libyae*, I. 22; *hospitio Teucris*, I. 299; *auxilio* (*sibi*), v. 686; *multis* . . . *exilio*, IX. 315, 316. See also under *cordi*.

6. Of association, etc.: (a) with verbs: §124; with *furo*, I. 107; with *iungo*, I. 408; with *misceo*, I. 440, III. 557, VIII. 432; with *permisceo*, I. 488; with *concurro*, I. 493; with *stimulata*, III. 349; with *pugno*, IV. 38; with *necto*, IV. 239; with *socro*, VII. 96; (b) with adjectives: §125; with *facilis* and *adfacilis*, III. 621; with *dexter*, IV. 294 (cf. with *suctus*, *adsuctus*, v. 301, v. 414, IX. 607).

7. With compound verb: *sco-pulo* . . . *infixit*, I. 45; *aris inponit*, I. 49; *inludit* . . . *vadis*, I. 112; *ossibus implicet ignem*, I. 660.

8. With compound adj.; *cui* . . . *obvia*, I. 314; *sibi* . . . *conscia*, I. 604; *conscius* . . . *conubis*, IV. 167, 168.

9. With various verbs:

(a) *cunctanti telum* . . . *coruscat* (=minatur), XII. 919.

(b) *evadere* (=se subducere) *pugnae*, XI. 702.

(c) with *fido*, *confido*, II. 402.

(d) *lateri ingeminant*, v. 434.

(e) *linguere* (=dedere) *terrae*, v. 795.

(f) *mittamus* (=inmittamus) *funera Teucris*, XII. 629.



(g) *cadis onerarat* (=dederat),  
i. 195.

(h) *tumulo referunt sollemnia*,  
v. 605.

(i) *reponunt robora navigis*,  
v. 752, 753.

10. Predicate: *curae* . . .  
*habet*, iv. 521.

#### IV. Accusative:

1. Of limit of motion; §127:  
*Italiam* . . . *litora*, i. 2, 3; *locos*,  
i. 385; *alias* . . . *oras*, i. 512;  
iii. 601; *limina*, vi. 696 (cf. *tumulum* . . . *sedem*, ii. 742, *finis Italos*, iii. 440); in all these passages there is a verb of motion.

2. Of effect: (a) In general:  
§§128, 129; *stringere remos*, i. 552; *quietem inrigat*, i. 691, 692;  
*intexunt* . . . *costas*, ii. 16;  
*rumpit vocem*, ii. 129, iii. 246;  
*rumpebat* . . . *questus*, iv. 553;  
*rumpunt aditus*, ii. 494; *circum-  
flectere cursus*, iii. 430; *prorumpit* . . . *nubem*, iii. 572; *tonat* . . . *deos*, iv. 510; *infringunt sulcos*, v. 142; *plaudunt choreas*, vi. 644.

(b) with verbs of vocal expression, emotion, etc.: §130; *hominem sonat*, i. 328; *plura querentem*, i. 385; *multa gemens*, i. 465; *supremum congemit*, ii. 630, 631; *intonuit laevum*, ii. 693, ix. 631; *mortale sonans*, vi. 50; *obloquitur* . . . *discrimina vocum*, vi. 646; *arma fremit*, vii. 460; *magnum stridens*, ix. 705; *horrendum stridens*, vi. 288, ix. 632 (see also §134); *dira frementem*, x. 572; *horrendum sonuere*, ix. 732; *horrendum* . . . *intonat*, xii. 700; *stupet* . . . *donum*, ii. 31; *tura* . . . *erudit*, ii. 541, 542; *morsus horresce*, iii. 394; *sonitum* . . . *tremesco*, iii. 648; *horrendos*, ii. 222.

(c) With verbs expressing haste, etc.: §131; *maturate fugam*, i. 137; *celerare fugam*, i.

357; *haec celerans*, i. 656; *festinare fugam*, iv. 575.

(d) With verbs denoting some physical act or state: §132: (1) in figurative connections: *exspirantem* . . . *flammas*, i. 44; *odorem spiravere*, i. 403, 404; (2) in literal sense (see esp. §132, n.): *navigat aequor*, i. 67; *vastum* . . . *currimus aequor*, iii. 191, *aequora curro*, v. 235, *currit iter*, v. 862; *maria omnia vecti*, i. 524; *cum freta* . . . *terras* . . . *ferimur*, v. 627, 628; *ire viam*, iv. 468, it . . . *viam*, vi. 122; *fugit refugitque vias*, xii. 752.

(e) Cognate accusative: *furere* . . . *furorem*, xii. 680.

(f) With compound verbs: §133; *accescit scopulos*, i. 201; with *evado*, ii. 731, iii. 282, iv. 685, vi. 425; *tela* . . . *exit*, v. 438, xi. 750 (but see notes); *innare lacus*, vi. 134; *insistere limen*, vi. 563; *magnum* . . . *circumvolvitur annum*, iii. 284 (but see notes).

3. Adverbial: §134; *multum*, i. 3, iii. 348, vi. 481, *multa*, iii. 610, iv. 390; *quid*, i. 9, iii. 56; *hoc tantum*, ii. 690; *ecquid*, iii. 342; *cetera*, iii. 594, ix. 656; *omnia similia*, iv. 558, ix. 650; *transversa*, v. 19; *tantum*, v. 21, ix. 806; *tantum* . . . *quantum*, vi. 199, 200; *potes* . . . *omnia*, vi. 117, *hoo* . . . *posse*, ix. 50, 51, *si quid* . . . *possunt*, ix. 446; *grave olentis*, vi. 201; (*aeternum*, vi. 401); *torva tuentem*, vi. 467, *acerba tuens*, ix. 794; *plurima* . . . *luserat*, ix. 335, 336; *hoc erat* . . . *quod*, ii. 664.

4. Of specification: §135: (a) with adjectives: *nuda genu*, i. 320, *nudus membra*, vii. 425; *os umerosque similia*, i. 589; with *lacerum* (four accusatives), vi. 495-497; *sacra comam*, vii. 60; *capita* . . . *corusci*, ix. 678;

*saucius* . . . *pectus*, xii. 5; *saucius ora*, xii. 652; (b) with participles: *colla tumentem*, ii. 381; *nigrantis terga*, v. 97; *flaventem* . . . *malas*, x. 324; *animum arrecti*, i. 579; with *accensa* (three accusatives), vii. 74, 75; *mentem* . . . *pressus*, iii. 47; *membra* . . . *victus*, ix. 337 (these last four cases might be grouped under §137); (c) with verbs: *comam* . . . *nutat*, ii. 629; *vultum* . . . *movetur*, vi. 470.

5. With pf. pass. prtcl. construed as in middle voice:

(a) General examples: §136: *oculos suffusa*, i. 228; *sinus collecta*, i. 320; *tunsae pectora palms*, i. 481; *vultum demissa*, i. 561; *faciem mutatus et ora*, i. 658; *oculos suffecti*, ii. 210; *circum terga dati*, ii. 218, 219; *perfusus* . . . *vittas*, ii. 221; *exuvias indutus*, ii. 275; *crinem* . . . *solutae*, iii. 65; *redemitus tempora*, iii. 81; *caudas* . . . *commissa*, iii. 428; *chlamydem circumdata*, iv. 137; *mentum* . . . *crinem* . . . *subnexus*, iv. 216, 217; *crinis effusa*, iv. 509; *exuta pedem*, iv. 518; iv. 589, 590; *interfusa genas*, iv. 644; *os impressa toro*, iv. 659; *defixus lumina*, vi. 156; *picti scuta*, vii. 796; *adsueta manus*, vii. 806; *protecti corpora*, viii. 662; *fusus* . . . *barbam*, x. 838; *thoraca indutus*, xi. 487; *oculos* . . . *flexus*, xi. 507; *pictus* . . . *tunicas*, xi. 777; *conversi lumina*, xii. 172.

(b) Special examples: §137: *per pedes traiectus lora*, ii. 273; *manus* . . . *revinctum*, ii. 57; *in-nexa pedem*, v. 511; see also 4, (b), end.

(c) With verbs of clothing, in finite mood forms: §138; *galeam* . . . *insigne* . . . *induitur*, ii. 392, 393; *ferrum cingitur*, ii. 510; *umeros* . . . *colla* . . . *insternor*, ii. 721, 722; *velare*

*comas*, iii. 405; *capita* . . . *velamur*, iii. 545; *caput* . . . *neotentur*, v. 309.

(d) With infin. used as middle: *expleri mentem*, i. 713; *accingier artis*, iv. 493.

6. Of exclamation: *stirpem* . . . *fata*, vii. 293, 294.

7. In apposition with a clause or sentence: *infandum*, i. 251; *omen pugnae*, x. 311.

8. With verbs of swearing: vi. 324, vi. 351, xii. 197.

9. Acc. of person with *obliviscor*, ii. 148.

10. Two accusatives with *obtestor*, xii. 819, 820.

11. Ellipsis of acc.: §139: *incumbo*, i. 84, ii. 514, ii. 653, iv. 397; *averto*, i. 104, i. 402; *praecipito*, ii. 9, iv. 251, iv. 565; *tullisset*, ii. 94; *insinuat*, ii. 229; *accingunt*, ii. 235; *non* . . . *abstinuit*, ii. 534; *transmittunt*, iv. 154; *proripis*, v. 741.

12. Accusative in predicate: *ultorem*, ii. 96.

#### V. Ablative.

1. General remarks on: the abl. as the adverbial case: *Libyae*, i. 556.

2. Of separation: (a) General examples: §140; *Latio*, i. 31; *Italia*, i. 38; *finibus extorris*, iv. 616; *montibus*, vi. 182; *raptas* . . . *concessu*, viii. 635, 636; also in figurative connections: *cassum lumine*, ii. 85; *carcere dolis*, ii. 44; *morte* . . . *resignat*, iv. 244.

(b) With verbs of hanging, fastening, etc.: §140, n.; *umeris* . . . *suspenderat*, i. 318; *complexu* . . . *colloque pendit*, i. 715; *collo intendunt*, ii. 236, 237; *intenta* . . . *remis*, v. 136; *coniuncta crepidine*, x. 653 (can be taken differently).

3. Of source, with participles: *Mata genitum*, i. 297; *nate dea*, i. 582, i. 615; *satum quo*, ii. 540,

*Hammones satus*, iv. 198, *satus Anchisa*, v. 244, v. 424; with *genuit*, v. 38, 39; *Sulmone creatos*, x. 517.

4. Of material without *ex*: *scopulis* . . . *saxo*, i. 166, 167; *aerc*, i. 449; *ostro* . . . *superbo*, i. 639; *abiete*, v. 663.

5. Local ablative: (a) in literal expressions of locality: §142; *terris et alto*, i. 3; *foribus*, i. 505; *media testudine*, i. 505; *umbris*, i. 547; *montibus*, i. 607; *templis*, i. 632; *asilo*, ii. 761; *humo*, iii. 3; *imo* . . . *gurgite*, iii. 421; *iugo*, iii. 542; *Erymantho*, v. 448 (note *Ida in magna*, v. 449).

(b) in figurative connections: §143; *alta mente*, i. 26; *animis*, i. 149; *promissis maneat*, ii. 160; *dictis* . . . *maneres*, viii. 643.

(c) partly local, partly instrumental: §142; *ponto*, i. 40; *antro*, i. 52; *speluncis*, i. 60.

(d) expresses extent of space: §144; *aequore toto*, i. 29; (*ponto*, i. 70); *toto* . . . *corpore*, v. 683.

6. Of time: *servitio*, iii. 327; *tranquillo*, v. 127.

7. Of duration of time, *perpetua* . . . *juventa*, iv. 32.

8. Of route; §146; *caelo* . . . *aperto*, i. 155; *ore* . . . *tuo*, iii. 696; *portis*, iv. 130; *scaenis*, iv. 471; *primis* . . . *undis*, v. 151; *pectore summo*, v. 558; *cito* . . . *tramite*, v. 610; *aqua*, vi. 356; *porta* . . . *eburna*, vi. 808; *recto* . . . *litore*, vi. 900; *nota* . . . *regione viarum*, xi. 530; *multa* . . . *pruna*, xi. 788; *profundo*, xii. 263.

9. Modal: (a) without modifying adjective: §145; *cumulo*, i. 105, ii. 498; *rimis*, i. 123; *turbine*, i. 83; *arte*, i. 639; *volumine*, ii. 208; *ludo*, 'playfully', v. 593; *studio*, vi. 681; *hospitio*, ix. 361; *astu*, 'deftly', x. 522; *animis* (=animose), xi. 438.

(b) with modifying adj.: (*pelago sonanti*, i. 246); (*modis* . . . *miris*, i. 354); *subito* . . . *fluctu*, i. 535; *nullo discrimine*, i. 574, xii. 770; *facto pectore*, ii. 107; *caeco Marte*, ii. 335; iii. 46; iii. 535; iv. 11; *aequatis* . . . *velis*, iv. 587; *ingenti mole*, v. 118, v. 223; *tunctis* . . . *frontibus*, v. 157, 158; *aequatis* . . . *rostris*, v. 232; v. 372; v. 662; *tanta mole*, viii. 693; xii. 190; *aequato examine*, xii. 725.

(c) ablative of accordance: *foedere certo*, i. 62; *composito*, ii. 129; *non aequo foedere*, iv. 520.

10. Of attendant circumstance: §147; (a) with *cum*: *magno cum murmure montis*, i. 55; *vasto cum murmure montis*, i. 245; *vastis cum viribus* . . . *magnoque* . . . *murmure*, v. 368, 369; (b) without *cum*: *talia fando*, ii. 7 (see esp. the n. here), *per maria nando*, v. 594; *haud numine nostro*, ii. 396; *magno* . . . *murmure*, i. 124; *maioribus* . . . *auspiciis*, iii. 374, 375; *melioribus* . . . *auspiciis*, iii. 498, 499; *dis* . . . *auspiciis* . . . *et Iunone secunda*, iv. 45; *hoc* . . . *caelo*, v. 18; *plausu* . . . *fremituque secundo*, v. 338; *clamore secundo*, v. 491; *multa morte*, ix. 348; very loosely used, *aulacis* . . . *superbis*, i. 697.

11. Of measure of difference: *longo* . . . *tempore*, iii. 309.

12. Of characteristic: *praestanti corpore*, i. 71; *silvis* . . . *coruscis*, i. 164; i. 269; *lato hastilia ferro*, i. 313; cf. iv. 131; i. 469; i. 702; ii. 204; ii. 333; *lato* . . . *ore*, ii. 482; ii. 607; iii. 13; iii. 350; iii. 426; *sanie* . . . *cruentis*, iii. 618; *lenti discrimine parvo*, iii. 685; cf. x. 511; v. 77, 78; v. 104, 105; v. 609; vi. 107; vi. 225; vi. 296; vii. 474; vii. 817; *pingui flumine*

- Nilus*, ix. 31; ix. 722; xi. 522; xii. 207; xii. 218.
13. Of specification: (*bello* . . . *superbum*, i. 21); *stetit* . . . *regno*, i. 268; *facilem victu*, i. 445; iii. 419; (*honore*, iii. 484); *ordine debilis uno*, v. 271; *gravis ictu*, v. 274; *celsam* . . . *multis urbem*, v. 439; *adversis spatii*, v. 584; *gravis* . . . *alvo*, vi. 516; *saeva sonantibus arma*, ix. 651; *gyro interior*, xi. 695; *arduus hasta*, xii. 789.
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(c)=advers. clause: *dix* . . . *aequis*, v. 809.  
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- CASSIUS, governor of Syria for 43, §2; defeated at Philippi, §8.
- CATALEPTON, collection of poems by Vergil, §39.
- CATTLE, pastured in wooded districts, ix. 383.
- CAUSAL RELATIVE CLAUSES in subjunctive: see MOODS, II., 4, (c), (1).
- Cavea, 'ring' in amphitheater, etc., v. 340.
- cavus, 'frail', 'unsubstantial', iii. 191, vi. 293; 'enfolding', 'sheltering', i. 516, ii. 360, ix. 46; 'vaulted', ii. 87.
- CAXTON printed translation of Aeneid, §81.
- CEILINGS laid out in costly panelling. *laquearibus aureis*, i. 726.
- celebro, 'throng', i. 735, iii. 280.
- celero, tr., i. 357, i. 656, §131 (cf. iv. 641, v. 609).
- celsus, epithet of cities, iii. 293.
- centum, of an indefinitely large number, i. 416, i. 634, i. 635, vi. 43, vi. 786.
- Ceres=*frumentum*, i. 177; = *panis*, i. 701; §288; law giver, iv. 59; temples to, outside city gates, ii. 714; cut of, described, p. 4.
- cerno=*decerto*, poetic use, xii. 709.
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- certus, defined, i. 576, vi. 322, xii. 112; + infin., *certa mori*, iv. 564.
- cervix, in prose, chiefly in pl., i. 402.
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- consisto*, 'come to rest', i. 629, i. 643.
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#### FORMS, INFLECTIONAL

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1. Declension 1: (a) gen. sing. of, in *-āi*: §88: in nouns, *aulai*, iii. 354, *aurai*, vi. 747, *aquat*, vii. 464; in adjectives: *pictai*, ix. 26; (b) gen. pl. of, in *-um*: §88: *Aeneadum*, i. 565; *Dardandum*, ii. 242; *caelicolum*, iii. 21; *Gratugenum*, iii. 550; *Lapithum*, vii. 305; *Ansonidum*, x. 564. (c) abl. pl. of, contracted, *taentis*, v. 269, §108.

2. Declension 2: (a) gen. sing. of, of nouns in *-ius* or *-ium*, *fluvii*, iii. 702; (b) gen. pl. of, in *-um*: §89; in nouns, *superum*, i. 4, *deum*, i. 9, viii. 698, etc., *Danaum*, i. 30, ii. 572, *Argivum*, i. 40, *Gratum*, iv. 228, *virum*, i. 87, v. 148, v. 369, x. 312, *divum*, i. 65, ii. 648, *soctum*, v. 174, *Pelasgum*, vi. 503, *juvenecum*, ix. 609, etc., etc.; in adjectives, *magnanimum*, iii. 704, vi. 307, *omnigenum* . . . *deum*, viii. 698.

3. Declension 3: (a) Greek acc. sing. of, in *-a*, §90; *aera*, i. 300; *aethera*, i. 379; *cratera*, iii. 525; (b) Greek acc. pl. of, in *-as*: *lebetas*, iii. 466; *crateras*, i. 724.

4. Declension 4: (a) dat. sing. of, in *-u*: §91; *curru*, i. 156, iii. 541, *metu*, i. 257, *portu*, iii. 292, *sinu*, iii. 692, *venatu*, ix. 605; (b) gen. pl. of, in *-um*: *currum* = *curruum*, vi. 653.

5. Pronouns: (a) *ollu=illi* (dat. sing.), i. 254, iv. 105, xii. 309.

(b) *ollu=illi* (nom. pl.), v. 197, v. 580, xii. 788.

(c) *quis* (rel. pron.)=*quibus*, dat., i. 95, vii. 444, vii. 799, x. 435; abl., v. 511; §92.

(d) *mi=mihi*, vi. 104, vi. 123. 6. Greek Proper Names: §§93-100.

(a) First declension: §94.

(b) Second declension: §95.

(c) Third declension: §§96, 97, 98: (1) acc. sing. in *-a*: *Hectora*, i. 483, *Sidona*, i. 619, *Laocoonta*, ii. 213, *Tyndarida*, ii. 569; (2) nom. pl. in *-es*, *Thraccas*, iii. 14; (3) acc. pl. in *-as*, *Troas*, i. 30, *Cyclopas*, xi. 263 (*Hyaacas*, i. 744); (4) gen. sing. in *-i* from nom. in *-es*: *Achilli*, i. 30, *Oronti*, i. 220, *Ulixi*, ii. 7; etc.

(d) Forms from names in *-eus*: §99.

(e) Varying declension of Greek names: §100.

(f) Miscellaneous: *cete*, n. pl., v. 822; *Androgeo*, gen. sing., vi. 20; *Dido*, acc. sing., iv. 383.

##### II. Of conjugation.

1. Transfers of conjugation: §101: (a) from second to third: *effulgere*, viii. 677, *fervere*, iv. 409, iv. 567, viii. 677, ix. 693; *stridit*, iv. 689, *stridunt*, ii. 418, xii. 691; (b) from fourth to third, *potitur*, iii. 56, iv. 217, *exoritur*, ii. 313.

2. Archaic pres. infin. pass.: §102; *accingier*, iv. 493; *dominarius*, vii. 70 (both in the fifth foot).

3. Archaic impf. forms in *-ibat*, *-ibant*, in conjugation 4: *lenibat*, vi. 468, *lenibant*, iv. 528, *insignibat*, vii. 70 (*nutribant*, vii. 485), *polibant*, viii. 436, *edimibat*, x. 538.

4. Perfect indicative, third person plural of, in *-ere* ( seldom discussed in notes): §104: *tenuere*, i. 12, ii. 282; *latuere*, i. 130; *conspexere*, i. 152; *con-*

*ticuere*, II. 1; *procubuere*, II. 505; *deseruere*, II. 565; IV. 582; *misere* . . . *dedere*, II. 566; *subiere*, III. 113, VI. 222; *petiere*, IV. 164; *tussere*, IV. 346; *corripuere*, V. 145; *concussere*, V. 147; *crepuere*, V. 206; *haesere*, V. 529; *lustrare*, V. 578; *fecere*, V. 830, VI. 664, XII. 779; *solvere*, V. 831; *patuere*, VI. 81; *sedere*, VI. 192; *excoluere*, VI. 663; *volvere*, VI. 748; *potuere*, VII. 295; *sonuere*, IX. 732; *diripere*, XII. 283.

5. Short forms, of uncertain origin: §105; *accestis*, I. 201; *exstinati*, IV. 682, *exstinæm*, IV. 606; *trææ*, V. 786; (*fææ*), IX. 154, XII. 316; *iusso*, IX. 467).

### III. Miscellaneous Forms.

(a) §106; *vincium*, I. 54, *oraclum*, III. 143, *periculum*, II. 709, V. 716, *gubernaculum*, V. 859.

(b) Syncopated forms: §107; *repostum*, I. 26, *compostus*, I. 249, *supposta*, VI. 24, *imposta*, IX. 716, *aspris*=*asperis*, II. 379.

(c) *ast*, archaic form of *at*, I. 46, I. 116, II. 467, etc.

(d) *dii*, gen. sing. of *dies*, I. 636.

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(f) *hausurum*, rare form, IV. 383.

(g) Heterogeneous forms: *Averna* vs. *Avernus*, III. 442, V. 732, *Pergama* vs. *Pergamus*, always in Aeneid.

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*fors* et, 'perchance', II. 139.

*forsitan*, etymology of and construction with, II. 506.

*fortasse*, sarcastic, 'very probably', X. 548.

*fortuna*, 'emergency', 'crisis', IX. 41; 'opportunity', XI. 761.

*fortanatus*+gen., §§113. 117. XI. 416.

FRAGRANCE, idea of, associated with presence of deity, I. 403.

FRANKNESS of heroes concerning their own merits, I. 378; II. 721; IV. 654 (spoken by Dido); X. 830; XI. 441, spoken by Turnus.

*fraus*, 'deceptiveness', IX. 397.

*fremo*, defined, I. 56; of applause, I. 559; 'mourn', VI. 175; +acc., *dira frementem*, X. 572, §130.

*frequentes*, 'in throngs', I. 707.

*frigens*, 'cold in death', VI. 219.

*frigidus*, 'cold in death', IX. 415; 'growing cold in death', XI. 828.

*fruges*, 'meal', VI. 420.

*fuga*, 'means of flight', §186, XI. 706.

*fuglo*+acc., of effect, XII. 753.

*fulcra*, of a couch, VI. 604.

FULNESS OF EXPRESSION: §183; *ore fremebant*, I. 559; *ore locuta*, I. 614; *vocavi voce*, IV. 680.

*fundo*=*effundo*: see VERB, 2 (e).

FUNERAL MOUND, arms, etc., put on, *servant*, VI. 507; cf. VI. 217, VI. 233.

*funus*, 'dead body', VI. 510.

*furens*: see *furo*.

FURIAE: §301.

FURIES, 'hardly differentiated from frenzy of remorse, *furiis*, III. 331; carry torches, IV. 384, IV. 472 (cf. VI. 607); avenge crime, IV. 610, VIII. 669; armed with lash, VII. 451 (cf. VII. 336, VI. 570-572); number of, VI. 572; at times sent from heaven, VIII. 701; with serpents, VII. 450.

*furo* and *furor* defined, I. 491; *furens*, of love, IV. 65, I. 659, of prophetic inspiration, II. 345, VI. 100, VI. 262; of martial fury, I. 491, II. 613.

*fûror*+acc. and dat., V. 845.

*fusi* suggests ease, I. 214, V. 837; suggests carelessness, IX. 317; = *effusi*, 'spreading', VI. 440; cf. VII. 421.

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FUTURE INDICATIVE: see MOODS, I, 5.



FUTURE PARTICIPLE: see PARTICIPLE, 4.

FUTURE PERFECT TENSE: see TENSES, VI.

## G

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GAMES celebrated on anniversaries of funeral, *sacra* . . . *ferre*, v. 59, 60; spectators at, assemble before daylight, v. 107.

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GARMENTS gathered up to permit easy motion, i. 320.

GARLANDS used in chapels (to dead), iv. 459, on altars, i. 417, iv. 202.

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GATEWAYS of cities small, ii. 234.

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GENIUS LOCI, §291, 292, v. 95.

genua, scansion of, §240, v. 432, xii. 905.

genus, of one person, 'scion', poetic use, iv. 12, vi. 500; 'high lineage', v. 621.

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GIFTS TO GODS hung in *tholus*, ix. 408; fastened on temples, i. 248, iii. 287, 288, v. 360, viii. 721; why made, i. 447.

glomero, force of, iii. 577.

- gloria, 'vaingloriousness', xl. 708.
- GNOMIC PERFECT: see TENSES, IV, 6.
- GODS subject to Fates, l. 18, l. 39, §304, yet order all things, *credo* . . . *carpis*, l. 387, 388, *non* . . . *eventiunt*, ll. 777, 778; personal intercourse of, with men, *memorem*, l. 327, §§306, 307; have favorite haunts on earth, §306; deal with mortals through messengers, §307, end; in intercourse with men screen themselves from sight, *nimbo succincta*, x. 634 (cf. *namque* . . . *recusa*, ll. 604-607, with notes), yet could not wholly conceal divine identity, l. 328, v. 647, 648; under obligations to worshiper, l. 334, ll. 536, x. 619, 620, *deinde*, ll. 691, *nunc*, iv. 206; favor of, won by worshiper's gifts and service, l. 447; condemned or reproached by mortals, *sævae* . . . *Tritonidis*, ll. 226, *ferus*, ll. 328, *aequis*, iv. 372 (cf. iv. 206-216); cannot be cajoled, *haud numine nostro*, ll. 396; could not be safely seen in their divine form, *tu ne* . . . *recusa*, ll. 606, 607; grow envious of successful mortals, *invidet*, ix. 655; statues of, at treaty making, xii. 286; stature of, l. 501, ll. 592, ll. 773; of allied states, etc., themselves allied, lll. 15; favor of, necessary before enterprise could be begun, ll. 178, resought after failure or disaster, ll. 178; images of, on stern of vessels, lll. 527. See also DEITY.
- GODDESSES, statues of, draped in long flowing robes, l. 404.
- GOLD AND SILVER in bars, much used in Roman financial transactions, x. 528.
- GOLD THREAD in garments, l. 648, *squalentem auro*, x. 314.
- gradientem longe, x. 572.
- GRAIN, roasted before grinding, l. 179.
- gratia, 'charm', vi. 653.
- grater+infin., v. 40.
- graviâ, scansion of, lll. 464, §§241, 245.
- gravis=an adv., v. 178, v. 387, v. 447.
- GREAVES, *auro*, xl. 488, *levis ocreas*, viii. 624.
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- GRIEF, displayed by dishevelled hair or beard, *crinibus* . . . *passis*, l. 480, *inmissa*, lll. 593, or by beating face and breast, l. 481, iv. 673.
- gubernaclo, form, v. 859; described, v. 177.
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- habeo+pf. pass. ptclpl., force of, *suspectas habuisse*, iv. 97.
- habilis, 'well-fitting', ix. 365.
- hac . . . hac=*hac* . . . *hac*, l. 467, 468.
- haereo, construction with, ix. 419, l. 476.
- HAIR, treatment of, in times of mourning, lll. 65, *crinibus* . . . *passis*, l. 480, *inmissa*, lll. 593.
- HAIR yellow or golden given to heroes and heroines, iv. 590, iv. 698; of victim, cut off for gods (Proserpina, Pluto, etc.), *carpens* . . . *inponit*, vi. 245, 246, xii. 173, 174, §300; cut from head of dying, §300, iv. 702; of priestess, loosened, iv. 509; of prophet, too, loosened when he is about to receive inspiration, lll. 370 (cf. case of Sibyl, vi. 48).
- HANDS, how held in prayer: l. 93; *supinas*, lll. 176; *passis de litore palmis*, lll. 263; *manibus* . . . *supinis*, iv. 205.
- HANGING, FASTENING, etc., verb of, +abl.: §140, n.; l. 318; l. 715;

- il. 236; for other constructions with cf. *reliquit ab*, vii. 106, *relinxit e*, iii. 75.  
 HANGINGS, for decorative purposes, i. 697.  
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 HAWK, sacred to Apollo, used in augury, xl. 721.  
 HEAD, covered by Romans when they prayed, iii. 405; left uncovered by Greeks during prayer, iii. 405.  
 HEALTH, Graeco-Roman mode of drinking, i. 738.  
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 HELMET, with crests, viii. 620; vii. 785-788; ix. 678; double-crested, worn by Mars and Romulus, vi. 779.  
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 (b) in deictic use, 'yonder', *has* . . . *hanc*, iii. 396; *hic*, iii. 399; *hanc*, iii. 477; *hoc*, iii. 600; *haec* (acc. pl.), iv. 372; *hoc*, v. 236; *haec* (n. acc. pl.), ix. 323. Cf. *hunc* . . . *morem*, i. 539.  
 (c)='this only', *hoc*, x. 400.  
 (d) *hoc erat* . . . *quod*, 'was it for this that', ii. 664.  
 (e) *hoc illud* . . . *fuit*, iv. 675 (cf. *hoc erat* . . . *quod*, ii. 664).  
 (f) *hunc illum poscere Fata*, vii. 272.  
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 hic, with *i* short, vi. 791, iv. 22; *hic* . . . *hic* together, vi. 791.  
 hic vero, ii. 699.  
 hiems, 'storminess', 'inclemency', ii. 111.  
 hinc, 'next', iii. 551, i. 194 (correlative to *primum* . . . *tum*); *hinc* . . . *hinc*, i. 162; *hinc atque hinc*, i. 500.  
 HISTORICAL PRESENT: see TENSES, I, 3.  
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- coins, *equi*, l. 444; as omen, iii. 537-542; scale-armor for, xl. 771.  
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 HYPERMETRIC VERSES: see LICENCES, 7.  
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## I

- i, properly vowel, counting as consonant: see LICENCES, 1.  
 i ironically paves way for second imp., ix. 634 (cf. vii. 426). See I nunc.  
 iacere muros, v. 631.  
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 (b) 'at last', ii. 34, iii. 41, vi. 63, vi. 81, xii. 179.  
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 (d) 'straightway', intensifying expression of time, l. 623, *iam . . . denique*, ii. 70; emphasizes inde, vi. 385; *iam istinc*, vi. 389.  
 (e) 'presently', l. 150, ii. 209, ii. 217, v. 324.  
 (f)='any longer', 'hereafter', v. 633.  
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 (b)='the aforesaid', *haec illa Charybdis*, iii. 558.  
 (c)='the following', iii. 435.  
 (d)='the famous', 'the glorious', ii. 274, ii. 448, ii. 503, iii. 401.  
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**imus**, 'even', 'very', I. 125, II. 120 (cf.  
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- laetus, used of crops, ii. 306; 'making glad', ii. 306, iii. 220; +gen., *laetissimus umbrae*, i. 441.
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- Laomedontiadae, scornful, iii. 248.
- laquearia, often elaborate and costly, i. 726.
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- LATONA, type of mother love, i. 502.
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- laus, 'merit', i. 461.
- LAVINIUM, city of, founded by Aeneas, i. 5.
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- LAWs, inscribed on bronze tablet, vi. 622.
- lebetas, form, iii. 466.
- lego, 'skim' (the seas), iii. 127, iii. 292; 'gather up', 'reel up' (threads), x. 815.
- lenibant, lenibat, form, §103, iv. 528, vi. 467.
- lentus, 'nerveless', xi. 829; of fire, 'smouldering', v. 682.
- LEPIDUS, Marcus Aemilius, Caesar's *magister equitum*, §1; fights Sextus Pompeius in Spain, §6; receives government of Africa, §9; turns traitor to Augustus and loses his position in triumvirate, §10.
- LIBATION, at feast, usually after the eating, *epulata*, iv. 207 (cf. i. 736, iii. 355); poured on table at banquet, i. 736; poured upon hearth, iii. 177, 178; poured between horns

- of victim, iv. 60, 61, vi. 244; after a vision or dream, iii. 177, 178; made to the dead, iii. 303.
- Hibato**, *impers. abl. abs.*, i. 737.
- LIBERATORS**, name assumed by Brutus, Cassius, etc., §2; condemned as outlaws, §7.
- libo**, force of, i. 256; 'besprinkle', a rare sense, xii. 174.
- LICENSES, METRICAL**, defined, §239.
- Examples are:
- (a) *i*, properly vowel, counting as consonant: §240; *abiete*, ii. 16, v. 663, xi. 667; *ariete*, ii. 402, xii. 706; *parietibus*, ii. 442, v. 589; *omnia*, vi. 33.
  - (b) *u*, properly vowel, counting as consonant; §240; *genua*, v. 432, xii. 905.
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  - (b) Retention of original quantity in nouns, verbs, etc.: §242; (1) in nouns: *pavor*, ii. 369, *amor*, xii. 668, *Numitor*, vi. 768, *patēr*, v. 521, *pulvis*, i. 478, *sanguis*, x. 487, *pectoribus*, iv. 64; (2) in verbs: *vidēt*, i. 308, *petērēt*, i. 651, *amittebāt*, v. 853, *dabāt*, x. 383, *sinūt*, x. 433.
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- (a) In forms from proper names in *-eus*; §247; *Oilei*, i. 41; *Ilioi*, i. 120; *Nerei*, x. 764; *Eurystheo*, viii. 292.
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5. Varying quantity of proper names: §251.
6. Elision and Echthipsis: §252.
7. Hypermetric verses: §256; (a) in verses ending in *-que*: i. 332; i. 448; ii. 745; iv. 558; iv. 629; v. 422; v. 753; vi. 602; vii. 470; x. 781; x. 895; (b) . . . *Latīnorum*, vii. 160.
8. **HIATUS**: defined, §§252, 257. Examples are:
- (1) At a marked pause in the verse: §257; *Samo: hio*, i. 16; *dea, Ille*, i. 405; *matrī et*, iii. 74; *pereo, hominum*, iii. 606; *spem inimica*, iv. 235; *colo. Huc*, v. 735.
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9. **SEMI-HIATUS**: §260; *insulae Ionto*, iii. 211; *Ilio alto*, v. 261; *te, amice*, vi. 507.
- licet**, as conjunction, +subj., *flereti* . . . *licet*, vi. 802; *praestet* . . . *induat* . . . *licet*, xl. 438-440; postpositive, vi. 802.
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- LIGHT SYLLABLE** defined, p. 74, footnote.
- LIGURIANS, trickery of**, xi. 701.
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- LITERATURE and the religious revival, §21; played subordinate part under the republic, §22; received high honor under the empire, §23; poetry especially encouraged then, §§23, 24; fostered by Augustus, Maecenas and Messala, §24.
- lto, tr., poetic use, iv. 50.
- LITOTES defined, *non simill*, i. 136; other examples are: *haud aliter*, i. 399; *haud secus=sic*, ii. 382; *non sic*, ii. 496; *haud . . . divum*, v. 56 (i. 387, 388, ii. 777, vi. 368); *non hos=longe alios*, iv. 647; *non aliter*, iv. 669; *haud alto*, v. 592; *non scitius*, v. 862; *non indebita*, vi. 66; *non inferiora*, vi. 170; *laeta parum*, vi. 862; ix. 375; *fortasse*, x. 548; xi. 725. Cf. *non ignara mali*, i. 630; *haud impune*, iii. 628.
- litus, force of, iii. 390.
- lividus, 'dark-hued', vi. 320.
- LIVIVS ANDRONICUS, §72.
- LIVY, Roman historian, §26.
- LOCALIZATION: §190: *Auster=ventus*, i. 51, i. 536, ii. 304, iii. 61, iii. 70; *Dorica=Graeca*, ii. 27; *Euro*, i. 383; *Noto*, i. 575; *Mycena=Graecia*, i. 650, ii. 25, ii. 577; *Argos=Graeciam*, ii. 95; *aceris=lignis*, ii. 112; ii. 186; *Larissaeus=Thesalicus*, ii. 197; *pinex*, ii. 258; *robor*, ii. 260; *Crestia*, iv. 70, *Dic-taeos*, iv. 73; *Zephyris*, iii. 120; *Cretes . . . Agathyrst*, iv. 146; *Maurusta=Africana*, iv. 206; *Boreae*, iv. 442; *Gnostia*, v. 306; *Amazoniam . . . Threicis*, v. 311, 312; *Lyctam . . . pharetram*, vii. 816; *Threiciae*, xi. 659.
- LONG FINAL SYLLABLES worthy of note: see LICENCES, 2.
- longius, construction after, when *quam* is omitted, i. 683.
- longus, force of, i. 703; 'distant part of', x. 769.
- LOTS, used by Dido to assign portions of work, etc., i. 508; appeal to, an appeal to the gods, *ibid.*; *ductus*, ii. 201; form of, i. 508; how drawn, v. 490; shaken in urn, vi. 432; cast to apportion oars to (Trojan) crews, iii. 510; special parts of booty exempted from, v. 534.
- LOVE CHARM, *amor*, iv. 316.
- LOVERS make sacred compact, v. 6 (cf. iv. 520).
- lumen=*dies*, vi. 356; 'light of day', iii. 658(?) 'eye', i. 228, iii. 658(?) etc.; in pl., 'glances', iv. 364.
- LUPERCAL, grotto on the Palatine, *Mavortis . . . antro*, viii. 630.
- lustrum, 'parade before', *lustrare*, v. 578; =*inlustrum*, iv. 6, iv. 607; 'track', 'follow', xi. 762.
- lux, 'day', 'dawn', iv. 586; 'daylight', ix. 355.
- Lydius=*Etruscus*, ii. 781.
- LYRE, Greek, seven stringed, vi. 646; quill (plectrum) used in playing, *pectine*, vi. 647.
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## M

- MAECENAS, §14; helps V. to recover his farm, §40; friend of V., §41; patron of literature, §24.
- macte . . . virtue, ix. 641.
- Maeonidae, 'Etruscans', xi. 759.
- magalla, 'huts', i. 421; 'suburbs' of Carthage, iv. 259.
- MAGIC, methods of ancient, iv. 496, iv. 516; bronze used in, iv. 513; condemned by best Roman feeling, iv. 493.
- magister, 'helmsman', v. 867, i. 115; 'keeper', 'herdsman', xii. 717.
- MAGNA GRAECIA, why so called, iii. 398.
- male used with adjectives, *male fida carinis*, ii. 23; *male . . . amicum*, ii. 735; *male sana*, iv. 8.
- malignus, 'niggardly', xi. 525.
- maneo+local abl., *promissis maneat*, ii. 160.
- Manis, 'condition in underworld', vi. 743.
- manus, 'handiwork', 'skill', i. 455; 'exploits', vi. 683.
- MANUSCRIPTS OF VERGIL, §314.
- MARBLE, whence obtained by Ro-

- mans, Partus . . . lapsa*, l. 592, 593.
- maritus*, 'sutor', iv. 35.
- marmoreus*, 'bright', vi. 729.
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- MARROW**, seat of feeling, *ossibus*, l. 660; il. 120, 121; iv. 66; iv. 101; v. 172; vi. 54, 55; *duris . . . ossibus*, ix. 65.
- MARS**, fond of Thrace, iii. 13, iii. 35; cut of, described, p. 3.
- Mars=pugna*, xii. 712.
- MASCULINE GENDER**, special use of: see **GENDER**, (b), (c), (f).
- mater*, title of honor for goddess, iii. 111; sarcastic, vii. 441.
- maturus+acc.*, l. 137, §131.
- maturus+gen.*, *aeui maturus*, v. 73, §116.
- maximus*, 'eldest', l. 521, *maxima*, l. 654; 'eldest'='earliest', iii. 107 (note *maxima natu*, v. 644); 'deepest', x. 764.
- MEAT** not boiled in Trojan times, l. 213.
- MEDIOLANUM**, Vergil studied at, §38.
- medium* as noun: see *medius*.
- medius*=an adv., l. 348, iv. 61, iv. 204; 'central', v. 113; 'in twain', xii. 307; 'intervening', xii. 201, xii. 683; pleonastic, with *inter*, l. 348, iv. 61, iv. 204; proleptic, *medius . . . occurrere*, l. 682, *medius . . . prorumpit*, x. 379, *medius . . . intercipit*, x. 402; used in n. as noun, *aulai medio*, iii. 354, *caeli medio terraeque*, iv. 184, *tecti medio*, vii. 59, in pl., 'intervening spaces', x. 407.
- nei*=possessive gen., iv. 654.
- MEMNON** aids Troy with the Ethiopians, l. 489.
- mens*, defined, l. 643; *vs. animus*, ii. 316, 317.
- mensas remove*, 'end a feast', l. 216, l. 723.
- mentior+infin.*, ii. 540.
- MERCURY**, §286; conducts dead, etc., iv. 243; gives or takes away sleep, iv. 244; cut of, described, pp. 4, 6 *merere+de* and *abl.*, 'deserve (well ill, etc.) of', i. e. 'benefit', iii. 667 iv. 317, iv. 333-335.
- MERITS OF THE AENEID**, §78.
- MESSALA**, patron of literature, §24.
- MESSAPUS**, V.'s conception of, §63; character of, xii. 289-291.
- METAPHOR**: see **FIGURES**; used where English would use a simile, *custos*, iv. 186, *Amazon*, xi. 648, *venatrix*, xi. 780.
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1. In general: §184; *armis=armatis*, l. 506.
  2. Cause for effect: §185; *bonumque labores*, ii. 306; *nimbus*, iv. 120, *nimbo*, v. 317; *pueri*, v. 602.
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  4. Material for thing made: §187; *aes*, l. 35, ii. 545, ii. 734, iii. 111, iii. 240, vi. 591, ix. 809; *argentum*, l. 640; *aurum*, l. 739, iii. 517, v. 817; *trabe*, 'ship', iii. 191; *pinus=navis pinea*, v. 133; *cornu*, 'bow', ix. 606, xi. 773.
  5. (a) Part for whole: §188; *carinae=naves*, ii. 28, ii. 198; *pup-*

- pis=navis*, li. 256, v. 198; *Umina*, 'temple', li. 567, 'apartment', iv. 645; *Ausonia* and *Dictaea*, lii. 171; *trabibus=navibus*, iv. 566; *cardine=foribus*, lii. 448; *iugis=equis*, v. 147; (b) whole for part, *arcu*, 'bowstring', v. 507.
6. Name of deity for common noun, etc.: §189; *Ceres=frumentum*, i. 177, *=pans*, i. 701; *Bacchus=vinum*, i. 215, lii. 354, v. 77; *Penates*, 'home', i. 527, 'hearth', i. 704; *Vulcanus=ignis*, li. 311, v. 662; *Mars=proclitum*, li. 335, *=pugna*, li. 440, xii. 712, *=warlike zeal*, xii. 108; *Hymenaeus*, 'bridal', iv. 127 (cf. *hymenaei*, i. 651, lii. 328); *Venus=amor*, vi. 26; *Nereus=mare*, x. 764.
7. Abstract for concrete: *coniugium=coniunx*, li. 579, lii. 296, vii. 423; *conspiculus*, 'onlookers', li. 67; *nefas*, 'guilty creature', li. 585; *hospitium=amicus*, lii. 15; *virtus*, 'manly band', v. 754; *stragis*, vi. 504.
8. Container for thing contained: *nidi*, v. 214.
- METRICAL CONVENIENCE** determines choice of form or language: *medium in penetralibus*, li. 508; iv. 127; v. 274; *primiti*, vi. 255; *somni*, vi. 893; *lectis equitum*, ix. 48; *miserande*, x. 327; x. 392; x. 509; *ima*, x. 785; x. 811; x. 871; xii. 695; xii. 947. See also **PLURAL**, 1.
- METRICAL CORRESPONDENCE**: *rursum* . . . *longo* vs. *rursum* . . . *caeli*, lii. 229-232; *nocte* vs. *luce*, iv. 184-186; *fervidus* vs. *vividus*, xii. 748-753; *perque vias* . . . *perque domos*, li. 364, 365; *clauda* vs. *tarda*, v. 278-280; *Siculi* vs. *Italici*, v. 702, 703. See also **REPETITION**, 8, (b).
- METRICAL TREATMENT OF REPEATED WORDS**: see **REPETITION**, 8
- metuens+gen.*, v. 716.
- MEZENTIUS**, Vergil's conception of, §63, x. 773, *nate*, x. 851, *nec* . . . *ulli*, x. 880, *sic*, x. 901.
- mi=mithi*, vi. 104, vi. 123.
- MIDDLE VOICE**, defined, §152. It is used:
1. In direct reflexive sense=active voice+reflexive pronoun: (a) in finite verb forms of *verto*, i. 158, li. 250, vii. 784, xii. 915, *implentur*, i. 215, *circumfundimur*, li. 383, *expedior*, li. 633; *cingor*, li. 749, *aperitur*, lii. 275, *inferar*, iv. 545, *reddar*, vi. 545, *eripiare*, xii. 948, *imponere* (imp.), li. 707; (b) in pf. pass. prtepl. forms, with reflexive force, without acc. object: §155; *proruptus*, i. 246, vii. 459, *circumfusa*, li. 64, *protecti*, li. 444, *effusus*, v. 145, x. 803, *converso*, ix. 724.
  2. In deponent sense, with acc. as direct object: (a) in finite forms of verbs of clothing: see **CASES**, IV, 5, (c), (d); (b) in pf. pass. prtepl. forms: see **CASES**, IV, 5, (a), (b).
- MILITARY FIGURES**: see **FIGURES**.
- milie*, a round number, i. 498, li. 198.
- MINERVA**, §279; warlike goddess, li. 425; goddess of weaving, spinning, embroidery, v. 284, vii. 805; cut of, described, pp. 3, 4.
- minime*, strong neg., i. 633.
- ministro*, 'furnish', i. 213; 'serves' (sc. *navem*), vi. 302.
- minores*, 'younger generation', i. 532.
- minus=non*, i. 633; construction after, when *quam* is omitted, i. 683.
- misceo*, favorite word of Vergil, i. 124, li. 298, li. 329, li. 487; constr. with, vi. 727; +dat. (and acc.), viii. 432.
- misereor+gen.*, li. 143 (cf. iv. 435).
- miseror+loc.*, vi. 332, x. 686.
- MISTLETOE**, ancient view of, vi. 206.
- missio*, *missus*. 'turn', 'event' at games, v. 286.
- mitra*, use of, condemned, iv. 215-217, ix. 616.
- mitto=dimitto*, i. 203; *=inmitto*, xii. 629; 'despatch', of games, v. 286, v. 545.
- Mnesthel**, form and scansion of, §§99, 247.
- Mnestheus=ego**, v. 194.

**modo**, 'only', 'just', with *imp.*, I. 389; with *imp. subj.*, II. 160, III. 116.  
**moenia**, 'city', 'walled town', I. 264, II. 187, v. 798, ix. 782; 'buildings', II. 234, vi. 549, vi. 631.

**noles**, 'trouble', 'effort', v. 118; 'bulk', x. 771; 'towers', 'rampart', v. 439; 'masses', 'blocks of stone', ix. 711.

**mollor** expresses difficulty, etc., I. 564; *fugam* . . . *moliri*, II. 108, 109; 'toll over' a road, vi. 477; *viam* . . . *molita*, 'having forced', etc., x. 477.

**MONOSYLLABIC VERSE ENDING**: §261; I. 65; I. 105; III. 12; v. 481.

**monstrum**, §308; said of the wooden horse, II. 245, of unexpected arrival of Trojans, III. 307, of noises of Aetna, III. 583.

**monumentum**, force of, III. 102.

**MOODS.**

#### I. Indicative.

1. In conclusion of unreal conditions: see **CONDITIONAL SENTENCES**, 2, (a).

2. In subordinate clause of *oratio obliqua*: *cum* . . . *conscendebat*, XII. 735, 736; *dum* . . . *trepidat*, XII. 737.

3. In deliberative question: *quem sequimur*, III. 88; *quae* . . . *vito*, III. 367; *quid ago*, IV. 534, x. 675, XII. 637.

4. In question (exclamation) following an imperative: *viden ut* . . . *stant*, VI. 779; *aspice ut* . . . *supereminet*, VI. 854, 855.

5. Future tense of, (a)=*imp.*: *noster eris*, II. 149; *referes* . . . *ibis*, II. 547; (b) in permissive sense,=*quamvis* or *licet*+*subj.*, *exsudent* . . . *dicent* (five verbs), VI. 847-850.

#### II. Subjunctive.

1. In expressions of the will (volitive subjunctive): (a) In commands: *maneat* . . . *serveat*, II. 160.

(b) In provisos: *dum* . . . *cadat*, XI. 792, 793.

(c) Paratactic subjunctive, (1) after verb of command: see

especially on *sinite* . . . *rev-  
isam*, II. 669. Cf. also *dic* . . . *properet* . . . *ducat*, IV. 635, 636; *date* . . . *ablum* . . . *legam*, IV. 683-685; *stringat sinite*, v. 163; *ducat* . . . *ostendat* . . . *dic*, v. 550, 551; *habeant* . . . *sine*, v. 717; *canas oro*, VI. 76; *date* . . . *fungar*, VI. 883-885; *praemittit quaterent campos*, XI. 513; *occederit* . . . *sinas*, XII. 828; cf. *praemittit* . . . *ferat* . . . *ducat*, I. 645; (2) with *necesse est*, *praeterlabare necesse est*, III. 478; (3) in a result clause: *licet* . . . *terreat* . . . *licet* . . . *servet*, VI. 400-402.

(d) In deliberative questions: I. 327; *eloquar an silcam*, III. 39; IV. 371; IV. 535; v. 850; IX. 96; XI. 509; in deliberative questions in *oratio obliqua*, I. 218; *parent*, II. 121; IV. 283, 284; IX. 67, 68; IX. 399-401; XII. 727.

(e) In expressions of obligation and propriety: (1) *quid* . . . *dicam*, IV. 43, *quid memorem*, VI. 123, VI. 601; (2) in expressions of unfulfilled past obligation: *vocasses*, IV. 678 (?); *maneres*, VIII. 643; *dedissem*, x. 854 (?).

#### 2. In wishes.

(a) In true wishes. These occur (1) without introductory particle: *sis* . . . *leves* . . . *doceas*, I. 330-332; *licet*, I. 551; *velis* . . . *adsit*, I. 733, 734; II. 537; *optem*, IV. 24; v. 60; *sic* . . . *faciat*, x. 875; (2) with introductory particle: with *si*, VI. 187, 188; VI. 882; x. 458; with *ut*: *ut* . . . *ludat* . . . *reflectas*, x. 631, 632.

(b) In so-called wishes contrary to fact ('vain regrets'): (1) with *utinam*, I. 575, 576, II. 110, III. 615; (2) without *utinam*, *cuperem* . . . *adesset*, x. 443; *vocasses*, IV. 675 (?); *de-*

*dissem*, x. 854 (?); (3) with *o* *st*, xl. 415.

(c) In a relative clause: *quod convertant*, II. 191.

3. Potential subjunctive. (a) of present (future) time: *credas*, VIII. 691; (b) of past time: *volaret* . . . *tingueret*, VII. 808-811; *aspiceret*, VIII. 650; *videret*, VIII. 676.

4. Subjunctive in subordinate clauses.

(a) In dependent questions: *impulerit*, I. 11; I. 307, 308; *tremor* . . . *cui* . . . *poscat*, II. 121 (question here depends on a noun); *quid* . . . *possit*, v. 6 (depends on *prtcl.*=noun); *portenderet* . . . *posceret*, v. 706, 707.

(b) In clause forming integral part of unreal condition, IV. 329, x. 615, 616.

(c) In relative clauses: (1) causal: I. 388; II. 230, 231 (two verbs); II. 345, 346; v. 623, 624; VI. 590, 591; IX. 728, 729.

(2) adversative: II. 248, IV. 536; x. 483.

(3) of purpose: I. 20; I. 62; I. 287; I. 706; II. 184; v. 130, 131; VII. 98, 99; VII. 271, 272.

(4) of result: v. 590, 591; x. 679.

(5) of wish: *quod* . . . *convertant*, II. 190, 191.

(6) of repeated action, *quantum* . . . *possent*, VI. 200.

(d) With *dum*, in final clause: I. 5, x. 800, x. 809.

(e) With *nihil est quod*, XII. 11, 12 (two verbs).

(f) In subordinate clauses of *oratio obliqua*: II. 136; II. 189; III. 36; III. 234, 235; III. 262; III. 652; IV. 193; IV. 289-291; v. 621; VI. 871; VIII. 650, 651; IX. 41-43; IX. 805; etc. See also II, 1, (d), above.

5. Omission of subjunctive: see on *viris*, I. 517; (*stt*, *sint*), I. 743; (*stt*), II. 74; (*stt*), II.

390; (*stt*), IV. 193; (*sint*) . . . (*stt*), IV. 293, 294; (*sint*), VI. 136.

6. Subjunctive, force of present tense of: see TENSES, I, 7.

### III. Imperative.

1. Future tense of: *teneto*, III. 408.

2. In prohibitions: §156; *ne credite*, II. 48; *tu ne* . . . *time neu* . . . *recusa*, II. 606, 607; *ne fuge*, IV. 338; VI. 544; *ne subtrahe*, VI. 698; *ne* . . . *fuge*, VII. 438; *ne trepide*, IX. 114; *ne* . . . *prosequere*, XII. 72, 73; *neo* . . . *horresce*, III. 394.

### IV. Infinitive.

(a) Historical infinitive: §157; (1) II. 98, 99 (three verbs); II. 132; II. 685, 686 (note conative sense); II. 775; x. 458; (2) coupled with indic. forms: *fluere* . . . *referti* . . . *fractae* (*sunt*) . . . *aversa* (*est*), II. 169, 170; III. 141, 142; III. 666-668; (3) in a *nam*-clause: *nam* . . . *colere* . . . *credere* (denotes repetition), IV. 421, 422; (4) in a rel. clause, *quicum partiti curas*, XI. 822.

2. In exclamations: §158; *desistere* . . . *posse*, I. 37, 38; *mene* . . . *potuisse*, I. 97, 98; *heu* . . . *superesce*, v. 615, 616.

3. Of purpose: §159; *diffundere*, I. 319; *populare* . . . *vertere*, I. 527; *habere*, v. 262. See also §159, n.

4. Complementary infinitive: §§160-166.

(a) With verbs of willingness, etc.: §161; with *do* (=patior), I. 66, I. 79 (cf. §166, n.), I. 522, 523 (two infinitives, cf. §166, n.), III. 77, IV. 192, v. 247, 248 (cf. §166, n.), v. 306, 307 (cf. §166, n.), XI. 794, 795; *dare* . . . *fatetur*, VII. 433, *abnegat* . . . *producere* . . . *pati*, II. 637, 638.

(b) With verbs of preference, desire, etc.: §162; with *ardeo*, I. 514, 515, I. 580, 581; *instau-*

*rati animi* . . . *succurrere*, II. 451; *subit ira* . . . *sumere*, II. 575, 576; *omnibus idem animus* . . . *excedere* . . . *dare*, III. 60, 61; with *curo*, III. 451; with *oro*, VI. 313; with *propero*, VII. 57, VII. 264.

(c) With verbs of emotion, etc.: §163; with *gaudeo*, II. 239; with *horreo*, II. 12; with *vereor*, VI. 613; with *laetor*, VI. 392, 393.

(d) With verbs of effort, etc.: §164; I. 17, 18; with *insto*, I. 423-425 (five infinitives), II. 627, 628; with *tempto*, I. 721, III. 240, 241; with *certo*, II. 64 (cf. v. 194); with *adgredior*, II. 165; with *insequor*, III. 31, 32; with *trepido*, IX. 114.

(e) With expressions of power, etc.: §165; (with *valeo*, II. 492, III. 415); *obniti* . . . *sufficimus*, v. 21, 22; *fidit* (=audet, potest) . . . *committere*, v. 69.

(f) With expressions of skill, etc.: §166; *premere et* . . . *secret dare*, I. 62; *succurrere disco*, I. 630.

5. With verbs of asking, encouraging, etc.: §167; with *suadeo*, I. 357; with *hortor*, II. 33, II. 74; (with *posco*, v. 342).

6. With verbs of commanding, etc.: §168; with *impello*, I. 9, 10, II. 55; with *facio*, II. 538, 539; (with *ago*, III. 682, with *stimulo*, IV. 575, 576); with *adigo*, VI. 696.

7. With adjectives: §169; *certa mori*, IV. 564; *certare* . . . *parati*, v. 108; *maior* . . . *videri*, VI. 49; *praestantior* . . . *ciere*, VI. 164, 165; *adsueta* . . . *patti* . . . *praevertere*, VII. 806, 807; *felicior* . . . *ungere* . . . *armare*, IX. 772, 773; (*avidus confundere*, XII. 290).

8. With a noun: §170; with *amor*, II. 10, III. 298, 299; with *cura*, I. 704, VI. 654, 655; with *cupido*, II. 349, 350, VI. 133; with

*potestas*, III. 670; with *spes*, v. 183.

9. In double construction: *perfundi*, XI. 495; see §§159, 169.

10. Perfect tense of, in apodosis of contrary to fact condition: *meruisse*, II. 434; pres. tense of, with *memini*, I. 619.

11. In clause parallel in construction to a noun: *tantos* . . . *labores*, x. 759; in apposition with a noun, *fama* . . . *cessisse*, III. 294-297.

12. With various verbs, in uses not covered by 4-6 above.

(a) With *addo*: *addiderat* . . . *consurgere*, VIII. 637.

(b) With *facio*=*ostendo*: *fecerat* . . . *angere* (five infinitives), VIII. 630-634; *fecerat* . . . *ferri*, VIII. 710.

(c) With *instituo*: *ferri* . . . *instituit* (=iussit), VI. 142, 143.

(d) With *laudo*: *extinxisse* . . . *sumpsisse* . . . *laudabor*, II. 585, 586.

(e) With *mentior*, II. 540.

(f) With *stupeo*: *stupet* . . . *coisae* . . . *et cernere*, XII. 707-709.

(g) With *tremesco*: *telum* . . . *instare tremescit*, XII. 916.

*mora*, 'postponement', XII. 74.

*mores*, 'political institutions', I. 264.

*MORETUM*, §39.

*moror*, tr., v. 766; 'tarries over', 'gives second thought to', in *solo Volcente moratur*, IX. 439 (cf. *II. 287*, v. 400).

*morsus*, 'flake' of an anchor, I. 169.

*munus*, 'funeral honors', v. 652.

*murmur*, force of, VI. 709.

*MUSES*, appeal to by poets, I. 8.

*MUSICIANS* wear long robe, *longa* . . . *veste*, VI. 645; long-haired, I. 740.

*mussat*, 'is at a loss', 'scarce knows', XII. 637, XII. 718.

*MUTE AND LIQUID*, vowel before: §250, n.

*Mycena*, rare sing., v. 52.

*MYRTLE*, described, III. 23; sacred to

Venus, III. 24, v. 72; used in rites in honor of dead, v. 72; used in spear shafts, III. 23, VII. 817.

MYTH, defined, §268.

MYTHOLOGY, importance of in Aeneid and reasons for this, §267; names in Vergil's, Roman, but spirit Greek, §267; Greek *vs.* Roman, §269; resemblance between Greek and Roman, and causes thereof, §270.

N

NAEVIUS, *Bellum Punicum* of, §72.

nam, with ellipsis, I. 731; in questions, II. 373, IV. 368; *quonam*, II. 595, *quidnam*, III. 338, *quidnam*, v. 13.

NAME, dative in expressions of: see CASES, III. 2, (b); of people for name of country, *Argos*, I. 24, II. 95; of country for name of people, *Etruria*, XII. 232; for personal pronoun, *Iunonis*, I. 48; II. 79; III. 433; IV. 308; v. 194; v. 354; VI. 510.

namque, elliptical, I. 65, I. 327, I. 390; used as result of confusion of constructions, x. 614; postpositive, v. 733 (fourth in clause); (cf. VI. 117, VI. 72, x. 614).

NAPLES, Vergil resided at, §42.

NARRATIVE (DESCRIPTION) and independent treatment combined, *vas-tabat*, I. 471, *vs. avertit*, I. 472; *priusquam* . . . *ditissent*, I. 472, 473; *raptaverat*, I. 473; *alternos*, VIII. 634; *distulerant*, VIII. 643; *re-ductis* . . . *remis*, VIII. 689, 690.

nati=*pueri*, 'children', VI. 22.

NATIONAL FEELING revived by Augustus, §19.

natu, ellipsis of, *maximus*, I. 521, *maxima*, I. 654; *minores*, I. 532.

nauta=*nauta*, VI. 315.

ne with imp.: see MOODS, III. 2.

ne: (a) position of, II. 597, III. 248, III. 319; (b) shortened to -n, *Pyr-rhin*, III. 319, *tantum*, x. 668; (c) added to relative, *quosne*, x. 673; (d) with *quia*, IV. 538; (e) in second member of disjunctive ques-

tion, *substitit erravitne*, II. 739.

(f) -ne . . . -ne=*utrum* (-ne) . . . an, I. 308, v. 95, v. 702, 703; (g) +infinitive of exclamation, I. 37, I. 97, 98, §158.

necesse est+paratactic subj., III. 478.

NECKCHAIN: see *torquis*.

nec minus: see *neque*.

nefandi=gen. of *nefas*, I. 543.

nefas=adj., III. 365.

negat=*abnegat*, 'refuses', IV. 428.

NEGATIVE (a) carried over into the following clause: *non* . . . aut, III. 42, III. 161, 162 (x. 528, 529); *nondum* . . . *Orco*, IV. 698, 699; *nullis* . . . aut, IV. 438, 439; *nulla* . . . aut, x. 592, 593; *nec* . . . aut, XI. 801, 802.

(b) double, IX. 428, 429, XI. 801, 802, XII. 189, 190.

(c) two negatives destroy each other, I. 633.

nemūs, scansion of, III. 112, §243.

nego+quin and subj., x. 614-616; 'refuse', +infinitive, IV. 428.

NEPTUNE, §274, lord of the sea, I. 138, 139; calms the sea after a storm, I. 125 ff.; quiets waves by riding over them, *tumidum* . . . *aquas*, I. 147-156; v. 820, 821; helped to build walls of Troy, II. 610, v. 811; connection of, with Troy, *Neptunia Troia*, III. 3; cuts of, described, p. 4.

neque, nec (a)=*et non*, I. 38, I. 198, III. 202, III. 260, IV. 551.

(b) *nec* . . . *nec=et non* . . . *nec*, II. 467.

(c) *nec=et non tamen*, II. 314.

(d) *nec=neque enim* or *namque non*, III. 173, III. 628.

(e) *nec non et*, I. 707, I. 748.

(f) *nec+imp.*, III. 394.

(g) *nec* (for *neve* or *neu*) in a wish or command, IV. 618, 619, III. 394.

(h) *neque enim*, I. 198 (II. 376).

(i) *nec minus=nec non*, 'furthermore', I. 633.

Nerel=*maris* or *pelagi*, x. 764, §189; scansion of, *ibid.* §247.

nescio quis, use of, XI. 735.

NEUTER ADJECTIVE (a)=abstract noun, *notum*, 'knowledge', v. 6; (b) used in talking of persons, *quidquid*, l. 601, v. 716; (c) in pred., after feminine subject, *varium et mutabile . . . femina (est)*, iv. 569, 570; (d) neuter pl. (for neuter sing.), in Greek idiom, *nota (sunt)*, l. 669.

NEWBORN CHILD, how treated, l. 175.

nl, usage of, defined, l. 58, *nl . . . resistat*, ll. 599, *nl . . . subeat*, xii. 733; *=nisi forte*, l. 392; *=ne*, archaism, iii. 686.

NIGHT rises from ocean and descends into it again, ll. 8, 9.

nihil est quod+subj., xii. 11, 12.

NILE, enriching waters of, ix. 31.

nlus, of a boxer, v. 437.

nlor, force of, ll. 380, ll. 443; 'rest on', +abl., iv. 252, vi. 760.

nocturnus=an adv., iv. 303, iv. 490, vi. 252.

NOMINATIVE: see CASES, I.

non (a) in apparent prohibition, *non . . . agat*, xii. 78; (b) extends over two clauses, *non . . . aut*, iii. 42, 43; iii. 161 (x. 528, 529); (c) for *neque* or *nec*, *nec . . . non*, iii. 712, 713; (d)=*nonne* in indignant questions, ll. 596, iv. 592, iv. 600, xii. 229.

nos=*ego*, ll. 651, iii. 325; *nostri* (gen. pl.), with possessive force, iv. 237; *nostri* vs. *nostrum*, ll. 595; *nostra*=objective gen., iv. 213.

NOUN=(a) an adj.: *anus . . . sacerdos*, vii. 419; *regina . . . sacerdos*, l. 273; *dea*, l. 232; *lupi . . . raptores*, ll. 355, 356.

(b)=a clause: see on *aeger*, l. 208; (1)=an adv. clause: *aeger*, l. 208; *hostis*, l. 625; l. 635; *puer*, iv. 156; iv. 386; v. 521; ix. 57; x. 428; xl. 499; xl. 705; (2)=a causal clause: *puer*, l. 648; *pater*, ll. 653.

novo, 'change for the worse', v. 604.

novus, 'strange', iii. 181, iii. 240; 'strange', 'startling', iii. 591; 'unprecedented', viii. 695, ix. 110; 'unexpected', ix. 693.

nullis . . . aut=*non . . . neque*, iv. 438, 439.

numen, ll. 178, 'favor of heaven', ll. 396; 'majesty', ll. 233; 'divine attention', iv. 611; 'will', ll. 123.

NUMERALS, DISTRIBUTIVE: see DISTRIBUTIVE ADJECTIVES.

numero, with expressions of number: *binā . . . numero capita*, v. 61, 62, *tres . . . numero*, v. 560.

numerus, 'order', 'sequence', iii. 446, in *numerus*, 'rhythmically', viii. 453.

Numitōr, scansion of, §242, vi. 768. numquam=a strong *non*, ll. 670.

nunc, proper force of, l. 132; vs. *tam*, l. 133, ll. 69, 70; emphatic, 'only now', 'now for the first time', iv. 596; with adv. asyndeton, l. 240, i. 395, ll. 85, x. 617.

NURSE, of great importance in Greek and Roman families, iv. 632.

nurus, used freely, ll. 501.

nusquam, 'at no time', v. 853.

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- vi. 195; viii. 370; viii. 720; ix. 40.
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- (e) Faulty: *novo veterum*, iv. 181.
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6. Emphasis due to abnormal position: §207; *bonus* . . . *Acestes* . . . *heros*, i. 195, 196; *dea*, i. 412; *improba*, ii. 80; *anguis*, ii. 204; *pater*, ii. 653; *tabida*, iii. 137; *pater*, v. 521; *ille* . . . *lupus*, xi. 809-811; *ille* . . . *leo*, xii. 5, 6; *heros*, xii. 902.
7. Position of attributive to several substantives: §208; *vacuos*, iv. 588; *infracta*, vii. 332.
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9. Of adjective in certain phrases: *summi fastigia tecti*, ii. 302; *summi fastigia culminis*, ii. 458; *summi culmine tecti*, iv. 186.
10. Postposition of conjunctions, relative pronouns, etc.: §209.
- (a) o . . . *longius et*, i. 262, iii. 668, (v. 344).
- (b) of *nec*: ii. 159.
- (c) of *necdum*: v. 415.
- (d) of *deinde*: i. 195, iii. 609; v. 258.
- (e) of relative pronoun: *quod*, i. 24; *quae*, i. 109; *qui*, i. 287, (ix. 629).
- (f) of *utinam*: ii. 110, iii. 615.
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- (j) of *quantus*: xii. 702.
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11. Position of Prepositions: §210.
- (a) Postponed: *circum*, i. 32, i. 466; *ad*, iv. 257; *inter*, i. 218, i. 348, iii. 685; *in*, ii. 654; *intra*, iv. 255, iv. 517, vi. 430, vi. 816.
- (b) set between two nouns: *contra*, i. 13; *in*, v. 512; *per*, vi. 692.
12. Distribution (separation) of words which belong together in sense: (a) in general, *gravem* . . . *pateram*, i. 728, 729; *Delius* . . . *Apollo*, iii. 162; *Ulixes* . . . *Ithacus*, iii. 628, 629; *Aeneas* . . . *improbus*, xi. 511, 512; (cf. also the examples under 6 above); (b) of parts of a vocative phrase: *servato* . . . *Troia*, ii. 160; *Hector* . . . *expectate*, ii. 282, 283.
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15. Incorporation of antecedent in rel. clause: *Detopea*, i. 72 (cf. on i. 573); *quae munera*, iv. 263.

16. Position of Interrogative *-ne*:  
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oro+paratactic subj., vi. 76; +*infin.*,  
vi. 313; 'speak', vii. 446.  
Ortygia, old name of Delos, iii. 124.  
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*belli commercia*, x. 532; *dura quies*  
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396; vi. 25; vi. 43; *palus* . . .  
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139; ii. 314; iv. 20-22.  
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(c) By use of asyndeton: §220:  
*est* . . . *laterum*, i. 159, 160;  
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(e) In subjunctive constructions  
in connection with verbs of  
commanding, etc.: see MOODS,  
II, 1, (c).  
paratus+*infin.*, v. 108; §169.  
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PARENTALIA, festival in honor of the  
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xii. 277, 278; *pars* . . . *alti* as correlatives, i. 212, 218; in distributive apposition, i. 423-425, xii. 277, 278.

PARTHIANS defeat Antony, §11; standards recovered from, i. 289, vi. 793, 794; maneuvers of, in fighting, xi. 654.

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1. Is seldom coupled with interrogative word, vii. 307.
2. Gender of, determined by nearest noun: i. 100, i. 144.
3. present active (a)=adjective, +gen.: *servantissimus aequi*, ii. 427; *metuens* . . . *pericli*, v. 716; (b) expresses purpose: *scitantes*, ii. 114; (c) =past prtcl., and denotes antecedent time and action: *volvens*, i. 305, iii. 102; *labantem* . . . *signantem*, ii. 695, 696; *movens*, x. 890.
4. Future, expresses (a) purpose: ii. 47, xi. 741; (b) imminence and certainty of future events: i. 712; *ventura*, ii. 125; ii. 408; *casuras*, viii. 375; *fato ventura*, ix. 643.
5. Perfect passive participle, in full personal passive sense, from an intransitive verb; *credita*, ii. 247; *regnata*, iii. 14, vi. 793; *errata*, iii. 690; *concessa*, iii. 700.
6. perfect passive in middle sense, +acc.: for examples see CASES, IV, 5, (a), (b).
7. perfect, pass. or deponent, with force of present: §171; *invectus*, i. 155; *tunsae*, i. 481; *circumfusa*, ii. 64; *protecti*, ii. 444, viii. 662; *complexa*, ii. 514; *amplexae*, ii. 517; *percussa* . . . *abscissa*, iv. 589, 590; *vectos*, 'sailing', vi. 335; *actis*, viii. 636; *converso*, 'turning', 'revolving', ix. 724; *obnixae*, 'straining', x. 359; *effusa*, x. 803.
8. Deponent, perfect, in passive sense: see esp. on (*comitatus*) *Achate*, i. 312; *tutus*, i. 571, vi.

238, ix. 43; *pelago* . . . *remenso*, ii. 181, *remenso* . . . *maris*, iii. 143, 144; *Bacchatam*, iii. 125; *dignate*, iii. 475; *venerata*, iii. 460.

9. Deponent perfect, from intr. verbs or verbs usually tr.: *cretus*, ii. 74, iv. 191; *concretus*, ii. 277, vi. 738, vi. 746; *gramina pastus*, ii. 471; *suetus*, iii. 341, v. 414; *placitus*, iv. 38; *adsuetus*, v. 301; *titubata*, v. 332; *saturata dolore*, v. 608.

#### 10. Participle=a clause.

(a)=a causal clause: (1) present active, i. 23; ii. 729; iv. 101; iv. 298; (2) perfect passive or deponent, i. 29; ii. 384; ii. 729; iii. 188; iii. 323; *digressum*, ii. 718; (3) future active, *moritura*, iv. 604.

(b)=an adversative clause: (1) present, ii. 49; *ille* . . . *cupiens*, ix. 796; *ille* . . . *sperans*, x. 385; (2) perfect passive, iii. 341; v. 851; ix. 783; ix. 792; xii. 906.

(c)=a temporal clause: (1) present, i. 620; (2) perfect passive, *expulsum*, i. 620; iii. 154; iii. 708; iv. 207.

(d)=a conditional clause: (1) present, *sequens=si sequar*, iii. 368; (2) perfect passive, *avulsum*, xii. 685.

(e)=a relative clause: (1) perfect passive, i. 100; i. 172; ii. 610; vi. 470; xii. 769.

(2) deponent, ii. 422, iii. 156, 157; *passi*, vi. 660.

(3) =antecedent + relative clause: in pres. prtcl., *venientum*, i. 434 (poetic and post-classical use); in deponent prtcl., *passi*, i. 199.

11. Participle=an adverb: *merentem*, ii. 229; *congressi*, ii. 397; *libens*, iii. 438; *volens*, 'graciously', iii. 457; *aequatae*, 'evenly', ii. 844.

#### 12. Participle carries main

- thought: see on *motus* . . .  
*fluctus*, l. 135.  
 (a) Pres. prtcpl. active: l. 742, v. 186.  
 (b) Fut. prtcpl. active: *mortura* . . . *Dido*, iv. 308.  
 (c) Perfect pass. prtcpl.: l. 135; l. 390; l. 391; il. 116; il. 183; il. 413; *captac* . . . *urbi*, il. 643; il. 676; *stratis* . . . *iuventis*, iii. 247; *sparsos* . . . *Penatis*, iv. 21; v. 283; *conversa* . . . *numina*, v. 466; v. 541; x. 426; *pulsae* . . . *virginis*, xi. 790, 791.
13. Participle—a noun: (a) perfect passive: §196, 1; *incepto*, l. 37, *inceptum*, ix. 694; *commissa*, l. 136; *tussa*, l. 302, vi. 461, x. 612; *facti*, l. 367; *capto* (masc.), il. 64; *sepulto* (masc.), iii. 41; *abruptum*, iii. 422, xii. 687; *facti*, iv. 188; *raptio*, 'prey', iv. 217, ix. 613; *constructo*, 'throne', v. 290; *operta*, vi. 140; *auso*, 'venture', vi. 624; *orsa*, 'beginnings of a speech', vii. 435; *dictis*, 'promises', viii. 643.  
 (b) deponent perfect: *profectis*, l. 732; *egressis*, il. 713.  
 (c) present active (poetic and post-classical use): *venientum*, l. 434; *venientis*, iii. 101; *furentem*, iv. 65; *amantis*, iv. 221; *faventum*, v. 148; *volantes=aves*, vi. 239, vi. 728; *silentum*, vi. 432; *fugientibus*, ix. 763; *sedentis*, xi. 692; *sequentem*, xi. 695.
- pasco*, force of, iii. 650.
- PASSIVE: (a) shift to, from active, iii. 60, 61, v. 773, vii. 468, 469;  
 (b) effect of, *relinquor*, il. 678;  
 (c) impersonal: *discumbitur*, l. 700; *ventum (est)*, iv. 151; *itur*, vi. 179; (d) personal passive from *ago*: see *ago*. See also *libato*, and PARTICIPLE, 5, 6, 7, 8.
- PASTORAL POETRY defined, §47; type of, seen in Vergil's Eclogues, §47.
- pater*. (a) a term of respect, (1) for gods, iii. 35, iii. 89, (2) for mortals, *pater Aeneas*, l. 580; of Aeneas again, with special force, v. 130, v. 424; *pater Iustus*, iii. 168; of Appenninus, xii. 703; (b) in pl., 'parents', il. 579; (c) 'sire', 'ancestor', iii. 107; (d) scanned *patēr*, v. 521, §242; (e) suggests age, v. 521.
- PATHOS, attained (a) by repetition: see REPETITION, 6; (b) by means of pathetic phrases, l. 111, il. 402, vi. 21; cf., too, notes on *pauci*, l. 538; *iuventis*, il. 341; *ductis sortibus*, vi. 21; *mediis in undis*, vi. 339; *montis*, vi. 360; (c) by use of imperfect tense: see TENSES, II, 7.
- PATIENCE, an Italian trait, v. 710.
- patiens*+gen., vi. 77, ix. 607.
- patrius*, 'hereditary', iii. 249; 'time-honored', iii. 281; 'of her (one's) own race', iii. 297.
- PATRON bound to protect clients, vi. 609.
- paucis* (sc. *verbis*), 'briefly', iv. 116.
- pavōr*, scansion of, §243, il. 369.
- PEARLS, Roman fondness for, l. 654, 655.
- pecten*, 'quill', used with lyre, vi. 647.
- pectoribus*, scansion of, 242, iv. 64.
- PENATES, of house, §§296-298, of state, §299; of Rome brought from Troy, §298; representations of Penates of Rome in the *Atrium Vestae*, §298; appear to Aeneas in a vision, §313; brought by Aeneas from Troy into Italy, l. 6, l. 68, l. 378, il. 717, iv. 598, v. 632; il. 296, 297, iii. 12. *sacra* . . . *trahit*, il. 320, 321; side with Augustus at Actium, viii. 679; represented by statues, *sacra*, il. 293; given by Hector's shade to Aeneas, il. 296, 297, il. 717; statues of, near altar in Priam's palace, il. 514.
- Penates, 'home' (cf. §189), l. 527; 'hearth', l. 704.
- pendens*, of rocks, caverns, etc., l. 166; 'drooping', ix. 331.

penetrabilis active in sense, *pene-  
trabile telum*, x. 481.

PENETRALIA of house entered only by  
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PEOPLE, name of, for that of coun-  
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I. 480.

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PERSON, FIRST, note on use of,  
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PERSONAL NAME used instead of *ego*:  
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PERSONAL PRONOUNS: see PRONOUNS.  
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PETELIA, fame of, III. 402.

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peto, of luges made by fencers,  
*petebas*, IV. 675: 'strike', *petit*, x.  
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PHILIPPI, battles of, §8.

PHRASES OF LIKE METRICAL VALUE:  
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Phrygius=*Troianus*, I. 182, I. 381;  
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*Phrygum*, gen. pl., VII. 294), IX.  
617.

pictal, form, IX. 26; §88.

pictus, 'embroidered', I. 708, I. 711,  
IV. 206 (as middle+acc., in this  
sense, XI. 777); 'tattooed', IV. 146;

of birds, 'gay-plumaged', IV. 525;  
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plus, epithet of Aeneas, §192; I. 220;  
IV. 393 (special force); v. 26;  
v. 418 (courtesy of Entellus); VI.  
176; x. 591 (special force); x.  
783 (special force); epithet of  
Turnus, x. 617; of love, 'pure', v.  
296.

plangor, force of, II. 487.

PLEONASM: *inter medius*, I. 348;  
*rursus ... alternos*, III. 422, 423;  
*prius ... ante*, IV. 24-27; *media  
inter*, IV. 61, IV. 204; *adversus  
contra*, v. 477.

PLUPERFECT TENSE: see TENSES, V.

PLURAL, USES OF.

1. Used for singular: (a) for  
metrical convenience: §174;  
*montis*, I. 61; *sceptra*, I. 78, I.  
253 (contrast I. 653); *regna*, I.  
206, II. 22; *menta*, VI. 809.

(b) for rhetorical effect,  
§175, I. 206; *una ... excidia*,  
II. 642, 643; I. 349, I. 355, II.  
202; I. 606; II. 780; IV. 571;  
VII. 82 (cf. §177); VII. 297; IX.  
319.

(c) Of abstract nouns: §176;  
*trae*, I. 11; *furias*, I. 41; *vir-  
tutes*, I. 566; *odis*, I. 668;  
*studia*, II. 39; *otia*, IV. 271.

(d) In local words, etc.:  
§177; *ostia*, I. 14; *vallis*, I. 186;  
*tectis*, I. 627, etc.; *foribus*, I.  
449; *Scaeos ... portas*, II. 612.

(e) To express repetition:  
§178; *reditus*, II. 118; *auxilium*,  
II. 163; *latices ... vina*, IV.  
454, 455; *frumenta*, 'grains of  
corn', IV. 406.

- (f) To express distribution into parts: §179: *vina*, l. 193; *mella*, l. 432.
- (g) Generalizing plural, §180: *pupptibus*, l. 183; *montibus*, ll. 626; *iugis*, ll. 631.
2. In first person, in generalizing use, *horremus*, x. 880.
3. with collective noun: l. 212; *pars* . . . *mirantur*, ll. 31, 32; xii. 277, 278.
4. Used for sake of correspondence: *animos desuetaque corda*, l. 722.
5. Plural word referring to persons of different genders is regularly masculine, *quos*, l. 348.
- plurimus—an adv., l. 419, xii. 690.
- plus, construction with, when *quam* is omitted, l. 683.
- PLUTO, §§274, 300.
- POETRY honored under the Empire, §24, 27.
- POETS, talents of, used to strengthen the Empire, §§25, 27; avoid stereotyped expressions of prose, l. 3, *rates=navis*, l. 43, *foedera* . . . *iungi*, lv. 112; write as poets, not as scientists, l. 85.
- pollbant, form, viii. 436; §103.
- POLLIO, §30; helps Vergil to recover his farm, §40.
- POMPEIUS SEXTUS, fights Lepidus in Spain, §6; defeated by Agrippa and Augustus, §10; killed by Antony, §10.
- pono, 'arrange', x. 623; see also VERB, 2, (i).
- pons, a bridge connecting defensive tower of town with the town walls, xii. 675.
- POPULAR, sacred to Hercules, v. 134.
- POPPY, used for sugar, lv. 486.
- porro—an adv., 'distant', vi. 711.
- posco+paratactic subjunctive, lll. 457; +in+acc., in *proelia poscere*, viii. 614, x. 661.
- POSITIVE DEGREE used where prose would use comp., *facto certum*, lll. 179.
- possum+acc.: §134, vl. 117, ix. 90, ix. 446.
- POST-CLASSICAL PERIOD of Latin literature defined, p. 46, footnote; prose of this period influenced by Vergil, §86.
- postquam, parts of, often separated, l. 192, 193; 'ever since', lll. 212.
- potens+gen., l. 80.
- POTENTIAL SUBJUNCTIVE: see MOODS, II, 3.
- potestas+infin., lll. 670.
- potior, third conjugation forms of, *potitur*, lll. 56, iv. 217.
- prae-force of, *praemittit*, l. 644; *praevertere*, l. 721; *praetendere*, ix. 399.
- praepes, a term of augury, lll. 361.
- praesens, of manifestations of the divine presence, lll. 174; 'strong', 'comforting', lll. 611; 'ready', 'reolute', v. 363.
- praesentius, 'more powerfully', xii. 245.
- praestans+infin., vl. 164, 165; §169.
- praesto, force of, xl. 438.
- praetendere, force of, ix. 599.
- praeterea, 'thereafter', a rare use, l. 49.
- PRAYER, attitude of Romans in, l. 93; Romans covered head during, *velare*, lll. 405.
- PREDICATE, ADJECTIVE IN: see ADJECTIVE, 3, (c).
- PREDICATE, NOMINATIVE IN: see CASES, I, 1; acc. in pred.: see CASES, IV, 12.
- premo, force of, ll. 530; see also VERB, 2, (j).
- PRE-OLYMPIAN GODS, §§273-275.
- PREPOSITIONS, position of: see ORDER OF WORDS, 11; use of: see the separate articles on the prepositions.
- PREPOSITIONAL PHRASES=(a) an adj., or otherwise closely associated with noun or pronoun: l. 109; l. 114; *ab alto*, l. 160; *a sanguine*, l. 550; *omnes a Belo*, l. 729, 730; vii. 418; *victor ab* . . . *rubro*, viii. 686; viii. 701; (b)—an adv., *ante diem*, lv. 620.
- PRESENT TENSE: see TENSES, I.
- PRIEST wears fillets, ll. 221; priest

- and king one, *III*. 80, *vii*. 92, *ix*. 327.
- PRIMITIVE EPIC, §77; seen in Homeric poems, §77.
- primum . . . tum correlatives, *i*. 737, 738; *primum* . . . *tum* . . . *hinc* . . . *deinde*, *i*. 189-195.
- primus, 'first part of', *i*. 541, *III*. 426, *v*. 566, *vi*. 810; force of, uncertain, *II*. 253; =an adv., *i*. 613, *i*. 737, *v*. 66.
- principio, 'to begin with', *III*. 381, *vi*. 724; *principio* . . . *inde* correlatives, *II*. 752-756.
- priusquam, parts of, often separated, *i*. 192, 193; with purpose clause, *i*. 472, 473, *xi*. 809.
- pro, 'in payment for', *III*. 247; 'like', *ix*. 677.
- proclamo, 'appeal', *v*. 345.
- procul, of slight distance, 'hard by', *III*. 13; 'far back', *v*. 642; 'at a distance', *v*. 775.
- procul, o procul este, profani, formula at sacrifices, *vi*. 258.
- prodigium=*monstrum*, *III*. 366.
- proditio, 'information', *II*. 83.
- profundus=both 'high' and 'deep', *i*. 58.
- PROHIBITIONS, imperative in: see MOODS, *III*, 2.
- PROLEPTIC EPITHETS: see ADJECTIVE, 2, (c).
- promitto, 'declare', 'assert', *iv*. 487.
- PRONOMINAL ADJECTIVE = objective genitive: *ea signa*, *II*. 171; *ea cura*, *x*. 828; =subjective gen., *viii*. 705.
- PRONOMINAL FORMS deserving attention: see FORMS, *I*, 5.
- PRONOUNS, personal, expressed when emphatic, *i*. 278, *i*. 369, yet often omitted in such cases, *i*. 548; expressed in contrasts, *ego*, *i*. 46; *tu mihi*, *i*. 78; *his ego*, *i*. 278; *tua nos*, *III*. 155; *nos te*, *III*. 156; *nos* . . . *tu*, *III*. 157-159; *tu*, *III*. 381; contrasted, brought together at head of sentence, *i*. 78; in gen.=possessive adj., *nostri*, *iv*. 237; *mei* . . . *imago*, *iv*. 654; in subject, attracted to gender of pred. noun: see GENDER, (a).
- pronuba, 'bride-escorting', ('bride-woman'), *iv*. 166, *vii*. 319.
- pronus, 'down-sloping', hence 'easy', *v*. 212; +in and acc., *proni* . . . *in verbera pendent*, *v*. 147, *pronus pendens in verbera*, *x*. 586.
- PROPER NAMES, varying quantity in, §251; Greek, forms of: see FORMS, *I*, 6.
- propero+infin., *vii*. 57, *vii*. 264.
- PROPERTIUS, §31.
- PROPHECY, gift of, by whom possessed, §§310, 311; gift of, possessed only in limited measure, §311.
- PROPHETS, terms for, §310; names of those mentioned in the Aeneid §310; condemned, *iv*. 65; in abnormal physical state while prophesying, *III*. 370, *vi*. 48.
- proprius *vs.* *suus*, *i*. 73.
- prorumpo+acc. of effect, *III*. 572.
- PROSE declines under the Empire, §26.
- prosequor, intr., 'proceed' in speech, a rare use, *II*. 107; 'escort', *III*. 130.
- PROSERPINA, §300; cut of, described, *p*. 4.
- prospicio+dat., *alto prospiciens*, *i*. 126, 127; +acc., *i*. 154, 155; difference between these two constructions, *i*. 154, 155.
- PROTASIS: see CONDITIONAL SENTENCES, 6.
- protendo, with incongruous objects ('zeugma'), *xii*. 930, 931.
- provehor, 'proceed', in speech, *III*. 481.
- PROVINCES well ruled by Augustus, §17.
- proximus *vs.* *secundus*, *v*. 320.
- pubes, 'fighting-men', *i*. 399, *II*. 798, *vii*. 794.
- pulvis, scansion of, *i*. 478, §242.
- PURPLE (crimson) worn by great, *vi*. 221; Tyrian, described, *i*. 700.
- purpureus, 'bright', *i*. 591, *v*. 79, *vi*. 640, *xi*. 819; epithet of *anima*, 'life', *ix*. 349.
- pura . . . hasta, prize for bravery *vi*. 760.



Pyrrh, if large, an honor, vi. 215, vi. 232; arms, etc., placed on, (vi. 217), vi. 233, vi. 507.  
 Pyrrhin=Pyrrhine, iii. 319.

## Q

qua=quacumque, vii. 100.  
 quacumque, 'however', xii. 913.  
 quaero=inquiro, vi. 868.  
 quaesitor, form, vi. 432.  
 quaeso, tr., and not parenthetical, iii. 358.

qualls in similes, regularly with condensation, i. 316, i. 430, i. 498, ii. 223, ii. 471, iii. 641, vi. 453, x. 641; virtually=a conjunction, 'as', 'even as', iii. 679, iv. 69, iv. 143, iv. 301, *qualis cum*, viii. 622; *qualis . . . sic* correlatives, x. 565-569 (see on *sic*, 569).

quam, as interrog. adv., 'how', iv. 11, vi. 436.

quam magnus . . . talis correlatives, x. 763-768; *quam multa . . . sic*, v. 458, 459.

quamquam+subj., vi. 394.

quamvis+indic., v. 542.

QUANTITATIVE CHARACTER OF LATIN RHYTHM, §228.

QUANTITY, variation of, in proper names; §251; *Cythera vs. Cythera*, i. 657; special observations on: see LICENCES.

quando, postpositive: §209; vi. 50; x. 366; 'since', vi. 50.

quasi apologizes for figurative language, i. 82.

-que.

1.= 'and in particular': §198; *Ita illam . . . Iitora*, i. 2, 3; ii. 469; iii. 148; iii. 222; *Erebumque*, iv. 510; v. 577; x. 618 (?).

2.= 'and as a result': §199; i. 31; ii. 60; iii. 579; iv. 203; vi. 122; x. 344.

3.= 'and forthwith': §200; i. 302.

4.= 'but': see on ii. 94; examples are iii. 243; vi. 737; x. 802.

5.= 'or', ii. 37; vi. 616.

6.= 'for', vii. 51; x. 618 (?).

7. joins things which are like in function though different in

form: i. 639 (cf. n. on i. 694); ii. 149; iv. 102, 103; iv. 484; v. 133; v. 157, 158; v. 446, 447; xi. 673; xii. 805.

8.-que . . . et (rare in best prose), ii. 5, 6, x. 767.

9.-que . . . -que=et . . . et, (i. 18), i. 43, xii. 705, 706, etc., etc.

10.-que, (a) misplaced, *pronusque*, i. 115; *oculisque*, v. 634; see also on *pedibusque*, ii. 227; *partisque*, iv. 286.

(b) postponed: *tamque secund* in clause, iii. 588, v. 225.

11. not usually appended to monosyllabic preposition, *pedibusque*, ii. 227, *partisque*, iv. 286.

12. needless, xii. 305.

13. counts as heavy: see DIASTOLE, under LICENCES, 2, (a).

14. hypermetric: see LICENCES, 7.

QUESTION (a) in indic. following an imperative: see MOODS, I, 4; (b)

=a neg. command: see *quid*, (c);

cf. also *creditis . . . Danaum*, ii. 42, 43, *cessas . . . preces* (=

'loiter not', etc.), vi. 51; (c)=affirmative command: *non . . . aspices*, ii. 596, *non . . . deripient*

(three verbs), iv. 592, 593; (d)

=neg. assertion, ii. 577-580 (see on *scilicet*, ii. 577): see also under

i. *quis*; (e)=a prayer, *quae . . . mihi*, x. 675, 676; (f) questions

are usually separated by disjunctive conjunction: *aut . . . -ve*, i.

369, 370, *-ve*, i. 539, *-ve . . . -ve*, ix. 376, 377, *an*, xii. 636; (g)

=an exclamation i. 11, i. 605, 606.

qui, relative pronoun: (a) postpositive: *qui*, i. 287, ix. 629, *quem*, i.

584; =*quicumque*, or *si quis*, v. 67, v. 291, v. 486, vi. 568; +subj.,

after *dignus*, vii. 633, 654 (two examples).

qui, indefinite, used as noun,=*quis*, vi. 141.

qui, interrogative, used as noun,=*quis*, iii. 608.

quila, origin of, *quitanam*, v. 13; postpositive, *pontem auderet quila*, viii.

- 650; +subj. (in O. O.), *auderet quia*, vii. 650.
- quianam=*quidnam*, v. 13 (an archaism).
- quid, interrogative, (a) as adv. acc. (acc. of extent of space), *quid . . . cogis*, iii. 56, iv. 412; see also i. 9; (b) in idiomatic questions, *quid . . . Ascanius*, iii. 339; *quid manus illa*, x. 672; (c) *quid*+indic. vs. *quid*+subj. in questions, *quid moror*, iv. 325, *quid . . . reservo*, iv. 368.
- quid? paves way for second question, iv. 311.
- quid vult (*stibi*), vi. 318.
- quidam *ts. certus*, i. 576.
- quin: (a) *quin etiam*, 'nay more', i. 279, iii. 403; (b) *quin et=quin etiam*, vi. 735; (c)='why not'+indic., =a command, *quin . . . exerceamus*, iv. 99, 100; hence *quin*+imperative, *quin morere*, iv. 547, *quin . . . aspice*, vi. 824, 825; (d) in result clauses, *quin . . . poscas*, iii. 456; x. 614-616 (see on 615).
- quippe, sarcastic, i. 39, iv. 218; without sarcastic force, i. 59; in an explanation, i. 661.
1. *quis*, (a) as adj., for *qui*, *quis strepitus*, vi. 865; (b)=*uter*, *quis . . . quem*, xii. 719; *quem . . . quo*, xii. 727; (c)+subj.=negative assertion, *quis . . . temperet*, ii. 6-8; *quis . . . possit*, ii. 361, 362; *quis . . . crederet*, iii. 186, 187; ii. 656; iv. 66.
2. *quis*, used chiefly after *si*, etc., vi. 141.
- quis=quibus*: see FORMS, 1, 5, (b).
- quisquam*, found only in sentences essentially negative, ii. 43; xi. 415; xii. 761.
- quisque*+superlative: *proxima quaque* (note pl.), x. 513.
- quo (a)=*ad quam*, v. 29; =*in quam*, v. 489, xi. 524; =*ad* or *in quem*, ix. 86; =*in quem*, ix. 421; =*in quae*, x. 679; =*quocumque*, (v. 709).
- (b) With subj. in purpose clause: iii. 378, iv. 432; without a comparative, *quo . . . averteret*, iv. 106.
- quocumque=quolibet* or *quovis*, iii. 654, iii. 682.
- quod, relative, with clause for antecedent, =*id quod*, vi. 97.
- quod, conjunction, (a) in entreaties, 'but', ii. 141, vi. 363; so with *ut*+subjunctive in a wish, x. 631; (b) 'as to the fact that', ii. 180; (c) idiomatically used, *hoc erat . . . quod*, 'was it for this that', ii. 664.
- quondam, 'at times', ii. 367, ii. 416, v. 448; used of the future, a rare use, vi. 876; in an anachronism, iii. 704, v. 865; =an adj., xi. 819.
- quu, not a Roman mode of spelling, *secuntur*, i. 185, *licuntur*, iii. 28; *ecum*, vii. 651.

## R

- rabies, used of prophetic frenzy, vi. 49.
- RADIANCE, idea of, associated with gods, i. 710, ii. 589.
- rado, 'graze', 'skim past', or 'over' (a goal, road, etc.), *radimus*, iii. 700, *radit*, v. 170, *radit*, v. 217.
- raplo, of quick, unceremonious action, i. 176; 'range quickly through', 'scour', *rapit*, vi. 8; 'move (carry) quickly' (on board ship), iv. 581.
- rarus, of separate things widely sundered, i. 118, iii. 314, ix. 383; of nets, 'wide-meshed', iv. 131.
- ratls=navis*, i. 43.
- re-, with intensive force, *utero . . . recusso*, ii. 52; 'anew', *reponimus*, iii. 231.
- recplo, 'welcome', ix. 780; 'rescue', i. 178; 'retrieve', vi. 818.
- RECITATION, public, of literary works before publication, introduced by Pollio, §30.
- reddo, 'return by way of answer', *reddita*, iii. 40; 'reproduce', vi. 768.
- redimibat, x. 538, §103.
- reduco, 'draw back', *reducta . . . destra*, v. 478, 479; *reductis . . .*

- remis*, viii. 689, 690; *reducta* . . .  
*hasta*, x. 552, 553; *securi* . . .*re-*  
*ducta*, xli. 306, 307.
- refero, 'reproduce', iv. 329, v. 564;  
 'revive', v. 598; +dative, v. 605;  
 in a periphrasis, *referunt gemitus*  
 =*gemunt*, viii. 420.
- refugo, 'annul' laws, vi. 622.
- refugio+acc. of effect, *mille* . . .  
*refugit vias*, xli. 753.
- regio, 'line', 'direction', li. 737, lx.  
 385, xl. 530.
- regno, in pers. pass., though properly  
 intr., *regnata*, iii. 14, vi. 793.
- RELATIVE CLAUSE: (a) antecedent in-  
 corporated within: see ORDER OF  
 WORDS, 15.  
 (b) adjectives in, though be-  
 longing in thought with ante-  
 cedent: see ORDER OF WORDS, 8;  
 of noun in, etc.: see ORDER OF  
 WORDS, 14.  
 (c) use of: (1) as explanatory:  
*quae* (=ea enim) . . . *accepit*, iii.  
 544; *cui* (=ei enim) . . . *debentur*,  
 iv. 275, 276; *quam* (=eam enim)  
 . . . *mitigat*, v. 783; *unde* (=inde  
 enim) . . . *ducia*, v. 801.  
 (2) in apposition with noun:  
*quae* . . . *fui*, li. 5, 6.  
 (3) in subj., to express pur-  
 pose: see MOODS, II, 4, (c), (3).  
 (4) in subj., to express cause:  
 see MOODS, II, 4, (c), (1).  
 (5) in subj., to express adversa-  
 tive ideas: see MOODS, II, 4, (c),  
 (2).  
 (6) in subj., to express result:  
 see MOODS, II, 4, (c), (4).  
 (7) in subj., to express wish:  
 see MOODS, II, 4, (c), (5).  
 (8) in subj., to express repeti-  
 tion: see MOODS, II, 4, (c), (6).
- Relative pronoun: (a) used to con-  
 nect clauses very closely: *quem*, i.  
 64, i. 546; *cui*, iv. 138; *quam*, iv.  
 90; *quam*, iv. 436; *quos*, v. 554;  
 (similar is *cum=quo tempore*, vi.  
 91).  
 (b) seldom repeated in a dif-  
 ferent case-form, *cui* . . . *locus*, li.  
 71; *catuli* . . . *expectant*, li. 357,  
 358; iii. 382; v. 252; *duro* . . .  
*tergo*, v. 403; vi. 350; *ab ea*, vii.  
 63; *Turni* . . . *habebat*, ix. 593,  
 594; x. 674; *et ipse*, xli. 226; xli.  
 262, 263.  
 (c) postpositive: i. 287, i. 584,  
 ix. 629.
- religio, 'agency of religion', 'revela-  
 tion', iii. 363; 'reverence', 'religious  
 awe', li. 715; 'holy observance',  
 iii. 409; 'sacred majesty', xli. 182,  
 §186.
- RELIGIOUS ELEMENT IN AENEID: see  
 AENEID.
- religio+ab and abl., vii. 106; §140, n.  
*remigium*, 'oarsmen', iii. 471.
- remis insurgere: see *insurgere remis*.
- removere mensas, 'end a feast', i.  
 216, i. 723.
- REPEATED WORDS, metrical treat-  
 ment of: see REPETITION, 8.
- rependo, in figurative sense, 'offset',  
 i. 239.
- REPETITION.
- General remarks on: *aurea*, iv.  
 139; *plenis* . . . *vellis*, v. 281;  
 improper, *ut* . . . *utque*, li. 665  
 (in a purpose clause, with only  
 one verb).
  - Of an idea in varying forms:  
 li. 546; *sede*, li. 568; *prae-*  
*sentia*, iii. 174; *vati*, iii. 433;  
 iv. 407-409; *nigra* . . . *sub*  
*nude*, v. 516.
  - Of words even in changed  
 sense: *ruunt*, i. 85; *rerum*, 'des-  
 tinies', i. 278, *vs. rerum*, 'the  
 world', i. 282; *alta*, 'deep', i.  
 427, *vs. alta*, 'high', i. 429 (repe-  
 titio here is rhetorically effec-  
 tive); *videbar* . . . *visus* (*est*),  
 li. 730-732; *cripuit* . . . *erepta*,  
 li. 736-738; *extulit*, v. 424, v.  
 427.
  - Of words, for rhetorical pur-  
 poses: *hinc* . . . *hinc*, i. 234.  
 235; *lumina* . . . *lumina*, li.  
 405, 406; *furens* . . . *furentem*,  
 li. 498, 499; *divum* . . . *divum*,  
 li. 602; *arma* . . . *arma*, li.  
 668; *atro* . . . *ater*, iii. 28-33;  
*laeva* . . . *laeva*, iii. 412; *Imo-*

- nis* . . . *Iunoni*, III. 437, 438;  
*nunc* . . . *nunc* . . . *nunc*, IV.  
 376, 377; *intenta* . . . *intenti*,  
 V. 136, 137; *risere* . . . *ridenti*,  
 V. 181, 182; *Ida* . . . *Ida*, V.  
 252-254; *proximus* . . . *proxi-*  
*mus*, V. 320.
5. Connects clauses effectively:  
*saepe* . . . *saepe*, II. 108-110;  
*sanguine* . . . *sanguine*, II. 116-  
 118, *sternit* . . . *sternit*, II.  
 806; *et alterius* . . . *et alterius*,  
 III. 31-33; *bellum* . . . *bellumne*,  
 III. 247, 248; (*semper* . . .  
*semper*, IV. 466, 467).
6. Repetition effects pathos: I. 100,  
 101; *saza* . . . *saza*, I. 108,  
 109; I. 120, 121; *fortem* . . .  
*fortem*, I. 222; I. 486; II. 483,  
 484; II. 756; *ora, ora*, VI. 495,  
 496, X. 821, 822; IX. 774, 775;  
 XI. 818; XII. 179.
7. Voices encouragement, joy,  
 etc.: *vos* . . . *vos*, I. 200, 201;  
*fortem* . . . *fortem*, I. 612.
8. Metrical treatment of repeated  
 words: §§263-265.  
 (a) different: §264; *perque*  
 . . . *perque*, I. 537; *novas* . . .  
*nova*, I. 657; *mirantur* . . . *mi-*  
*rantur*, I. 709; (*sternit* . . .  
*sternit*, II. 306); *unum* . . .  
*una*, II. 709, 710; *nate* . . . *nate*,  
 II. 733; *audit* . . . *audit*, IX.  
 394; *labitur* . . . *labuntur*, XI.  
 E18.  
 (b) same. §265; *fortem* . . .  
*fortem*, I. 222; *miratur* . . . *mi-*  
*ratur*, I. 421, 422; *hic* . . . *hic*  
 . . . *hic* . . . *hic*, II. 29, 30; *si*  
*forte* . . . *et forte*, II. 756; *et*  
*alterius* . . . *et alterius*, III. 31-  
 33; *unum* . . . *unum*, III. 435;  
*Iunonis* . . . *Iunoni*, III. 437,  
 438; *vidi* . . . *vidi*, III. 623-627;  
*hoc* . . . *hoc* . . . *hoc*, V. 73,  
 74; *duo* . . . *duo* . . . *duo*, V.  
 77, 78; *Ida* . . . *Ida*, V. 252-  
 254; *forte* . . . *forte*, VI. 186  
 190.  
 (c) Similar and different com-  
 bined: §266; I. 750, IV. 139.
9. Repetition of verses: III. 48=II.  
 774; III. 153=II. 775; III. 516=  
 I. 744; III. 612=II. 76; IV. 7=  
 III. 589; IV. 126=I. 73; cf. IV.  
 272, 273, with IV. 232, 233 (in  
 delivery of a message); IV. 280  
 nearly=II. 774, III. 48; IV. 583=  
 III. 208; V. 8-11 nearly=II. 192-  
 195; V. 89 nearly=IV. 701; V.  
 777=III. 130; V. 778=III. 290;  
 VI. 700-702=II. 792-794; VI. 901  
 =III. 277; XII. 165=I. 313.
- Repetition, subjunctive of: see  
 Moods, II. 4, (c), (6).
- repeto (sc. *memoria*), 'recall', III.  
 184.
- repono+dativ., V. 752.
- reposco, 'claim as one's due', X. 374.
- repositus=*repositus*, I. 26, III. 364, VI.  
 59.
- res=*res publica*, I. 268, II. 322;  
 'state', 'condition', 'position', I.  
 515, I. 563; 'narrative', II. 196; in  
 plural, 'troubles', I. 178; 'des-  
 tinies', I. 278; 'the world', I. 282;  
 'fortunes', I. 452; 'interests', II.  
 350; 'the truth', X. 666; 'role', XII.  
 227; *res secundae*, I. 207.
- resigno+abl. of separation, IV. 244.
- resolvo, 'slacken limbs', VI. 422.
- RESULT, emphasis laid on, rather  
 than on process: see on *telo*, I. 99;  
*ante*, I. 198; *vento accesserit*,  
 (=appulsus sit), I. 307; *cadet*=  
*sternetur*, I. 334; *patuit=ostenta*  
*est*, I. 405; *ardescit=inflammat*,  
 I. 713; *stetit*, 'was kept firm'=  
*stabilita est*, II. 163; *incidit*=  
*fertur*, II. 305; *steterat*, II. 352;  
*arduus=erectus*, II. 475; *labat*, II.  
 492; *adesse=conire*, II. 732, (VI.  
 34); *stant*, 'are set up', III. 63;  
*steterant*, III. 110; *manifesti*, III.  
 150; *immutus*, III. 570; *manerent*,  
 IV. 343; *vidit*, IV. 453; *stant*, IV.  
 509; *trahens*, IV. 701; *taeuit*, V.  
 336; *stant* . . . *flamma*, VI. 300;  
*stat*, VI. 554; *resident*, IX. 643;  
*fatiscent*, IX. 809; *haeret*  
 (=premitur or impeditur) *pede*, X.  
 361; *ruebant*, X. 756; *stat*, X. 771;  
 on *ferro*, XII. 209.

- reus+gen., v. 237.  
**RHESUS**, death of, i. 472, 473.  
**RHYTHM** defined, §226; in Latin, quantitative, §228; Latin, *vs.* English, §228.  
**RIVERS**, Roman poets interested in, ii. 497; in Latin poetry, type of swiftness, i. 317.  
**ROBES** embroidered, etc., a reproach, ix. 614 (cf. iv. 215-217).  
**Roma**, Vergil's etymology of, i. 277.  
**ROMAN HOUSE**, peristylum of, ii. 528.  
**ROMANS**, Trojan in origin, *hinc*, i. 234, *genus* . . . *Memmi*, v. 117, xii. 166 (cf. i. 33, text), §59; wont to dedicate to gods things for which they had no further use, *fluit*, i. 248; especially fitted to govern others, vi. 847-852.  
**ROME**, streets of, well-paved, i. 422; noise in, *ibid.*; Vergil studies at, §38; colony from Troy, *deducere*, ii. 800.  
**Romulus**, founder of Rome, i. 276, 277; to be reconciled to Remus, i. 292.  
*roseus=pulcher*, i. 402, ii. 593.  
**rudentes**, 'rigging', how handled, iii. 267; cf. *rudentis excutere*, iii. 682, 683.  
**ruina**, 'downfall', etc., ii. 310.  
**rumpo**, as tr.+acc. of effect, ii. 129, iii. 246, iv. 553; cf. *rupto* . . . *turbine*, ii. 416; =*abrumbo*, iii. 580, xii. 699.  
**ruo**: see **VERB**, §2, (m).
- S
- SABINES** famous for purity of life, viii. 637; Sabine women, rape of, viii. 635, 636.  
**sacer**, 'accursed', iii. 57; 'awful', vi. 573.  
**SACRIFICE** of thanksgiving for safe arrival, *dapibus*, iii. 353, *templis*, i. 632; to nether gods performed at night, vi. 252.  
**SAILING** in winter unusual, i. 551, iv. 309, v. 35.  
**SAILORS** loath to leave land, having no compass, iii. 507; used stars as guides, iv. 578, 579; fearing shipwreck consecrate themselves, xii. 769.  
**SAILS**, how handled, iii. 549, v. 16, *fecere pedem*, v. 830; cf. also v. 831-832; square, *adversa*, i. 103, *aequatis* . . . *velis*, iv. 587.  
**SALTED MEAL** used at sacrifices, ii. 133, xii. 173 (cf. iv. 517).  
**sanguis**, scansion of, §§248, 242, x. 487.  
**SATURNUS**, §§274, 275, 293; reigns in Italy, §§274, 275, i. 569.  
*satus+abl.*, ii. 540, iv. 198; *satus Anchisa*, v. 244, v. 424.  
**SAXING**, verb of, omitted: see **ELIPSIS**, V.  
**scaena**, force of, i. 164, i. 429.  
**SCALE-ARMOR** FOR HORSES, xi. 771.  
**SCALING-LADDERS** unknown in Trojan times, ii. 442.  
**SCANSION**, special notes: see **LICENCES**; **METER**; **METRICAL CONVENIENCE**; **METRICAL CORRESPONDENCE**; **HEXAMETER**; **REPETITION**, 8.  
**SCHEDAE VATICANAE**, §314.  
**SCHILLER**, admirer of Vergil, §81.  
*scilicet*, with ironical emphasis, ii. 577, vi. 526 (cf. iv. 379); not sarcastic, vi. 750.  
*scio+infin.*, i. 63, §166; scansion of, iii. 602, §249.  
*secessus*, 'estuary', i. 159.  
*secretus*, 'apart', ii. 299, v. 613; =adv., 'apart', viii. 610; =noun, 'hidden haunt', vi. 10.  
*secundus vs. proximus*, v. 320; of a chariot, 'swiftly gliding', i. 156.  
*securus+objective gen.*, i. 350, x. 326, vii. 304.  
*sed*, postpositive, i. 353; *sed* . . . *autem*, ii. 101; *sed enim*, i. 19, ii. 164, vi. 28.  
*sedeo* suggests inactivity, feebleness, i. 295; 'be firmly established', 'be resolved', ii. 660, v. 418.  
*sedes*, 'lasting abode', i. 205, i. 247.  
*semianimis*, scansion of, §249, iv. 686 (cf. x. 396, x. 404).  
**SEMI-HIATUS**: see **LICENCES**, 9.  
*semita*, 'path', 'foot-path', i. 418, ix. 383.

**semilustus**, scansion of, §249, v. 697 (cf. iii. 578).

**sensus**, 'mind', 'Intelligence', vi. 747.

**sentio**, 'feel to one's sorrow', vii. 434.

**seppello**, loosely used, iii. 41; in extravagant phrase, ii. 265 (cf. iii. 630); *sepultus=soporatus*, vi. 424.

**septena=septem**, v. 85.

**sequax**, of waves, 'ravenous', v. 193.

**SEQUEL**, anticipation of: see **ANTICIPATION**, etc.

**SEQUENCE OF TENSES**: see **TENSES**, VII.

**sero**, of speech, vi. 160.

**servo**, 'keep in view', vi. 200; 'cling to', ii. 568, vi. 402, ix. 43; 'keep green in memory', vi. 507.

**seu** (a) in dependent questions, i. 218, 219, ii. 739; (b) after relative conditional clause, v. 69; *seu . . . sive=utrum* (or-ne) . . . *an*, poetic use, i. 218, 219.

**SEVEN** a sacred number, v. 85.

**SEVEN AGAINST THEBES**, expedition of, vi. 479, 480.

**SHIELD**, often described as of seven layers, viii. 448, 449; bears device, *insigne*, ii. 392, *picti scuta*, vii. 796, *pictis . . . armis*, xi. 660, xii. 281; without device, xi. 711; mode of carrying, ii. 672; originally made largely of ox-hide, x. 568; Vergil fond of elaborate descriptions of, x. 482, viii. 625, viii. 448, 449.

**SHIPS**, stern of, higher than main body, hence called high, i. 183, ii. 375, iii. 527; in Trojan times had only one bank of oars, i. 182; arms on poop of, i. 183; sails of, square: see **SAILS**; pitched or greased, iv. 398; have figure-heads at bow, v. 116-122 (see n. on v. 122); have painted sterns, *pictas . . . puppis*, v. 663, *pictas . . . carinas*, vii. 431; in Homeric times could not sail against head winds, ii. 111; steering-gear of, v. 177; tackle of, called *arma*, *armamentum*, v. 15, or *rudentes*, i. 87, iii. 267; maneuvers

of, in tacking, *fecere pedem*, v. 830, *torquent . . . detorquent*, v. 831, 832; in Vergil's time crossed from Brundisium, Italy, to Dyrachium, Greece, iii. 382, iii. 507; anchored prow to sea, iii. 277, v. 901; drawn up on land after voyage and in winter, i. 551, ii. 30, vi. 3; garlanded when entering or leaving port, iv. 418; commander of, has place on stern, viii. 680 (cf. iv. 554, v. 132, 133).

**SHORT FINAL VOWEL** before initial **t**-consonant, and before double consonant: see **FINAL SHORT VOWEL**.

**si**: (a) *iu* wishes: vi. 187, 188, vi. 882, x. 458 (?).

(b) in vain regret or wish contrary to fact: *o si . . . adcesset*, xi. 415.

(c) *si* in reverent allusions to the future: v. 64, 65; vi. 770; vi. 829.

(d) *si* in clause which virtually expresses purpose: *si . . . videat*, i. 181, 182; *si . . . possit*, iv. 85; *si . . . possit*, vi. 78; *si . . . adiuvet*, x. 458 (?).

(e) With no element of doubt, 'if, as is the case', 'since', iii. 433, 434 (see on *vati*); in a prayer, ix. 406, 407, (twice), xii. 778.

(f) in dependent questions, 'whether', iv. 110.

(g) *si . . . sin* correlatives; i. 553-555, ii. 189-192.

(h) *si* omitted: *sineret dolor*, vi. 31; used twice in a single protasis, v. 398.

**SIBYL**, §56; iii. 443; writes prophecies on leaves, iii. 444-452; when inspired is superhuman, *maior . . . videt*, vi. 49.

**SIBYLINE BOOKS** highly honored: §82, *penetrata*, vi. 71; in charge of commissioners, *sacrao . . . viros*, vi. 73, 74; mode of consulting, §82.

**sic**, emphatic, 'thus only', iv. 637; gathers up preceding description, i. 225, x. 875, x. 901. xii. 304.

- siccus, 'hungry', II. 358.  
 Sidonius, 'Carthaginian', 'Phoenician', I. 446.  
 sidus=*tempus*, IV. 309; in pl., 'signs of the zodiac', VI. 795.  
 SIEGE, mention of, an anachronism, III. 52, IX. 598.  
 SIGNALS made by fire, etc., II. 256.  
 signa, figures chased on silver, V. 267, on a crater, V. 536; figures in embroidery, I. 648; 'signal-giving instruments', X. 310.  
 signo, 'make valid', 'give meaning to', III. 287.  
 SILVIUS, cognomen of the Alban kings, VI. 763.  
 simillis, constructions with, V. 594.  
 SIMPLE VERB for compound: see VERB, 2.  
 simplex, 'pure', 'elemental', VI. 747.  
 simul=*simul atque*, III. 630; *simul* . . . *simul*=one *simul*, I. 513.  
 simul as preposition+abl., *simul his dictis*, XI. 827 (cf. V. 327).  
 simulacrum, force of, II. 772.  
 simulo vs. *destimulo*, I. 516; 'make like to', III. 349.  
 sin, correlative to *si*, I. 555, II. 192.  
 SINGULAR, noteworthy uses of: see AGREEMENT, I, (a), (c), IV.  
 SINGULAR, collective: §172; *cardo*, I. 449; *custode*, I. 564; *milite*, II. 20, II. 495; *fronde*, II. 249; *myrtus*, III. 23; *certamine*, III. 128; III. 266; *rupe*, III. 647; IV. 152; IV. 202; IV. 261; *carina*, IV. 398; V. 116; V. 349; V. 490; *pedis*, V. 567, *pedem*, V. 830; VI. 4; VI. 137; VI. 431; VI. 492; *Aegyptus* . . . *Arabs*, VIII. 705, 706; *pater* . . . *Romanus*, IX. 449; X. 538; XII. 911.  
 sinistra (sc. *manus*), 'left arm', X. 545.  
 sinit, scansion of, X. 433; §242.  
 sino+paratactic subjunctive: II. 669, V. 163, V. 717, XII. 828.  
 sinus, 'curve', 'bend' in general, then 'gulf', I. 161; 'bay', II. 23; 'winding course' of a river, VI. 132; 'fold' of sail (III. 455), V. 16, V. 831.  
 si quis=*quicumque*, II. 420.  
 sisto=*consisto*, III. 7; 'fetch', legal sense, IV. 634.  
 SKINS of beasts as robes, I. 275, II. 722; Charon's boat fashioned of, *sutilla*, VI. 414.  
 SKY conceived of as palace, from which day issues, etc., I. 374.  
 SLAVES, all of one age, possessed only by those of royal rank, I. 705.  
 SLEEP, Vergil's view of, *consanguineus*, VI. 278; viewed as a blessing, II. 253, IV. 522-530, VI. 522; kinsman of death, VI. 278; =death, XII. 309, 310.  
 SNAKES, crests of, II. 206; twin, symbol of coming ruin, VIII. 697 (cf. II. 203 ff., VII. 450).  
 socio+acc. and abl., I. 598-600 (cf. IV. 16, IX. 594).  
 solvo, of 'slackening' (paralysis) of limbs, I. 92, XII. 951.  
 somnus, 'dream', II. 794, III. 173.  
 sonans (*est*)=*sonat*, VI. 50.  
 sono+acc. of effect, I. 328; *horrendum sonuere*, IX. 732.  
 sopor, 'dream', III. 173.  
 SORTES VERGILIANAE, §§80, 82.  
 sortior, loosely used as='choose', II. 18.  
 SOUL (spirit) of individual is a portion of the *anima mundi*, VI. 726; disposition of, in underworld, *crimina*, VI. 433; post mortem condition of, *Manibus et cineri*, X. 828; purified after death by punishment, VI. 739-742; of dead craves vengeance, *umbris*, X. 519. See also DEAD.  
 SOURCE, ablative of, with participles: see CASES, V, 3.  
 spatia, '(race) course', V. 316.  
 SPEAR, headless, prize of bravery in war, VI. 760; got by warrior from bodies of slain, *raptas*, IX. 763; *steterunt* . . . *campis*, X. 334, 335, *iaculo* . . . *raptis*, X. 342, *hastam* . . . *receptat*, X. 383.  
 specula, 'height', XI. 526.  
 SPEECH, verb of, omitted: see ELLIPSIS, V.  
 SPELLING: see *quu*.

- spero**, 'expect' evil, 'fear', l. 543, iv. 292, iv. 419.
- SPOLIA OPIMA** taken but thrice in Roman history, vi. 855.
- SPONDAIC VERSE** defined, §233; example of such verse, v. 320.
- SPONDEE** defined, §230; effect of, in verse, x. 842.
- stagna**, force of, l. 126.
- STARS**, believed to be fed by ether, l. 608; revolve, *volvuntur*, iv. 524; used by sailors as guides, iv. 578, 579; fixed like nails in the sky, v. 527, *axem . . . aptum*, iv. 482.
- stat** (sc. *mihi*), 'I am resolved', ii. 750, xii. 678.
- STATUE OF DEITY** confounded with deity proper, §299, *salsus*, ii. 173.
- STATUE OF GODS**, l. 501, ii. 592, ii. 773; of the dead, ii. 773.
- STEERING-GEAR** of Roman ship, v. 177.
- STEREOTYPED EXPRESSIONS** of prose avoided by poets, *terris . . . et alto*, l. 3; *foedera iungi*, iv. 112.
- sterno**, in military metaphor, l. 190.
- STERNS** of ships painted, high, etc.: see **SHIPS**.
- stetērunt**: scansion of, ii. 774, iii. 48, x. 334; §246.
- sto**=a strengthened *sum*, iii. 210, *stet*, vi. 471; 'stand firm', x. 359; 'come to anchor', iii. 403; =passive of *arrigo*, 'be uplifted', vi. 300. See also on iii. 63, iii. 110. See *stat*.
- STONES** used as anchors in Trojan times, i. 169.
- STORM-GOD**, (*Hiems*), offerings to, iii. 120.
- STRANGERS** (foreigners) treated as foes by Carthaginians, l. 298, i. 526. See **FOREIGNERS**.
- STREETS** (in Rome, etc.), narrow, ii. 332.
- strido**, third conjugation forms of; see **FORMS**, II, 1; =gurgles, 'sobs', said of a wound, iv. 689; +acc. of effect: §130, *horrendum stridens*, ix. 632, *magnum stridens*, ix. 705.
- stringo**+acc. of effect, l. 552; +*de* and abl., *strinxit de corpore*, x. 478.
- struo**, force of, l. 704; of difficult tasks, ii. 60.
- studium**, in plur., 'enthusiastic cheers', v. 148, v. 228.
- STUMBLING** on threshold, ominous, ii. 243.
- stupeo**+acc., ii. 31; +*infin.*, xii. 707-709.
- Stygius frater**=Pluto, ix. 104.
- STYX**, unburied dead wander about, l. 853.
- suadeo**+*infin.*, i. 357.
- sub**-, compounds with, denote motion upward, l. 424, l. 438, i. 551.
- sub** suggests trickery, ii. 83; 'within', 'in', l. 36; 'under cover of', in figurative relations, ii. 188; 'with help of', v. 585, x. 497; 'at the hands of', x. 438; 'just before', vi. 255, l. 662; 'immediately after', v. 394; 'close behind', v. 323; 'at', v. 285.
- subduco**+dat., x. 615.
- subeo**, 'steal over', ii. 560, ii. 575, x. 371, ix. 757; 'assails', ix. 344; 'face', 'meet', x. 798.
- SUBJECT OF TWO VERBS** in second clause: see **ORDER OF WORDS**, 13.
- SUBJUNCTIVE**: see **MOODS**, II.
- sublimis**=a perfect pass. participle (*sublatus*), iv. 240, v. 255;=an adv., i. 415, vi. 719.
- subrigo**, old form of *surgo*, iv. 183.
- sufficio**+*infin.*, v. 21, 22; §165.
- SUETONIUS**, §34; biographies by, §34; ultimate source of Donatus's life of Vergil, §34.
- SUGGESTIVENESS OF VERGIL'S LANGUAGE**: *adsurgens*, l. 535; *longam . . . penum*, l. 703, 704; *struere*, l. 704; *insidat*, l. 719; *hospitibus*, l. 781; *quantus*, l. 752; *attollentem iras*, ii. 381; *spumeus*, ii. 419; *defessi*, ii. 565; *ubere laeto*, iii. 95; *subnixa*, iii. 402; *frena . . . ferre*, iii. 542; *infreni*, iv. 41; *obscenum*, iv. 455; *veniens . . . gente*, v. 373; *ferre manum*, v. 402; *deponunt*, v. 751; *manu*, vi. 435; *manus*, vi. 629; *taedae*, vii. 322; *mediam . . . quietem*, vii. 414;



- alti*, ix. 697; *inimicum insigne*, xii. 944.
- sum, loss of present participle of, causes inconvenience, ii. 447; imperfect of, has pathetic effect, i. 343, i. 354, i. 544; perfect of, has pathetic effect, *fuist*, ii. 325, iii. 11, vii. 413; 'be possible', vi. 596, viii. 676.
- summus, 'top (surface) of', i. 737, ii. 460, iii. 22, x. 476; 'last', ii. 324; 'end of', ii. 463.
- SUN, track of, symbolic of civilized world, i. 568; rises from and sinks into ocean, i. 745, iii. 508.
- suovetaurilla, v. 96, 97.
- super, adverb,=*desuper*, v. 697, x. 384, x. 803; ='besides', i. 29, ii. 348; =an adj., 'surviving', iii. 489, 'lingering', iv. 684; scanned *super*, vi. 254, §§241, 245.
- super=*de*, as preposition, i. 750, iv. 233.
- SUPERLATIVE (adjective), fondness for, with proper name, i. 496, i. 72, i. 741; strengthened forms of: see ADJECTIVE, i. (c).
- supero, 'survive', =*supersum*, ii. 597, iii. 339, v. 519, v. 713; with dat., because it=*supersum*, ii. 643.
- superus in sing.=*deus*, a rare use, vi. 780; in pl., 'gods of heaven', i. 4, etc.
- superus, adj., of upper world of life, ii. 91.
- Supine: (a) in-u, *misericordie visu*, i. 111; *mirabile dictu*, i. 439; *digna* . . . *relatu*, ix. 595.  
(b) in-um, of purpose, etc., *servitum*, ii. 786.
- SUPPLIANTS, regularly unarmed, i. 487.
- supplicatio, 'thanksgiving', i. 632.
- supposita=*supposita*, vi. 24.
- supra est=*supereminet*, vii. 784.
- suscipio, special force of, i. 175, iv. 327; 'catch', vi. 249; 'catch up' ('answer') a speaker, vi. 723.
- suspectas habuisse *vs. suspectas*, iv. 97.
- suus *vs. proprius*, i. 73; stands in subject of sentence, i. 461, iii. 469, iii. 494, x. 438, x. 467; special uses of, *suum*, iv. 633, *suis*, x. 392.
- SWEARING, acc. with verbs of, vi. 324, iv. 351, xii. 197. See *turo*.
- SWINE, SHEEP AND OXEN sacrificed together, v. 96, 97.
- SYLLABA ANCEPS, §234.
- SYLLABLES HEAVY AND LIGHT, p. 74, footnote.
- SYNAPHEIA, §256.
- SYNCOPATED FORMS: see FORMS, III, (b).
- SYNZESIS: see LICENCES, 4.
- SYNTAX, notes on: see ANACOLUTHON; CASES; MOODS; TENSES; confusion of: see CONFUSION, (a).
- SYRACUSE, complimented by Vergil, iii. 697.
- SYSTOLE: see LICENCES, 3.
- T.
- tabeo, force of, i. 173.
- TABLE conceived of as altar (hence libations poured on), i. 736; removed at close of feast, i. 216, i. 723.
- taceo, transitive, *tactum*, vi. 841.
- tacitus, 'faltering', 'subdued' (step). xii. 219; see also *taceo*.
- taeda, 'marriage torch', iv. 18, iv. 339; 'pine-beams', iv. 505.
- taedet, construction with, iv. 451.
- taenias=*taenias*, v. 269.
- talentum, 'great weight', v. 112, v. 248.
- talis, 'noble', 'godlike', i. 606; refers now to what follows, now to what precedes, i. 94.
- TALLNESS admired by the Greeks, i. 501.
- tam . . . quam=*quo* . . . *eo* (with comparative), vii. 787, 788.
- tamen, 'at least', iv. 327; see on ix. 315.
- tandem in questions, i. 331; with the imperative, ii. 523.
- tanti, gen. (?) of price, iii. 453.
- tanton=tantone, x. 668.
- tantum, adv. acc., 'enough' v. 21, ix.

806; as noun, 'so much only', x. 400.

tantus, 'grievous', l. 231; '(that) awful', l. 566; 'huge', 'monstrous', v. 404; 'illustrious', l. 606.

TASSO imitated Vergil, §81.

telum, used of a blow, v. 438; of the stroke of a sword, x. 586.

temno=contemno, l. 542.

TEMPLES, purificatory water at doors of, vl. 635, 636.

templum *vs.* adytum, ll. 404.

tempto+infin., l. 721, ill. 240, 241; 'search for', ill. 146.

tempus, 'chance', xl. 783.

tendo (sc. *iter, viam*), 'go', l. 205; (sc. *tentoria*), 'tent', ll. 29; boldly used with unusual objects, *tendere* . . . *lumina*, ll. 405; *tendo* . . . *cum voce manus*, ill. 176; *oculos* . . . *ictendit*, v. 508; *cum voce manus* . . . *tendit*, x. 667. Cf. *protendo*.

teneo: see VERB, 2, (p).

TENNISON, influenced by Vergil, §81; poem by, to Vergil, p. 9.

#### TENSES.

##### 1. The Present.

1. (a) General remarks on: *eripis*, ll. 665; *relinquor*, ll. 678; *congeritur*, ll. 766; *fumat*, ill. 3; *vindicat*, lv. 228; *ferre*, vl. 464; *vultuntur*, vl. 581; *ferre*, x. 442; *congregior*, xli. 13; *componi*, xli. 109; (b) pres. *vs.* pf., ill. 3; (c) expresses continued action, *versat*, l. 657.

2. +expressions of duration of time: *tot annos* . . . *gero*, l. 47, 48; *tertia* . . . *tremesco*, ill. 645-648.

3. Historical present ('present of vivid narration'): (a) much used by Vergil: §149; (b) used even in relative clauses: *quae* . . . *mittit*, ix. 361; *cut* . . . *petit*, x. 312, 313; *mittit*, x. 351; x. 518; (c) combined with imperfect: *ibat* . . . *laxat*, ll. 254-259; (d) combined with perfect: *habuit* . . . *factur*, l. 256; (e)

combined with instantaneous perfect: §151; *volat* . . . *adstitit*, l. 300, 301; *convellimus* . . . *impulimus*, ll. 464, 465; *diripere* . . . *et* . . . *ingruit*, xli. 283, 284.

4. Expresses repeated action: *obtruncat*, ll. 663.

5. Used in prophecies and in retrospects: see FIGURE OF VISION.

7. In subjunctive, has future force: *vertant*, l. 671; *merset*, vl. 615; in a conditional sentence, lv. 401.

8. Has conative force: see on *arceret*, l. 300, and on ll. 480. Examples are (a), in indic., *lusto*, ll. 564; *captat*, ill. 514; *proturbant*, lx. 441, x. 801; *rapit*, x. 486; *terres*, x. 879; *trahit*, xl. 816; (b) in present infin.: *trepidare* . . . *restinguere*, ll. 685, 686; *tendere*, lx. 377; (c) in participle, *euntis*, ll. 111; *fugiens*, v. 276; *tegentem*, vl. 498.

##### II. Imperfect.

1. Used of lasting states: *tenebant*, ll. 1, vl. 287.

2. Combined with historical present: *ibat* . . . *laxat*, ll. 254-259.

3. Implies repetition: *feribat*, ll. 344; *fundabat*, vl. 4; *dabat*, v. 706, vl. 116.

4. ='began to', etc.: *parabat*, l. 360.

5. Has conative force: (a) in indic., *agebat*, v. 272; *lenibat*, vl. 467; *tegebat*, lx. 346; *torquebat*, xli. 901; (b) in subj., *arceret*, l. 300; *simularet*, vl. 591.

6. +*iam dudum*, etc., l. 580, 581; *iam dudum tenens*, v. 512, 513 (the prtcl. here really=an imperfect).

7. Expresses pathos: *erat*, l. 343, l. 354, l. 544.

8. General remarks on: *vasta-*

- bat*, i. 622; *timebat*, 'used to fear', ii. 130; *impf. vs. plpf.*; ii. 344; *tacebat*, ix. 336.
- III. Future: see MOODS, I, 5.
- IV. Perfect.
1. Third person pl. indic. in *-ere*. see FORMS, II, 4.
  2. Denotes success: *caravit*, ii. 481.
  3. Used to effect pathos: *fuimus* . . . *Ilum*, ii. 325; *vixit*, iv. 653; *fuit*, iii. 11; *fuit*, vii. 413.
  4. Instantaneous perfect: §§150, 151; (a) in indic., i. 84; i. 90; i. 301; i. 588; ii. 1 (combined here with *impf.*); ii. 380; ii. 465; iv. 164; iv. 582; v. 145; x. 804; xii. 283; (b) in subjunctive mood: *tulerint* . . . *hauserit*, ii. 600.
  6. 'Gnomic' perfect in similes: *constitērunt*, iii. 681.
  7. Special force of: *deseruere* . . . *dedere*, ii. 565, 566; *vs. plpf.*, iv. 200.
  8. Perfect subjunctive in commands or exhortations: *fuertint*, iii. 453; *fuertit* . . . *secuta*, vi. 62; *occiderit* . . . *sinas*, xii. 828.
  9. Perfect infinitive in apodosis of unreal condition: *meruisse*, ii. 434.
- V. Pluperfect: *steterat*, ii. 352; *sacraverat*, iv. 200; *tulisset*, ii. 756; *lactasset*, vii. 809; *invaserat*, ix. 799; *impulerat*, x. 363; *debueram*, x. 853; *vs. impf.*, ii. 344; *vs. pf.*, iv. 200.
- VI. Future perfect: *fuertit quodcumque*, ii. 77; *fuertit*, iii. 499; *defuertint*, vi. 89; *oraveris*, vi. 92; *redarguerit*, xi. 688; *ediderit* . . . *miserit*, ix. 785; *torsertit*, x. 334.
- VII. Sequence of Tenses: *arceret*, i. 300; *peragat* . . . *relinquat*, iv. 452; *adires*, vi. 534.
- TENTS**, mention of, an anachronism, i. 469.
- tepidus, force of, iii. 627.
- ter, in sacred connections, ii. 174, iv. 510.
- terga of a shield, x. 482, x. 784.
- terque quaterque, 'many times', 'greatly', i. 94, iv. 589.
- terni=*tres*, v. 560.
- terrarium omitted, with *orbis*, iv. 119.
- testor=*imploro*, iii. 599.
- testudo, 'vaulted roof', i. 505.
- tete, xii. 891.
- thalamus, 'marriage', x. 649 (cf. vi. 94).
- THANKSGIVING for safe return from a journey or voyage, i. 632, iii. 355.
- THEATRE, Roman, form of, *theatri circus*, v. 288, 289; back wall of (*scaena*), i. 164; allotment of seats in, *ora prima patrum*, v. 340, 341.
- THEOCRITUS, imitated by Vergil in Eclogues, §46.
- THESEUS, descent of, to Hades, vi. 122, 123.
- THESIS, §231.
- THIRD CONJUGATION FORMS for those of second or fourth conjugation; see FORMS, II, 1.
- THIRD PERSON, INDEFINITE, 'men', as subject: *habitant*, iii. 106; *habitabant*, iii. 110; *taciunt*, ix. 712.
- THRACE, typical land of cold, xi. 660; haunt of Mars, iii. 13, §283.
- THRACIANS good archers, v. 312.
- THREE a sacred number, *ter*, ii. 174, iv. 510.
- Threicius, 'northern', xi. 659.
- THUNDERBOLT represented as winged, v. 319.
- TIBULLUS, §31.
- TIMAVUS, description of, i. 246.
- TISIPHONE causes bloodshed, *pallida*, x. 761 (cf. Allecto's influence, vii. 325 ff.); punishes guilt, vi. 570-572.
- Titan=*sol*, iv. 119.
- TITANS, §§273, 274; confused with giants, iv. 179.
- Titanila . . . *astra*=the sun, vi. 724.
- TMESIS: §211; *circum* . . . *fuertit*, i. 412; *quae* . . . *cumque*, i. 610; *qua* . . . *cumque*, xi. 762; *circum* . . . *datt*, ii. 218; *quo* . . . *usque*, v.

- 384; *hac . . . tenuis*, v. 603, vi. 62; in . . . *ligatus*, x. 794.
- TOGA the distinctive dress of Romans, i. 282.
- TOMBS, Romans fond of massive, *onerabit*, x. 558.
- TORCHES at weddings, vii. 322 (see *Taeda*); at funerals, vii. 322; borne by Furies: see FURIES.
- tor, nouns in, =pres. participles active, *bellator*, xii. 614.
- tormentum, (artillery) engine, xii. 921, 922.
- torqueo, 'polse', ix. 402.
- torquis, neck chain worn by Romans, v. 558, *auro*, viii. 661.
- tortus, 'pelting' (rain), viii. 429.
- torus, 'bier', vi. 220.
- tot, defined, i. 204; 'many', i. 204.
- totiens, 'time and again', i. 407.
- TOWELS used at banquets, i. 702.
- TOWER, of various stories, part of city defenses, xii. 674, 675.
- trabes, 'timbers', i. 552; in sing., 'ships', iii. 191; in pl., 'ships', iv. 566.
- TRAGIC POETRY written by Pollio, §30.
- trahere ruinam, 'fall in tralling ruin', ii. 465, 466, ii. 631.
- TRANSFERRED EPITHET: see ADJECTIVE, 2, (f).
- TRANSITIVE VERB intransitive: see CASES, IV, 11.
- traxe=*traxisse*, v. 786; §105.
- TREATY, ceremonies at making of, xii. 13.
- tremo, of fresh raw meat, i. 212, iii. 627.
- tremesco+acc., §130; iii. 648; +infin., xii. 916.
- trepido+infin., ix. 114.
- TRICKERY not condemned in Homeric age, *Ulixes*, ii. 44; v. 338.
- TRIPOD, seat of priestess at Delphi, etc., iii. 92 (cf. vi. 347); offered to the gods, *sacri*, v. 110.
- TRIREMES unknown in the Homeric age, v. 119.
- tristis, 'sorrow-causing', i. 238, ii. 184; *tristior*, 'in dire distress', i. 228; 'awful', 'cruel', ii. 548.
- TRITON, §289.
- TRIUMPHAL PROCESSIONS, vi. 836, 837; floats in, viii. 727.
- TRIUMVIRATE, second, §7; renewed, §9.
- TROILUS, death of, i. 478.
- TROJANS, exiles of, in Crete, Epirus, and Sicily, i. 602; language of, *ora . . . signant*, ii. 423; start from Ida, iii. 8; wander seven years, i. 755, iii. 8.
- TROPHIES, etc., hung up in or on temples, *statit*, i. 248; iii. 287, 288; v. 360; *aptat . . . postibus*, viii. 721, 722.
- TROUSERS condemned by Romans, xi. 777.
- TROX, story of, §§51-54; founded by Dardanus, who came from Italy, i. 380; walls of, built by Neptune and Apollo, ii. 610; twice captured, ii. 642, 643, ix. 599.
- TRUMPET gives signal for battle, x. 310, xi. 424.
- trunca=*truncata*, iii. 659.
- tu, with imp., denotes urgency, ii. 606, 607.
- TUCCA, PLOTIUS, §50.
- tueor+acc. of effect, §§128, 134, *acerba tuens*, ix. 794.
- tum, 'besides', 'moreover', i. 164, iii. 175, v. 455, vi. 20; repeats thought of preceding participle, vii. 76; gathers up thought of preceding temporal expression, x. 445; emphatic, 'in such a crisis', i. 151.
- tumultus, used especially of Gallic uprisings, vi. 857.
- tunc, emphatic, 'in those memorable days', x. 517.
- TUNICS WITH SLEEVES condemned, ix. 616.
- turba, 'disorderly throng', i. 191; iii. 233; opposed to *agmen*, xii. 248, 249.
- turbo, intrans., §139, vi. 800, ix. 339.
- TURNUS, §57; foil to Aeneas, §63; Vergil's estimate of, vii. 467; *sav* agery of, x. 443.
- turpis, 'squalid', vi. 276.

turritus, 'tower-crowned', epithet of Cybele, vi. 785.  
 tutus as full passive participle, i. 571, vi. 238, ix. 43.  
 TYPHOEUS, §274; fight of, with Jupiter, i. 665, ix. 715, 716.  
 tyrannus as an honorable title, vii. 266.  
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## U

ubi, 'in what plight' (?), ii. 596; in purpose clause, v. 131.  
 ULIXES is called *dirus*, ii. 261, *durus*, ii. 7; to Trojans is prince of tricksters, ii. 44, ii. 90, *artifictis*, ii. 125, vi. 529, *fandi fector*, ix. 602; parentage of, *Aeolides*, vi. 529.  
 ullus, only used in sentences really negative, ii. 43.  
 ultro, 'besides', ii. 145, v. 55; 'actually', ii. 193; 'of one's own initiative', ii. 279, ii. 372.  
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 unus, 'only one', i. 584; =*idem*, vi. 47; strengthens a superlative, ii. 426.  
 usque adeo, 'so very', xii. 646.  
 ut, uti, (a) 'how', i. 466, i. 667, ii. 4, vi. 513; (b) 'how gladly', ii. 283; (c) properly 'as', in a comparison, freely used in varying senses, 'where', v. 329, xii. 270; cf. v. 388, ix. 47, xii. 623; (d) in a wish (rare use): *ut* . . . *iudex* . . . *reflectas*, x. 631, 632; (e) improperly repeated, in a purpose clause which

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- bus*, v. 157, 158; *metis*, v. 171, *vs.* *metam*, v. 129 (of same place); *vinclorum*, v. 408, *vs. caestus*, v. 401; *ictum*, v. 444, *vs. vulnere*, v. 436, *vulnera*, v. 433, *tela*, v. 438; v. 562; *ostia*, vl. 43, *vs. ora*, vl. 53; *caeno*, vl. 296, *vs. harenam*, vl. 297; *navita*, vl. 315, *vs. portitor*, vl. 298; *harena*, vl. 316, *vs. ripas*, vl. 305; vl. 323; *tanitor*, vl. 400, *vs. custodem*, vl. 395; *apud superos*, vl. 568, *vs. ad superos*, vl. 481; *sensum*, vl. 747, *mens*, vl. 727, *spiritus*, vl. 726; *aetherium*, vl. 747, *vs. caelestis*, vl. 730; *auras* . . . *ignem*, vl. 747; *taeda*, lx. 76, *vs. pinu*, lx. 72, *facibus*, lx. 74; *sacras* . . . *pinus*, lx. 116, *vs. picea trabibusque* . . . *acernis*, lx. 87; lx. 318; x. 658; *armorum* . . . *dolts*, xl. 523, *vs. furta* . . . *belli*, xl. 515; *occurrere pugnae*, xl. 528, *vs. colatis* . . . *signis*, xl. 517; *saxum*, xli. 687, *vs. mons*, xli. 684.
- VARIETY OF FORMS: *Thymber*, x. 391, *vs. Thymbre*, x. 394, both vocatives; §§100, 251.
- VARIETY OF CONSTRUCTION: *ferrum cingitur*, li. 510, 511, *vs. cingi telis*, li. 520; *ad sidera* . . . *caelo*, li. 687, 688; *penetrati in sede*, lv. 504, *vs. tecto interiore*, lv. 494; in constructions with *dono*, v. 260-262, *vs. v.* 361; *artus* . . . *exiit*, v. 422, 423, *vs. exiit* . . . *caestus*, v. 420, *exiit pedem*, lv. 518; *Erymantho aut Ida in magna*, v. 448, 449; *verbera insonuit*, vii. 451, *vs. insonuitque flagello*, v. 579; *pares*=adv., v. 580, *vs. pariter*, v. 553; *quid Thesea* . . . *memorem*, vl. 122, 123; *tacere* lx. 318.
- VARIUS, §29; literary executor of Vergil, §50.
- VARYING METRICAL TREATMENT OF proper names: §251.
- ve with a question, l. 539; ix. 376, 377; misplaced, viii. 378.
- veho, in pass., 'sail', 'ride', l. 120; in pass.+acc. of ground traversed, l. 524; §132, and n.
- vel, etymology and meaning of, l. 316; *vs. aut*, l. 324.
- vela facere, v. 281.
- velut apologizes for figurative language, l. 82; *veluti* . . . *sic* correlatives, l. 148-154.
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- VENGEANCE, exaction of, a duty, lv. 659, 660.
- VENUS, §280; mother of Aeneas, §§52, 55; influence of, in Aeneid, and reasons therefor, §302; friend of Troy, l. 228 ff., *nos*, l. 250; source of all life, l. 618; mother of the Aeneadae (l. e. the Romans), l. 618; appears to Aeneas in her divine form, §307 (cf. li. 589 ff.), in disguise, §307, l. 314 ff., l. 402, viii. 608; makes Dido love Aeneas, §55; goddess of beauty, §280, l. 591; closely associated with Cyprus, l. 415-417, l. 681, v. 759, 760; associated with Eryx in Sicily, v. 759, 760; rose from foam of sea, etc., v. 801; doves sacred to, vl. 193; cuts of, described, pp. 3, 5.
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- In use akin to that of adjective employed as transferred epithet: *ululant*, li. 488; *lambit*, lii. 574; *vocat* . . . *Cithaeron*, lv. 303; *stridit*, lv. 689; *ululante*, xl. 662.
  - Simple verb=compound verb of prose: §201.
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    - co*=*exeo*, l. 246, li. 27; =*abeo*, v. 269.
    - fero*=*aufero*, x. 652; xli. 285; =*adfero*, vi. 503; =*offerro*, lii. 529; =*profero*, lx. 338; =*infero*, x. 797.
    - figo*=*transfigo*, v. 544.
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    - lusto*=*inlusto*, lv. 6, lv. 607.

- (g) *mitto*=*dimitto*, i. 203;  
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(h) *nego*=*abnego*, iv. 428.  
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=*impono*, i. 706, iv. 602;  
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(j) *premo*=*opprimo*, iii. 47;  
=*comprimo*, vi. 155.  
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(m) *ruo*=*proruo*, i. 83; =*eruo*,  
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*verso*, 'ply', 'shuffle' tricks, etc., ii.  
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- video of mental perception and physical sight in one sentence, iv. 490; *videntur* (sc. *sibi*), 'they believe', v. 231; *vidēt*, scansion of, i. 308.
- videor as true passive, i. 396, i. 494, li. 461, li. 591, ili. 206, viii. 707.
- vidēt, scansion of, i. 308.
- vigor, 'life', 'glow', vl. 730.
- vim, 'violence' vs. *viribus*, 'strength', xl. 750; in periphrases, *vim . . . decum infernam*, xli. 199, *odora canum vis*, iv. 132.
- vinculum, form, i. 54; §106.
- vir, 'husband', iv. 192, iv. 461; *virt*, 'warriors', i. 264; *virum*, as gen. pl., i. 87, x. 312 (cf. v. 148, v. 369, vl. 553, vl. 651, vl. 872).
- VISION, figure of: see FIGURE OF VISION.
- VISIONS, §313.
- vita, 'soul', 'life-giving principle', iv. 705, x. 819, xii. 952; quite body reluctantly, x. 819, 820, x. 31, xii. 952.
- vix tandem, li. 128, ili. 309.
- voco=*impero*, +subj., *vocat . . . dissimulent*, iv. 288-291; =*duco*, +infin., *vocat . . . temptaturum*, iv. 288-293; =*revoco*, v. 471.
- VOICE, shift of, ili. 60, 61, v. 773, vii. 468, 469.
- volo+infin., 'claim', 'assert', i. 626.
- voluntas, 'sympathy', xii. 647.
- volvendus=pres. ptclpl. act., i. 269.
- volvo: see VERB, 2, (r).
- vos, not used of a single person, i. 140, i. 369; +imper., li. 640.
- vosmet, i. 207.
- votum defined, i. 334.
- vow, nature of, i. 334, li. 17.
- VOWEL before mute and liquid, §250, note; final, short before initial l-consonant: see FINAL SHORT VOWEL, etc.
- VULCANUS, §284; cut of, described, p. 4; made arms for Memnon, i. 751, for Aeneas, viii. 369-453.
- Vulcanus=*ignis*, li. 311, v. 662, §189.
- vulgo=*passim*, ili. 643, vl. 283.
- vulgus, as masc., li. 99; used of beasts, i. 190; of a rabble, ili. 233.

## W

- WAR, Roman method of declaring, ix. 52, 53.
- WARRIORS keep sword under pillow, vii. 460, vl. 523, 524; get spears from bodies of slain: see SPEARS; sling shields from back when in flight, ix. 765.
- WATER, of rivers, i. e. running, living, fresh, necessary in purificatory rites, li. 719, *fluviali . . . lymphæ*, iv. 635; water for purification at doors of temples, vl. 635, 636.
- WATER DEITIES, MINOR, §289.
- WINDS quiet the sea, i. 66, *placata . . . maria*, ili. 69, 70, *placidi . . . venti*, v. 763; wait for ships to sail, ili. 70, ili. 356, 357, *quamvis . . . vocet*, ili. 454, 455, and ili. 481; blow at once from all four quarters, i. 85, or from opposite points, *adversæ*, li. 416; help divine messenger, iv. 223, v. 607; conceived of as gods, i. 51, but as inferior deities, i. 132; wind gods have steeds, li. 417; sacrifices to winds, ili. 115, ili. 120, v. 772.
- WINTER, ancients did not sail in, *stidere*, iv. 309. See also under SHIPS.
- WISH, subjunctive of: see MOODS, II, 2.
- Wish, expression of, used as prothesis, *vocasses*, iv. 678.
- WOMEN, presence of on military campaigns, condemned, *nefas . . . coniunx*, viii. 688.
- WOODEN HORSE, built by Pallas's



- help, II. 15, gift to Minerva (Pallas), II. 31.
- WORD ACCENT and ictus must both be given in reading of verse, §238.
- WORD (a) plays double syntactical role, *circum*, I. 117; *turbam*, I. 191; I. 530, 531; *sentibus*, II. 379; *ut caderem*, II. 434; *facies*, III. 426; *dies*, IV. 169; *moenia*, V. 633; *me*, VI. 352; *rem Romanam*, VI. 857; *cerebro*, IX. 419; *tergo*, X. 867; *morte*, XII. 679; (b) conveys several suggestions at once: see SUGGESTIVENESS; (c) in two senses at once: *depressus*, V. 52; *exsequere*, V. 54; *in*, VIII. 386. See too ZEUGMA.
- WORDS, repetition of: see REPETITION, 3-7.
- WORSHIPER, bargains with gods, I. 334; has claim on gods: see DEITY; has one foot bare, IV. 518; loosens hair, IV. 509; has garments loosened, *veste reclinata*, IV. 518 (cf. cases of prophets, III. 370, VI. 47-50).
- WOUNDED MEN fall on wounded part, X. 488, XI. 669.
- WRESTLERS, cut of, described, p. 6.

## Z

- ZEUGMA, so called: see on *legunt*, I. 426. For examples see *inter*, I. 686; *lacta*, II. 54; *trahit*, II. 321; *arandum*, II. 780; *ruunt*, IV. 132; *torquet*, IV. 269; *videbis*, IV. 490; *horridus . . . pelle*, V. 37; *velatum*, V. 366; *pererrat*, V. 441; *ferimur*, V. 628; *gerunt*, VII. 444; *expellere*, X. 354; *circuit*, XI. 761; *refecti*, XII. 788; *tungent*, XII. 822. See also *protendo*; *tendo*; WORD, (c).

# VOCABULARY

This Vocabulary is intended to accompany the Notes and the Index: all three supplement one another. Idiomatic combinations are usually explained in the Notes; for collections of examples with precise references see the Index. It should be carefully noted that in the Vocabulary *c.* = common (i.e. either masculine or feminine), *f.* = feminine, *m.* = masculine, *n.* = neuter, *intr.* = intransitive, and *tr.* = transitive. For all other abbreviations see page 108.

**ā, ab, prep. with abl., properly denoting motion from a point, used (1) of space, from, away from, (2) of time, from, after, (3) of separation, source, origin, lineage, cause, from, descended from, on account of, (4) of agency, by.**

**abāctus:** see **abigō**.

**Abaris, -is, m.,** Abaris, a Rutulian.

**Abās, -antis, m.,** Abas. (1) *A Trojan.* (2) *A Greek.* (3) *An Etruscan.*

**abditus:** see **abdō**.

**abdō, -ere, -didi, -ditus, tr.,** put away, set aside, remove; hide, conceal.

**abducō, -ere, -dūxi, -ductus, tr.,** lead or carry away, remove; draw back.

**abed, -ire, -ivi or -ii, -itum, intr.,** go away, from, or off, depart; retreat, escape.

**abiēs, -etis, f.,** fir-tree; fir-wood.

**abigō, -ere, -ēgi, -actus [ab + agō], tr.,** drive away, remove, dispel.

**abitus, -ūs, m.,** egress, exit, outlet.

**ablātus:** see **auferō**.

**abluō, -ere, -lui, -lūtus, tr.,** wash off or away; wash, cleanse, purify.

**abnegō, -āre, -āvi, -ātus, tr.,** deny utterly; *intr.*, refuse, be unwilling.

**abnuō, -ere, -nuī, -nūtus, tr.,** refuse, reject.

**aboleō, -ēre, -ēvi, -itus, tr.,** properly, check the growth of. *Fig.*, efface, destroy, remove.

**abreptus:** see **abripio**.

**abripio, -ere, -ripui, -reptus, tr.,** snatch away, carry off by force; seize, lay hold on.

**abrupō, -ere, -rūpi, -ruptus, tr.,** break off, rend, sever. *Fig.*, destroy, set at naught, outrage, violate. **ab-**

**ruptus, -a, -um, pf. pass. prtcl. as adj.,** steep, abrupt. *As noun, abruptum, -i, n.,* abyss.

**abscessus, -ūs [abs + cēdō], m.,** departure, withdrawal.

**abscindō, -ere, -scidi, -scissus, tr.,** tear or cut off; rend, sever.

**abscissus:** see **abscindō**.

**abscondō, -ere, -scondi, -sconditus [abs + condō], tr.,** put away or aside; hide, conceal. *Fig.*, lose sight of, leave behind.

**absēns:** see **absum**.

**absistō, -ere, -stiti, —, intr.,** withdraw or depart from. *Fig.*, cease, desist (*with infn.*).

**abstineō, -ēre, -tinui, -tentus, tr.,** hold off, keep back, restrain; *intr.* (§ 139), restrain (*one's self*), forbear.

**abstrūdō, -ere, -ūsi, -ūsus, tr.,** push or thrust away. *Fig.*, hide, conceal.

**abstuli:** see **auferō**.

**absum, -esse, āful, —, intr.,** be away or absent, be distant; be missing or wanting. **absēns, -entis, pr. prtcl. act. as adj.,** absent, far away, distant.

**absūmō, -ere, -sūmpsi, -sūmptus, tr.,** take away. *Fig.*, remove, consume, devour; spend, waste; kill, destroy.

**ac:** see **atque**.

**Acamās, -antis, m.,** Acamas, son of The-  
seus, one of the Greeks who hid in the  
wooden horse.

**acanthus, -i, m.,** acanthus, a plant now  
called bear's-foot or bear's-breech; it  
grows in southern Europe, Asia Minor  
and India. Its leaf was a common *forma*  
in embroidery and sculpture.

**Acarnān, -ānis, m.,** an Acarnanian.

*a dweller in Acarnania, a district of Greece north of the Corinthian Gulf.*

**Acca**, -ae, *f.*, Acca, a comrade of Camilla.

**accēdō**, -ere, -cessi, -cessum, *intr.*, go to, approach; *tr.* (a poetic use), come to, approach, reach.

**accendō**, -ere, -cendi, -cēsus, *tr.*, kindle, set on fire. *Fig.*, inflame, arouse, fire, incense.

**accēsus**: *see accēdō*.

**acceptus**: *see accipio*.

**accessus**, -ūs [accēdō], *m.*, a going or coming to, approach.

**accidō**, -ere, -cidi, -cīsus [ad + caedō], *tr.*, cut into, hew.

**accinctus**: *see accingō*.

**accingō**, -ere, -cīxi, -cīctus, *tr.*, gird on; arm, equip. *Fig.*, gird one's self for, get ready for, apply one's self to.

**accipio**, -ere, -cēpi, -ceptus [ad + capio], *tr.*, take to (one's self), take, receive. *Fig.*, welcome, greet, entertain; hear, note, regard, learn.

**accipiter**, -cipitris, *m.*, hawk.

**accisus**: *see accidō*.

**accitus**, -ūs [ad + ciō], *m.*, summons, call.

**accolō**, -ere, -colui, -cultus, *tr.*, dwell by, near, or on.

**accommodō**, -āre, -āvī, -ātus, *tr.*, fit to; fasten or gird to.

**accubō**, -āre, -cubui, -cubitum, *intr.*, lie near, recline by; lie, recline.

**accumbō**, -ere, -cubui, -cubitum, *intr.* (§ 139), lay one's self down; lie, recline (*esp. at a feast*).

**accurrō**, -ere, -curri or -cucurri, -cursum, *intr.*, run or hasten to.

**acer**, **ācris**, **ācre**, *adj.*, sharp, pointed. *Fig.*, of persons, keen, bold, valiant, gallant; fierce, furious, violent; of horses, fiery, spirited; of things, bitter, cruel, galling.

**acerbus**, -a, -um, *adj.*, harsh, bitter (to the taste). *Fig.*, harsh, bitter, severe, cruel; painful, sorrowful.

**acernus**, -a, -um, *adj.*, made of maple, maple.

**acerra**, -ae, *f.*, box for incense, censer.

**acervus**, -i, *m.*, heap, pile.

**Acesta**, -ae, *f.*, Acesta, a town in Sicily, later called Segesta.

**Acestēs**, -ae, *m.*, Acestes, king in Sicily, son of the river-god Crinæus and Egesta, a Trojan woman.

**Achaemenidēs**, -ae, *m.*, Achaemenides, a Greek rescued by Aeneas from the land of the Cyclopes.

**Achāicus**, -a, -um, *adj.*, of Achaea (the name originally of a part of the Peloponnesus, but applied by the Romans to all Greece; hence) Grecian, Greek.

**Achātēs**, -ae, *m.*, Achates, the trusty comrade of Aeneas.

**Acherōn**, -ontis, *m.*, Acheron, a river of the underworld; the underworld itself.

**Achillēs**, -is or -i, *m.*, Achilles, son of Peleus, king of Phthia in Thessaly, and the nymph Thetis, chief champion of the Greeks before Troy.

**Achillēus**, -a, -um, *adj.*, of or belonging to Achilles, Achillean, Achilles's.

**Achivus**, -a, -um, *adj.*, Grecian, Greek. As noun, **Achivī**, -ōrum, *pl. m.*, the Greeks.

**Acidalia**, -ae, *f.*, Acidalia, a name of Venus, derived from the fōns Acidalius, in Boeotia (Greece), a haunt of Venus and the Graces.

**aciēs**, **aciēi**, *f.*, a sharp edge or point (of a weapon), then the weapon itself; *esp.* a sword. *Fig.*, line of battle, armed host (thought of as a sword), battle; keenness of vision, sight; the organ of vision, the pupil of the eye, the eye.

**Acragās**, -antis, *m.*, a city in Sicily commonly called Agrigentum.

**Ācrisiōnēus**, -a, -um, *adj.*, Argive, Greek (properly, pertaining to Acrisius, the father of Danaë, and king of Argos).

**ācritēr** [ācer], *adv.*, spiritedly, eagerly.

**acta**, -ae, *f.*, seashore, beach, strand.

**Actius**, -a, -um, *adj.*, of or belonging to Actium (a headland of Epirus in Greece), Actian.

1. **actus**, -ūs [agō], *m.*, properly, driving; vigorous motion, impulse, force.

2. **actus**: *see agō*.

**acuō**, **acuere**, **acui**, **acūtus**, *tr.*, sharpen. *Fig.*, whet, kindle, arouse.

**acūtus**, -a, -um, *pf. pass. prtcl. as adj.*, sharp, pointed.

**acus**, -ūs, *m.*, needle.

**acūtus**: *see acūō.*

**ad**, *prep. with acc., properly denoting motion toward, used* (1) *of motion, to, toward, against,* (2) *with idea of motion partly or wholly lost, by, at, near, among,* (3) *in modal relations, according to, by.*

**adāctus**: *see adigō.*

**adamās**, -antis, *m.*, adamant (*properly the strongest iron or steel, but used in poetry of any lasting material*).

**Adamastus**, -ī, *m.*, Adamastus, father of Achaemenides.

**adcelerō**, -āre, -āvi, -ātum, *intr.*, make haste, hasten.

**adclinis**, -e, *adj.*, leaning on or against.

**adcommodus**, -a, -um, *adj.*, fitted or adapted for, suitable to or for.

**adcumulō**, -āre, -āvi, -ātus [*ad + cumulus*], *tr.*, heap up, pile high. *Fig.*, pile high, honor.

**addēseō**, -ēre, —, —, *tr.*, make close or compact, close up, compress.

**addicō**, -ere, -dixi, -dictus, *tr.*, award to, adjudge, deliver to; give up, surrender.

**additus**: *see addō.*

**addō**, -ere, -didi, -ditus, *tr.*, put or place to, on, or beside, add; add (*in speech*).

**adducō**, -ere, -dūxi, -ductus, *tr.*, lead or guide to, conduct; draw to (*one's self*), draw back, make taut or tight, strain. **adductus**, -a, -um, *pf. pass. prtcl. as adj.*, drawn back, made taut, strained (*of the arms or of weapons*).

**adductus**: *see adducō.*

**adiēptus**: *see adimō.*

1. **adeō**, -ire, -ivi or -ii, -itum, *tr. and intr.*, go to, approach, visit; meet, encounter, face, confront; bear the force or brunt of.

2. **adeō** [*ad + eō*, thither], *adv., lit.*, up to that point; to such an extent or degree, so far; so, thus; so very, so completely. *It often emphasizes a preceding adj., adv., or pron., being equivalent then to the proper form of ipse; even, indeed, very may then serve as a rendering.*

**adfābills**, -e [*adfor*], *adj.*, easily addressed; easy of access, courteous.

1. **adfātus**, -ūs [*adfor*], *m.*, address, speech.

2. **adfātus**: *see adfor.*

**adfectō**, -āre, -āvi, -ātus [*freq. of adficiō*], *tr.*, make for, strive after; seize, grasp.

**adferō**, -ferre, attuli, **adlātus**, *tr.*, bring to, carry to; bring, present; guide, conduct.

**adfigō**, -ere, -fixi, -fixus, *tr.*, join to, fix to, fasten to.

**adfixus**: *see adfigō.*

**adflctus**: *see adfligō.*

**adfligō**, -ere, -fili, -flictus, *tr.*, strike down, dash down. **adflctus**, -a, -um, *pf. pass. prtcl. as adj.*, stricken down, shattered, desperate, forlorn.

**adflō**, -āre, -āvi, -ātus, *tr.*, blow on, breathe upon. *Fig.*, inspire.

**adfluō**, -ere, -fluxi, —, *intr.*, flow to, stream to. *Fig.*, come to, hasten to.

**adfor**, -fārī, -fātus sum, *tr.*, speak to, address.

**adglomerō**, -āre, -āvi, -ātus [*ad + glomus*, a ball, *esp. of yarn*], *tr.*, wind up; gather (*up*). *mass. Fig., intr.* (§ 139), add (*one's self to*), join.

**adgredior**, -gredi, -gressus sum [*ad + gradior*], *tr.*, go to, approach; attack, assail; *intr., with infn.*, set about, attempt, essay, venture. *Fig.*, approach by speech, address, accost, assail.

**adhibeō**, -ēre, -hibui, -hibitus [*ad + habeō*], *tr., lit.*, hold to; bring to (*esp. as a guest at banquet, etc.*), invite.

**adhūc** [*ad + hūc*], *adv.*, properly of space, up to this point, thus far, but usually of time, to this day, still, yet, as yet.

**adiciō**, -ere, -iēcī, -iectus [*ad + iaciō*], *tr.*, throw to or beside; put beside, add.

**adigō**, -ere, -ēgi, -ātus [*ad + agō*], *tr.*, drive to or toward, drive, force; of a weapon, drive home; dislodge, strike or hurl down; *intr., with infn.*, force, constrain, compel.

**adimō**, -ere, -ēmī, -ēptus [*ad + emō*], *tr.*, take to one's self; take away, remove.

**aditus**, -ūs [1. **adeō**], *m.*, a going to,

- approach; an approach, avenue, passage.
- adiungō, -ere, -iunxi, -iunctus, tr.,** join, unite.
- adiuvō, -āre, -iūvi, -iūtus, tr.,** help, aid, assist.
- adlābor, -lābi, -lāpsus sum, intr., lit.,** fall to; glide to, approach.
- adlācrimō, -āre, -āvi, -ātum, intr.,** weep (*at something*), weep.
- adloquor, -loqui, -locūtus sum, tr.,** speak to, address.
- admiror, -āri, -mirātus sum, tr.,** marvel at, wonder at; *intr.*, marvel, wonder.
- admittō, -ere, -misi, -missus, tr.,** send in, let in; give access to, admit, welcome.
- admoneō, -ēre, -monui, -monitus, tr.,** remind, warn, prompt, admonish.
- admoveō, -ēre, -mōvi, -mōtus, tr.,** move to, bring to; **admovēre ūbera,** *with dat.*, suckle.
- adnisus: see adnitor.**
- adnitor, -niti, -nixus or -nisus sum, intr.,** press against, lean on; strain every nerve, strive strenuously.
- adnixus: see adnitor.**
- adnō, -āre, -āvi, -ātum, intr.,** swim to; float to, reach.
- adnuō, -ere, -nuī, -nūtus, intr.,** nod to, give assent to (*by a nod*), agree to; *tr.*, promise (*solemnly*).
- adoleō, -ēre, adolēvi (-ui), adultus, tr.,** *properly*, advance the growth of (*contrast aboleō*), increase, magnify; honor, worship; offer or render (*sacrifice*).
- adolēscō, -ere, adolēvi, adultus, intr.,** come to maturity. grow up. **adultus, -a, -um, dep. pf. prtcl. as adj.,** mature, full grown.
- adoperiō, -ire, -operui, -opertus, tr.,** cover, veil, enwrap.
- adorior, -oriri, -ortus sum, intr.,** *properly*, rise up to, go at (*anything*), attempt, undertake, essay.
- adorō, -āre, -āvi, -ātus, tr.,** beseech, entreat, implore; respect, reverence, worship.
- adortus: see adorior.**
- adquiro, -ere, -quisivi, -quisitus** [**ad+quaerō**], *tr.*, get (*in addition to*), gain, obtain.
- Adrastus, -i, m.,** Adrastus, a king of Argos, one of the Seven against Thebes.
- adsentiō, -ire, -sēnsi, -sēnsus, intr.,** think with (*another*), agree (*with*), assent.
- adservō, -āre, -āvi, -ātus, tr.,** keep with care; guard, watch.
- adsiduū, adv.,** continually, unceasingly.
- adsiduus, -a, -um** [**ad+sedeō**], *adj.*, *properly*, sitting down to ("sticking to") something; untiring, unceasing; constant, incessant.
- adsimilis, -e, adj.,** like, similar.
- adsimulō, -āre, -āvi, -ātus, tr.,** make like unto; counterfeit.
- adsistō, -ere, -stiti, -, tr.,** put or place (*beside*); *intr.* (§ 139), stand, take position, alight.
- adspirō, -āre, -āvi, -ātus, tr.,** breathe on, blow upon. *Fig.*, help, favor, assist.
- adstō, -āre, -stiti, -, intr.,** stand by or near, stand.
- adsuēscō, -ere, -suēvi, -suētus, tr.,** accustom to, make used to; familiarize with, make familiar to. **adsuētus, -a, -um, pf. pass. prtcl. as adj.,** accustomed to, familiar with.
- adsuētus: see adsuēscō.**
- adsultus, -ūs** [**ad+saliō**], *m.*, leaping; (*vigorous*) assault, attack.
- adsum, -esse, adfui, -, intr.,** be present, be near, be on hand; favor, assist, support.
- adsurgō, -ere, -surrēxi, -surrēctum, intr.,** rise up, rise.
- adulterium, -teri, n.,** adultery.
- adultus: see adolēscō.**
- advehō, -ere, -vexi, -vectus, tr.,** carry to or toward; sail (*sc. nāvi or nāvibus*).
- advēlō, -āre, -āvi, -ātus, tr.,** veil. *Fig.*, crown, wreath, drape, garland.
- advena, -ae, m.,** new-comer, stranger.
- adveniō, -ire, -vēni, -ventum, intr.,** come to, arrive at; arrive; *tr.*, come to, reach, gain.
- adventō, -āre, -āvi, -ātum, intr.,** come nearer, approach.

**adventus**, -ūs, *m.*, coming, arrival, approach.

**adversātus**: *see* **adversor**.

**adversor**, -ārī, -ātus *sum*, *intr.*, set (*one's self*) against, oppose, resist.

**adversus**: *see* **advertō**.

**advertō**, -ere, -vertī, -versus, *tr.*, turn to or toward, direct. *Fig.*, turn (*the mind to*), observe, heed, mark.

**adversus**, -a, -um, *pf. pass. prtcl. as adj.*, turned to, toward, or against;

opposite, opposing, confronting, in front, facing. *Fig.*, hostile, opposing.

**advocō**, -āre, -āvī, -ātus, *tr.*, call to, call, summon.

**advolō**, -āre, -āvī, -ātum, *intr.*, fly to, toward, or against.

**advolvō**, -ere, -volvi, -volūtus, *tr.*, roll to or toward, roll.

**adytum**, -ī, *n.*, (*properly the place which is not to be entered*), the part of a temple which none but the priest could enter, the holy of holies, shrine, sanctuary.

**Aeacidēs**, -ae, *m.*, Aeacides, *i.e.* a descendant of Aeacus (king of Aegina and father of Peleus). Vergil applies the name (1) to Achilles, (2) to Pyrrhus, son of Achilles, (3) to Perseus, king of Macedonia (vi. 839).

**Aeaeus**, -a, -um, *adj.*, of Aea, (a city in Colchis, east of the Black Sea), Aeaeon, Colchian.

**aecus**, **aequa**, **aecum**, *adj.*, property of place, level, even; of things in general, equal. *Fig.*, equal, fair, right, just, impartial; favorable, friendly, kindly. *As noun*, **aecum**, **aequī**, *n.*, justice, righteousness.

**aedēs**, -is, *f.*, in *sing.*, temple, sanctuary; in *pl.*, apartments, chambers; house, palace.

**aedificō**, -āre, -āvī, -ātus [**aedēs** + **faciō**], *tr.*, build, erect, construct.

**Aegaeōn**, -ōnis, *m.*, Aegaeon, one of the Giants (§ 274).

**Aegaeus**, -a, -um, *adj.*, having to do with the Aegean Sea, Aegean.

**aeger**, **aegra**, **aegrum**, *adj.*, of the body, sick, exhausted, feeble, weary; of the mind, wretched, distressed; of persons, heartsore, despondent; of things, dire, grievous.

**aegis**, **aegidis**, *f.*, the aegis, the shield carried by Jupiter and Minerva (*see n. on nimbo . . . saeva*, ii. 616).

**Aegyptius**, -a, -um, *adj.*, Egyptian.

**Aegyptus**, -ī, *f.*, Egypt.

**aemulus**, -a, -um, *adj.*, rivalling, vying with, sometimes in good sense, but usually in bad sense, envious, jealous.

**Aeneadēs**, -ae, *m.*, a son or descendant of Aeneas; in *pl.*, the Aeneadae, the Trojans, the Romans.

**Aenēās**, -ae, *m.*, Aeneas. (1) Son of Venus and Anchises, hero of the Aeneid. (2) Surname of Silvius, one of the kings of Alba Longa.

**Aenēius**, -a, -um, *adj.*, of Aeneas, Aeneas's.

**Aenidēs**, -ae, *m.*, son of Aeneas, a title of Ascanius.

**aēnus**, -a, -um [**aes**], *adj.*, bronze, brazen. *As noun*, **aēnum**, -ī (*sc. vās*, vessel), *n.*, a bronze vessel or caldron.

**Aeolia**, -ae, *f.*, Aeolia, home of the winds; apparently identified by Vergil with Lipara, one of the *Insulae Liparaeae* or *Vulcaneae*, volcanic islands north of Sicily.

**Aeolidēs**, -ae, *m.*, a descendant of Aeolus. Vergil applies the title (1) to Misenus (as son perhaps of the wind-god, perhaps of the Trojan Aeolus), (2) to Ulixes, represented as son of Sisyphus (whose father was Aeolus, a king of Thessaly), and (3) to Clytius.

**Aeolius**, -a, -um, *adj.*, of Aeolus (the wind-god), Aeolus's, Aeolian.

**Aeolus**, -ī, *m.*, Aeolus. (1) The god of the winds, who dwell in Aeolia. (2) A Trojan, slain in Italy. (3) Father or ancestor of Clytius, otherwise unknown.

**aequaevus**, -a, -um [**aecus** + **ae-vum**], *adj.*, of equal age, of like years (*with*).

**aequālis**, -e [**aecus**], *adj.*, even; equal, like, *esp. in years*. *As noun*.

**aequālis**, -is, *c.*, comrade, companion.

**aequē**, *adv.*, equally, in equal measure.

**aequō**, -āre, -āvī, -ātus, *tr.*, make equal (*to*), make coextensive (*with*), equalize; equal, match, keep pace with.

**aëquor**, -oris [aëcus], *n.*, level surface, levels; *esp. the level surface of the sea, the sea, the deep; level surface of the ground, plain, expanse; in pl., waters, waves, billows.*

**âër**, âeris, *acc. âera*, *m.*, air; atmosphere; mist, cloud.

**aerâtus**, -a, -um [aes], *adj.*, covered with bronze, bronze-bound; bronze, brazen.

**aereus**, -a, -um [aes], *adj.*, made of bronze, bronze, brazen; bronze-bound.

**aeripēs**, -pedis [aes + pēs], *adj.*, bronze-footed.

**âerius**, -a, -um, *adj.*, pertaining to the air, aerial; with aura, high, aloft, heaven's; heavenly, celestial; towering (high in air), lofty.

**aes**, aeris, *n.*, copper; bronze (an alloy of copper and tin; brass is a common but inaccurate rendering, since brass is an alloy of copper and zinc). By metonymy, anything made of bronze (§ 187), shield, trumpet, cymbals, weapons, etc.

**aestās**, -âtis [aestus], *f.*, the heated period, summer.

**aestuō**, -âre, -âvi, — [aestus], *intr.*, seethe, surge.

**aestus**, -ūs, *m.*, properly the wavy motion of fire or heat, heat, fire, glow; fiery mass or volume; then used of water, seething, surging; tide, flood, spray, surge, seething waters. *Fig.*, tide, flood, surges of passion.

**aetās**, -âtis [*cf. aevum*], *f.*, period of life, time of life; life, age; in general, time, period, age, generation.

**aeternus**, -a, -um [*cf. aevum*], *adj.*, life-long, everlasting, eternal.

**aethër**, -eris, *m.*, the pure upper air, ether; the heavens, sky. *As opposed to Acheron*, the upper world of light and life (vi. 436).

**aetherius**, -a, -um, *adj.*, ethereal, airy; heavenly, celestial, heaven's.

**Aethiops**, -opis, *m.*, an Ethiopian.

**aethra**, -ae, *f.*, the bright sky, sky; radiance, sheen, brilliance.

**Aetna**, -ae, *f.*, Aetna, a volcano in Sicily.

**Aetnaeus**, -a, -um, *adj.*, of Aetna, Aetna's, Aetnaean.

**Aetōlus**, -I, *m.*, an Aetolian (Aetolia was a district in Greece, north of the Corinthian Gulf).

**aevum**, -I, *n.*, properly, never-ending time, eternity; time, the ages; *freely*, man's lifetime, life, age, years; *esp.*, old age.

**Âfer**, Âfri, *m.*, an African.

**Âfrica**, -ae, *f.*, Africa.

**Âfricus**, -a, -um, *adj.*, African. *As noun*,

**Âfricus**, -I, *m.*, Africus, the southwest wind, usually stormy.

**Agamemnonius**, -a, -um, *adj.*, of Agamemnon, Agamemnon's.

**Agathyrsi**, -ōrum, *pl. m.*, the Agathyrsi, who dwell in that part of Scythia which corresponded to modern Transylvania; they tattooed themselves.

**age**: see agō.

**Agēnor**, -oris, *m.*, Agenor, a king of Phoenicia, an ancestor of Dido.

**ager**, agri, *m.*, territory or land in general, domain; *esp.*, of productive land, a field (for tillage or pasturage).

**agger**, aggeris, *n.*, properly, materials for a pile or heap (earth, sand, brushwood, etc.); mound, heap, wall (of sand); dike, embankment, (artificial) bank; barrier, rampart; eminence, heights; raised surface (of a highway).

1. **aggerō**, -âre, -âvi, -âtus [agger], *tr.*, heap, pile up. *Fig.*, pile up, increase, intensify.

2. **aggerō**, -ere, -gessi, -gestus [ad+gerō], *tr.*, bring to, carry to; heap up, pile up.

**agitātor**, -ōris, *m.*, driver, charioteer.

**agite**: see agō.

**agitō**, -âre, -âvi, -âtus [*freq. of agō*], *tr.*, put in violent motion, drive wildly; urge on or forward, drive hither and thither; stir, sway; buffet, scatter; hound, pursue.

**agmen**, agminis [agō], *n.*, a body or line in motion, *esp. of men*, marching line; train, troop, band, host; herd (of deer). *By metonymy*, movement, course, motion.

**agna**, -ae, *f.*, a (ewe) lamb.

**agnitus**: see agnōscō.

**agnōscō**, -ere, agnōvi, agnitus [ad+

- (g)nōscō, *tr.*, properly, know again, recognize; mark, understand.
- agnus**, -i, *m.*, lamb.
- agō**, -ere, ēgi, *actus*, *tr.*, put in motion, cause to move; drive, impel, force; lead, conduct; chase, pursue, hound; do, perform, manage, conduct, hold (*games*); deal with, treat, handle, manage; drive, *i.e.* make, form (*a road, furrow, a testūdō, etc.*); with *infm.*, constrain, compel; *sē agere*, advance, move, proceed; *gemitūs agere*, utter groans, lament (*cf.* §202). **age**, *agite*, *imper.*, come! up! quick!
- agrestis**, -e [*ager*], *adj.*, of the country, rural, rustic.
- agricola**, -ae [*ager*+*colō*], *m.*, farmer, husbandman.
- Agrippa**, -ae, *m.*, Agrippa, *i.e.* Marcus Vipsanius Agrippa, a friend of Augustus, and his chief adviser and supporter in military matters; he gained for Augustus several important naval victories.
- Agyllinus**, -a, -um, *adj.*, of Agylla (*Agylla* was the old name of Caere, a town in Etruria). *As noun*, **Agyllini**, -ōrum, *pl. m.*, the Agyllini, the people of Agylla.
- Āiāx**, **Āiācis**, *m.*, Ajax, son of Oileus, king of the Locrians: during the capture of Troy, though his comrades sought to restrain him, he offered violence to Cassandra in Minerva's temple, and was subsequently punished by the goddess.
- āiō**, defective verb, *intr.*, say yes, say, speak; affirm, assert.
- āla**, -ae, *f.*, wing (*of a bird*). *Fig.*, wing or fold of a sail; wing of an army, squadron, horse(men), cavalry; wing of a hunting force, hunters, beaters.
- alacer** or **alacris**, **alacris**, **alacre**, *adj.*, lively, brisk, eager; cheerful, joyous, elated.
- ālātus**, -a, -um, *adj.*, winged.
- Alba** or **Alba Longa**, -ae, *f.*, Alba Longa, represented in the *Aeneid* as built by Ascanius, and as the mother-city of Rome.
- Albānus**, -a, -um, *adj.*, having to do with Alba Longa, of Alba, Alban. *As noun*, **Albāni**, -ōrum, *pl. m.*, the Albanians.
- albēscō**, -ere, —, —, *intr.*, grow white, become light, dawn.
- Albunea**, -ae, *f.*, Albunea, the name of a grove and spring in Latium, containing the oracle of Faunus. Its exact location, as conceived by Vergil, is not known; some think it was near Tibur, others think it was nearer Ardea.
- albus**, -a, -um, *adj.*, white.
- Alcander**, -dri, *m.*, Alcander, a Trojan.
- Alcānor**, -oris, *m.*, Alcanor. (1) A Trojan. (2) A Rutulian.
- Alcidēs**, -ae, *m.*, a descendant of Alcaeus (*Alcaeus* was father of *Amphitryon*, who in turn was father of *Hercules*), *esp.* Hercules; Alcides.
- āles**, **ālitis**, *adj.*, winged. *Fig.*, swift. *As noun*, **āles**, **ālitis**, *c.*, bird.
- Alētēs**, -is, *m.*, Aletes, a companion of Aeneas.
- aliēnus**, -a, -um [*alius*], *adj.*, of another, another's; strange, foreign, alien.
- āliger**, -gera, -gerum [*āla*+*gerō*], *adj.*, wing-bearing, winged.
- aliquis** (-qui), -qua, -quid (-quod), *indef. pron. and adj.*, some one (*whose identity is unknown*), some one or other, some one, any one, some, any.
- aliter** [*alius*], *adv.*, in another manner, otherwise, differently; **haud aliter**, just so, even so, so.
- alius**, **alia**, **aliud**, *pronominal adj.*, another, other, different; **alius** . . . **alius**, one . . . another; **alii** . . . **alii**, *pars* . . . **alii**, some . . . others.
- Allēctō**, -ūs (*Gk. form*), *f.*, Allecto, one of the Furies; see *Furiae*.
- alligō**, -āre, -āvi, -ātus, *tr.*, bind to, bind; hold, confine.
- almus**, -a, -um [*alō*], *adj.*, nurturing, quickening. *Fig.*, gracious, genial, kindly, propitious.
- alō**, -ere, **alui**, **altus** or **alitus**, *tr.*, nurture, feed, support, sustain; rear, bring up. *Fig.*, encourage, enliven, strengthen.
- Alōidae**, -ārum, *pl. m.*, the sons of Alopeus, *i.e.* the giants Otus and Ephialtes.
- Alphēus**, -i, *m.*, the Alpheus, a river of the Peloponnesus, flowing through Arcadia and Elis; since in part of its



course it was subterranean, it was fabled that the stream disappeared under ground in its pursuit of the nymph Arethusa, following her even to Sicily, where the nymph was changed into a fountain with whose waters Alpheus was at last mingled.

**Alpinus**, -a, -um, *adj.*, of or on the Alps, Alpine.

**Alsus**, -i, *m.*, Alsus, an Italian.

**altāria**, -ium [altus], *pl. n.*, properly the top of an altar on which the victims were burned; altar (*esp. one high and elaborately ornamented*).

**altē**, *adv.*, high, aloft, on high; deeply, deep. *Fig.*, carefully, earnestly.

**alter**, -era, -erum, *adj.*, the other (*of two*); one of two; second; **alter** . . . alter, the one . . . the other.

**alternō**, -āre, -āvi, -ātum, *intr.*, properly, do (*things*) by turns. *Fig.*, hesitate, waver, be undecided.

**alternus**, -a, -um, *adj.*, coming one after the other, alternating, alternate; often best rendered by an *adv. phrase*, by turns.

**altrix**, -icis [alō], *f.*, nurse.

**altus**, -a, -um, *adj.* (*properly pf. pass. prtcl. of alō*), high, lofty, towering; great, mighty; deep, profound. *Fig.*, lofty, stately, glorious, mighty. *As noun*, altum, -i, *n.*, a height, *esp.* the heavens, sky; a depth, *esp.* the deep sea; *in pl.*, the deeps.

**alumnus**, -i [alō], *m.*, a foster-child, nursling, son, offspring.

**alveus**, -i [alvus], *m.*, hollow, cavity; a hollow, deep vessel, boat; river-bed, channel.

**alvus**, -i, *f.*, belly, abdomen; womb, matrix.

**amāns**, *as noun*: see amō.

**amāracus**, -i, *m.*, the plant called marjoram.

**amārus**, -a, -um, *adj.*, bitter. *Fig.*, bitter, harsh, unpleasant.

**Amastrus**, -i, *m.*, Amastrus, a Trojan slain by Camilla.

**Amāta**, -ae, *f.*, Amata, wife of King Latinus.

**Amāzōn**, -onis, *f.*, an Amazon. *The Amazons were female warriors, dwelling*

*in Pontus, Asia Minor, by the river Thermodon; they fought for Troy*

**Amāzonis**, -idis, *f.*, an Amazon.

**Amāzonius**, -a, -um, *adj.*, Amazon's, Amazonian.

**ambāgēs**, -is, *f.*, properly, a going round, roundabout way; windings, intricacies. *Fig.*, intricate details, details (*of a story*); *of prophecies*, intricacies, mysteries.

**ambedō**, -ere, -ēdi, -ēsus [ambi+edō], *tr.*, eat or gnaw around; consume utterly; waste, destroy.

**ambiguus**, -a, -um, *adj.*, properly, going hither and thither, *used* (1) *in act. sense*, wavering, hesitating, doubtful, (2) *in pass. sense*, *of things about which one is doubtful, not knowing where to place them*, doubtful, uncertain, obscure, misleading, perplexing, mysterious, treacherous.

**ambiō**, -ire, -ivī or -ī, -ītum [ambi+eō], *intr.*, go around; surround, encompass. *Fig.*, approach (*with words*), cozen, cajole.

**ambō**, -ae, -ō, *adj.*, *in pl.*, both.

**ambrosius**, -a, -um [ambrosia, the food and the perfume of the gods], *adj.*, ambrosial, divine, immortal; lovely, wondrously fair, beautiful.

**ambūrō**, -ere, -ussī, -ūstus [ambi+ūrō], *tr.*, burn around, scorch. **ambūstus**, -a, -um, *pf. pass. prtcl.*, *in dep. sense*, *as adj.*, blazing, burning.

**ambūstus**: see ambūrō.

**āmēns**, -entis [ā-, *neg. prefix*, +mēns], *adj.*, without mind or sense, insane; frenzied, frantic, distracted, aghast.

**amicīō**, -ere, -icui or -ixī, -ictus [ambi+iacīō], *tr.*, throw around, wrap about, surround, envelop; veil, cover, clothe.

1. **amictus**: see amicīō.

2. **amictus**, -ūs [amicīō], *m.*, properly, the putting on of a garment; *by metonymy*, (*outer*) garment, mantle, robe. *Fig.*, covering.

**amicus**, -a, -um [amō], *adj.*, loving, friendly, kind, benevolent. *As noun*, amicus, -i, *m.*, friend.

**amittō**, -ere, -misi, -missus, *tr.*, send

away, dismiss; let go, let slip, release; more often, lose.

**ammentum**, -i, n., spear; properly, a leather thong attached to a spear at its point of equilibrium, used by the warrior to give greater force to his cast, and to impart to the spear the rotary motion which secured greater accuracy in the throw.

**amnis**, -is, m., a broad, deep, rapid stream; river, torrent, flood.

**amō**, -āre, -āvi, -ātus, tr., like, hold dear, love. **amāns**, -antis, pr. ptcl. act. as noun, c., lover.

**amoenus**, -a, -um [amō], adj., lovely, charming, delightful, pleasant.

**amor**, -ōris [amō], m., love, affection; fondness or yearning for, passion, desire. Personified, **Amor**, -ōris, m., Cupid, the god of love.

**amoveō**, -ēre, -mōvi, -mōtus, tr., move away, take away, remove.

**Amphrýsius**, -a, -um [Amphrýsus, a river in Thessaly near which Apollo fed the flocks of Admetus, a local king], adj., Amphrysian, Apollo's.

**amplector**, -i, -plexus sum [am = ambi + plectō, plait, weave], tr., twine round, envelop; surround, embrace.

1. **amplexus**: see **amplector**.

2. **amplexus**, -ūs, m., embrace, caress.

**amplius** [amplus], n. adj. in comp. as adv. (§ 134), used of degree or time, more, further, besides, in addition, longer.

**amplus**, -a, -um, adj., large, spacious, roomy, ample. Fig., rich, splendid, honorable, glorious.

**Amýclae**, -ārum, pl. f., Amyclae, a town on the coast of Latium, between Caieta and Tarracina.

**Amycus**, -i, m., Amycus. (1) A name borne by various Trojans. (2) A king of the Bebrycii in Bithynia in Asia Minor, a famous boxer killed by Pollux.

**an**, conj., introducing the second member of a double or disjunctive question (though the first member is at times suppressed), or; in single questions, with force of **nōne** or, more often, of **num**; -ne . . . an, (whether) . . . or. See **an** in *Int.* **anne**: pleonastic for **an**.

**anceps**, -cipitis [am = ambi + caput], adj., two-headed. Fig., of double meaning, doubtful, perplexing, ambiguous; of persons, irresolute, wavering; of a battle, doubtful, undecided, indecisive.

**Anchemolus**, -i, m., Anchemolus, a Rutulian chieftain; he had improper relations with his stepmother, and to escape his father's wrath fled to Daunus.

**Anchisēs**, -ae, m., Anchises, father of Aeneas by Venus. Since he boasted of having won the love of the goddess, Jupiter crippled him by a flash of lightning.

**Anchisēus**, -a, -um, adj., Anchises's, Anchisean.

**Anchisiadēs**, -ae, m., son of Anchises, Aeneas.

**ancile**, -is, n., shield, shaped like the broad faces of a guitar, esp. the shield which, tradition said, fell from heaven in Numa's reign, on whose preservation the safety of Rome was dependent. To make theft more difficult and the loss of the shield less noticeable, if it should be stolen, eleven others just like it were fashioned. All twelve were carefully guarded by the Salii, and carried by them in their annual procession in March.

**ancora**, -ae, f., anchor.

**Ancus**, -i, m., Ancus Martius, fourth king of Rome.

**Androgeōs**, -ei or -eō, m., Androgeos. (1) A Greek leader slain at Troy. (2) Son of Minos (king of Crete). He took part in the games at Athens with such success that the Athenians in rage and envy killed him; by way of punishment they were compelled to surrender seven lads and seven maidens, yearly, to the Minotaur, till Theseus slew the monster.

**Andromachē**, -ae, f., Andromache, daughter of Etion (king of Thebe in Cilicia), and wife of Hector; after the fall of Troy she was the captive of Pyrrhus, and later the wife of Helenus.

**anfractus**, -ūs [am = ambi + frangō], m., a breaking or bending round, curve; freely, of anything curved, winding glen, recess, nook.

**angō**, -ere, **anxi**, —, *tr.*, press together, squeeze. *Fig.*, vex, torment, distress.  
**anguis**, -is, *c.*, serpent, snake.  
**angustus**, -a, -um [angō], *adj.*, compressed, close, narrow, small, slender.  
**anhēlitus**, -ūs [anhēlō], *m.*, heavy or difficult breathing, panting, puffing.  
**anhēlō**, -āre, -āvi, -ātum, *intr.*, breathe with difficulty, breathe deeply; pant, puff.  
**anhēlus**, -a, -um, *adj.*, panting, puffing, heaving.  
**anilis**, -e [anus], *adj.*, old woman's, aged.  
**anima**, -ae, *f.*, air, current (of air), breeze; air as breathed, breath; air as a life-giving element, the animal or physical life, life-blood, existence; the spiritual being, soul, spirit. *By metonymy*, a living being, soul, creature; a spirit, esp. of the dead, shade, ghost, manes.  
**animāl**, -ālīs [anima], *n.*, living creature, animal (including man).  
**animōsus**, -a, -um [animus], *adj.*, spirited, courageous, gallant.  
**animus**, -ī [cf. anima], *m.*, the rational, intellectual, or emotional side of the life or soul, reason, soul; intellect, understanding, mind, heart; will, purpose, intention; inclination, passion, feeling, desire; temper, disposition, spirit; of particular emotions, esp. in the pl., courage, ambition, daring, pride, (high) spirits. *By metonymy*, living being, soul, person.  
**Anius**, -ī or -īī, *m.*, Anius, king of Delos, and priest of Apollo.  
**Anna**, -ae, *f.*, Anna, sister of Dido.  
**annālīs**, -e [annus], *adj.*, yearly, annual. *As noun*, **annālēs**, -īum (*sc. librī*), *pl. m.*, year-books, records, annals, chronicles.  
**anne**: see **an**.  
**annōsus**, -a, -um, *adj.*, full of years, aged, old.  
**annus**, -ī, *m.*, year; freely, time of the year, season.  
**annuus**, -a, -um, *adj.*, a year's; lasting a year, annual, yearly.  
**anser**, -eris, *m.*, goose.

**Antaeus**, -ī, *m.*, Antaeus, *a Rutulian*.  
**Antandros**, -ī, *f.*, Antandros, a city in Mysia (Asia Minor), near Troy.  
**ante**, *adv.*, (1) of space, before, in front, (2) of time, before, formerly, previously, hitherto; sooner, first; betimes, in season. *For ante . . . quam see antequam.* *As prep.*, with acc., both of time and place, before. *Fig.*, before, in advance of, beyond, above.  
**anteferō**, -ferre, -tuli, -lātus, *tr.*, bear before, carry before. *Fig.*, prefer.  
**antemna**, -ae, *f.*, sail-yard, yard.  
**Antenor**, -oris, *m.*, Antenor, a Trojan, nephew of Priam, who, after the capture of Troy, sailed up the Adriatic, established a new people called the Veneti, and founded Patavium (Padua).  
**Antenoridēs**, -ae, *m.*, a son of Antenor. Three of these were Polybus, Agenor, and Acamas.  
**antequam** or **ante . . . quam**, *conj.*, sooner than, before.  
**Antheus**, -ei, *m.*, Antheus, a comrade of Aeneas.  
**anticus**, **antiqua**, **anticum** (*for spelling see on secuntur*, i. 185), *adj.*, belonging to the long ago, old-time, old, former, ancient; often loosely used as = **vetus**, time-honored, old, aged.  
**Antiphatēs**, -ae, *m.*, Antiphatēs, a Trojan, son of Sarpedon, slain by Turnus.  
**Antōnius**, -ī or -īī, *m.*, Marcus Antonius (Mark Antony); see §§ 2-12.  
**Antōrēs**, -ae, *m.*, Antōrēs, a Trojan.  
**antrum**, -ī, *n.*, cave, cavern, grot.  
**Anūbis**, -bīdis, *m.*, Anubis, an Egyptian deity, represented with the form of a human being, but with the head of a dog or jackal.  
**anus**, -ūs, *f.*, old woman; as *adj.*, old, aged.  
**anxius**, -a, -um [cf. angō], *adj.*, anxious, troubled; disquieting, harrowing.  
**Anxur**, -uris, *m.*, Anxur, a Rutulian.  
**Anxurus**, -ī, *m.*, Anxurus, properly, the patron god of Anxur, a town in Latium later called Tarracina; this god was ultimately identified with Jupiter. *As adj.*, of Anxur.  
**Aornus**, -ī [a Greek word, *lit.*, birdless],

*m.*, **Aernus**, a name given by the Greeks to Lake Avernus.

**aper**, **apri**, *m.*, a wild boar.

**aperiō**, **-ire**, **aperui**, **apertus**, *tr.*, open, uncover, lay bare; make visible, reveal, disclose; open, unseal. **apertus**, **-a**, **-um**, *pf. pass. prtcl. as adj.*, open, free, clear. *Fig.*, exposed, unguarded; plain, manifest.

**apertus**: see **aperiō**.

**apex**, **apicis**, *m.*, upper extremity, top, summit, peak of anything, *e.g.* of a tree or mountain; *esp.* a small rod of olive wood, wrapped at the base with wool, which projected from the close-fitting cap worn by the *Flamines* and the *Salii*, peak (of a cap), a cap. *Fig.*, tip or tongue of flame.

**Aphidnus**, **-i**, *m.*, Aphidnus, a Trojan, slain by Turnus.

**apis**, **-is**, *f.*, bee.

**Apollō**, **-inis**, *m.*, Apollo, son of Jupiter and Latona, and twin brother of Diana. See § 281.

**appareō**, **-ēre**, **-ui**, **-itum**, *intr.*, appear, come in(to) sight, be or become visible, show one's self.

**apparō**, **-āre**, **-āvi**, **-ātus**, *tr. and intr.*, prepare; with *infin.*, prepare one's self, make ready.

1. **appellō**, **-ere**, **-pulli**, **-pulsus** [**ad + pellō**], *tr.*, drive to, bring to; with *nāvem*, bring to land, land; with *acc. of persons*, bring to, drive to, guide, conduct.

2. **appellō**, **-āre**, **-āvi**, **-ātus**, *tr.*, speak to, address; name, call; name, declare, proclaim.

**Appennincola**, **-ae** [**Appenninus + colō**], *m.*, dweller on the Apennines.

**Appenninus**, **-i**, *m.*, the Apennines, a range of mountains running through Italy from north to south.

**applicō**, **-āre**, **-plicāvi** or **-plicui**, **-plicātus** or **-plicitus**, *tr.*, join to, fasten to, pin to, nail to; drive or bring to (*cf.* **appellere**); with *ensem*, drive home.

**apricus**, **-a**, **-um** [**aperiō**], *adj.*, uncovered, open; *esp.*, open to the sun, sunny; as transferred epithet (§ 194), sun-loving.

**aptō**, **-āre**, **-āvi**, **-ātus** [**aptus**], *tr.*, fit on, put on, fit, fasten (*to*); fit, prepare, fashion, shape; fit out, equip, make ready.

**aptus**, **-a**, **-um** [**apō**, an old verb, fit, join], *adj.*, fitted to, joined to; studded with, decked with. *Fig.*, fitted to, fitted for, suitable, meet.

**apud**, *prep. with acc.*, at, near, by, with; with words denoting persons, among.

**aqua**, **-ae**, *f.*, water; of the sea, waves, flood.

**Aquiculus**, **-i**, *m.*, Aquiculus, a Rutulian.

**aquila**, **-ae**, *f.*, eagle.

**Aquillō**, **-ōnis**, *m.*, Aquillo, North Wind, usually wild and stormy; wind (§ 190).

**aquōsus**, **-a**, **-um**, *adj.*, watery, rainy; rain-bringing.

**āra**, **-ae**, *f.*, altar (of earth, stone, or turf).

**Arabs**, **-is**, *m.*, an Arabian.

**Ārae**, **-ārum** [**āra**], *pl. f.*, the Altars, rocks lying in the sea between Sicily and Africa.

**arātor**, **-ōris** [**arō**], *m.*, plowman, husbandman, farmer.

**arātrum**, **-i** [**arō**], *n.*, plow.

**Araxēs**, **-is**, *m.*, the Araxes, now the Aras, a great river of Armenia.

**arbor** or **arbōs**, **-oris**, *f.*, tree.

**arboreus**, **-a**, **-um** [**arbor**], *adj.*, of a tree; freely, tree-like, huge, tall, towering.

**arbōs**: see **arbor**.

**arbutum**, **-i**, *n.*, plantation, *esp.* of trees on which vines are trained, vineyard. In *pl.*, trees (the word is a poetic substitute for *arborēs*, which is impossible in hexameter verse).

**Arcadia**, **-ae**, *f.*, Arcadia, a district in the Peloponnesus, in Greece.

**Arcadius**, **-a**, **-um**, *adj.*, of Arcadia, Arcadian.

**arcānus**, **-a**, **-um** [**arceō**], *adj.*, properly, closed; hidden, secret, private. As noun, **arcānum**, **-i**, *n.*, secret, mystery.

**Arcas**, **-adis**, *m.*, an Arcadian. As *adj.*, Arcadian.

**arceō**, **-ēre**, **-ui**, **arctus** and **artus** (used only as *adj.*), *tr.*, enclose, confine; shut away, keep off, drive away, bar, debar, restrain, withhold. **artus**, **-a**

-um, *pf. pass. princpl. as adj.*, shut up, compressed, tight, close, narrow.

**arcessō, -ere, -cessivī, -cessitus, tr.**, call, summon.

**Arctenēns, -entis** [arcus + teneō], *m.*, Bow-holder, Archer, *an epithet of Apollo.*

**Arctos, -i, f.**, the Bear, Greater or Lesser, name of two constellations near the north pole; by metonymy, the north.

**Arctūrus, -i, m.**, Arcturus, the brightest star in the constellation Boötes, which lies near the Great Bear (see **Arctos**). Its rising and setting were attended by bad weather.

**arcus, -ūs, m.**, bow; rainbow; arch; used freely of anything bow-shaped.

**Ardea, -ae, f.**, Ardea, a town in Latium, capital of the Rutuli, about twenty miles from Rome.

**ārdēns**: see **ārdeō**.

**ārdeō, -ēre, ārsī, ārsum, intr.**, burn, blaze, glow. *Fig.*, glow, glitter, flash; with *infin.*, burn, be eager, ardently desire. **ārdēns, -entis, pr. princpl. act. as adj.**, burning, glowing. *Fig.*, glowing, glittering, burnished; āglow, eager, ardent.

**ārdēscō, -ere, ārsī, —, intr.**, begin to burn. *Fig.*, be inflamed, be eager.

**ārdor, -ōris, m.**, fire, flame, glow, blaze. *Fig.*, of the passions, heat, ardor, eagerness.

**arduus, -a, -um, adj.**, high, lofty, aloft, tall, steep; erect, (and so, *fig.*), proud. *As noun*, **arduum, -i, n.**, steep, height.

**ārēns**: see **āreō**.

**āreō, -ēre, ārui, —, intr.**, be or become dry; of plants, dry up, shrivel, wither, languish.

**Arethūsa, -ae, f.**, Arethusa, a fountain near Syracuse in Sicily, into which the nymph Arethusa was changed while being pursued by Alpheus. See **Alphēus**.

**argenteus, -a, -um, adj.**, silver, of silver.

**argentum, -i, n.**, silver. By metonymy, silver-plate, plate; silver money, money.

**Argī, -ōrum, pl. m.**, Argos, a city of Argolis in the Peloponnesus, one of Juno's favorite cities.

**Argivus, -a, -um, adj.**, of Argos, Argive, Grecian. *As noun*, **Argivī, -ōrum, pl. m.**, Argives, Grecians, Greeks.

**Argolicus, -a, -um, adj.**, of Argolis or Argos, Argive, Grecian.

**argūmentum, -i** [arguō], *n.*, anything that makes a matter clear, plot (of a play or story), subject, theme.

**arguō, -ere, argui, argūtus, tr.**, make clear, show, reveal; prove, convict.

**Argus, -i, m.**, Argus, the hundred-eyed watcher of Io, after she had been transformed into a heifer.

**āridus, -a, -um** [āreō], *adj.*, dry; parched, thirsty.

**ariēs, -letis, m.**, ram. *Fig.*, battering-ram (the striking end was shaped like a ram's head).

**arista, -ae, f.**, properly, the beard of grain; freely, ear of corn or grain, grain.

**arma, -ōrum, pl. n.**, equipment, implements, utensils in general; tackle, sails, rigging of a ship; esp. warlike equipment, means of defense, armor, arms, esp. the shield; weapons in general, for defense or offense (not, however, of missiles); war, strife, battle.

**armātus**: see **armō**.

**armentum, -i** [arō], *n.*, plow-cattle, cattle; in *pl.*, herd, drove (used of cattle, horses, and deer).

**armiger, -gerī** [arma + gerō], *m.*, armor-bearer.

**armipotēns, -entis, adj.**, mighty in arms, warlike, valiant, gallant.

**armisonus, -a, -um** [arma + sonō], *adj.*, resounding with arms, girt with ringing arms.

**armō, -āre, -āvi, -ātus, tr.**, equip, fit out, furnish; arm. **armātus, -a, -um, pf. pass. princpl. as adj.**, equipped, armed. *As noun*, **armātus, -i, m.**, armed man, soldier, warrior.

**armus, -i, m.**, shoulder, side, flank of an animal (horse or bull, occasionally of a man).

**arō, -āre, -āvi, -ātus, tr.**, plow, till, cultivate. *Fig.*, furrow; of a ship, plow the deep, sail through, traverse.

**Arpī, -ōrum, pl. m.**, Arpi, an important

*town of Apulia, said to have been founded by Diomedes.*

**arrēctus:** *see* **arrigō.**

**arrepitus:** *see* **arripiō.**

**arrigō, -ere, -rēxi, -rēctus** [ad + regō], *tr.*, raise up, raise, uplift, lift up. *Fig.*, uplift, stir up, animate, arouse, excite, encourage. **arrēctus, -a, -um, pf. pass. ptepl. as adj.**, of the ears, pricked up; of the eyes, uplifted, staring; of the passions, deeply stirred, profound, exalted, absorbing.

**arripiō, -ere, -ripui, -reptus** [ad + rapiō], *tr.*, snatch to one's self, catch up, seize.

**Arrāns, -untis, m.**, Arruns, a Tuscan ally of Aeneas; he slew Camilla, and was himself killed by the nymph Opis, at the command of Diana.

**ars, artis, f.**, skill, dexterity, artistic power in any direction; by metonymy, handiwork, work, creation; trade, profession, calling, accomplishment, grace; in bad sense, scheme, cunning, wile, stratagem.

**artifex, -tífis** [ars + faciō], *m.*, artisan, artist; maker, author; in bad sense, contriver, schemer, trickster.

1. **artus:** *see* **arceō.**

2. **artus, -us, m.**, joint; usually in pl., joints, limbs, members.

**arundō, -inis, f.**, reed; by metonymy, arrow, shaft.

**arvum, -i** [arō], *n.*, arable or plowed land, field; in pl., fields; the country, as opposed to the city; land, as opposed to the sea; region, district, country.

**arx, arcis** [arceō], *f.*, fortress, citadel, stronghold, fortified height; height, summit.

**Ascanius, -i or -ii, m.**, Ascanius, son of Aeneas, King of Lavinium, and founder of Alba Longa.

**ascendō, -ere, -dī, ascēnsus** [ad + scandō], *tr.*, climb, mount; *intr.*, climb up, mount, ascend.

**ascēnsus, -us, m.**, climbing, ascent, progress.

**Asia, -ae, f.**, Asia, the continent; more frequently, Asia Minor.

**aspargō, -inis** [ad + spargō], *f.*, sprinkling; by metonymy, spray.

**aspectō, -āre, -āvi, -ātus** [adspiciō], *tr.*, view closely; gaze at, survey.

**aspectus, -us** [adspiciō], *m.*, look, glance; organ of sight, sight, eyes; sight, appearance; view, mien, aspect.

**asper, aspera, asperum, adj.**, rough, uneven. *Fig.*, rough, harsh, bitter, stern, cruel, fierce, violent.

**aspergō, -ere, aspersi, aspersus** [ad + spargō], *tr.*, besprinkle, bespatter.

**asperō, -āre, -āvi, -ātus, tr.**, make rough, roughen.

**aspersus:** *see* **aspergō.**

**aspiciō, -ere, asperi, aspectus** [ad + specio], *tr.*, look at, see, catch sight of; examine, inspect; observe, view.

**Assaracus, -i, m.**, Assaracus, a Trojan, king of Phrygia; he was son of Tros, brother of Ilus and Ganymedes.

**ast:** *see* **at.**

**astrum, -i, n.**, star; freely, constellation; in pl., stars, heaven, sky.

**astus, -us, m.**, adroitness, dexterity; in bad sense, cunning, guile.

**Astyanax, -actis, m.**, Astyanax, son of Hector and Andromache; after the capture of Troy the Greeks hurled him to death from its walls.

**asylum, -i, n.**, place of refuge, sanctuary, asylum.

**at or ast** (§ 109), *advers. conj.*, but, yet, however; in an apodosis, yet, still, at least; with the *advers. force* weakened, further, moreover, now; in imprecations and curses, but.

**atavus, -i, m.**, great-grandfather; freely, sire, ancestor.

**āter, ātra, ātrum, adj.**, (lusterless) black, dark, murky, gloomy. *Fig.*, deadly, baneful, baleful.

**Athesis, -is, m.**, the Athesis, now the Adige, a river in northern Italy.

**Athōs, gen. not found, m.**, Athos, a high mountain in Macedonia.

**Atīl, -ōrum, pl. m.**, the Atīl, a Roman gens.

**Atīnās, -ātis, m.**, Atinas, a Rutulian.

**Atlās, -antis, m.**, Atlas. (1) A mountain in western Africa, on which heaven was supposed to rest. (2) A king of Mauritania, father of the Pleiades; he sup-

*ported the heavens on his shoulders. He was skilled in astronomy.*

**atque** or **ac**, *conj.*, used to add a more important word or idea, and besides, and in fact, and indeed, and also, and; in comparisons, as, than.

**Atridēs**, -*ae*, *m.*, a son of Atreus (*king of Mycenae*); in *pl.*, the sons of Atreus, i.e. Agamemnon and Menelaus.

**atrium**, -*i* or -*ii* [āter], *n.*, atrium, reception room of a Roman palace, an oblong room of some size, near the entrance. In poetry, the word is used freely like English halls.

**ātrōx**, -*ōcis* [āter], *adj.*, dark, gloomy; terrible, dreadful, awful, savage, cruel, fell, fierce.

**attingō**, -*ere*, **attigī**, **attāctus** [ad + tangō], *tr.*, touch. *Fig.*, reach, attain; find, come upon.

**attollō**, -*ere*, —, *tr.*, lift up, raise up, rear; rear, build (*high*), construct. *Fig.*, lift up, excite, intensify.

**attonitus**: see **attonō**.

**attonō**, -*āre*, -*ui*, -*itus*, *tr.*, thunder at, stun, stupify. **attonitus**, -*a*, -*um*, *pf. pass. princpl. as adj.*, awestruck, amazed, bewildered, astounded.

**attorqueō**, -*ēre*, -*torsi*, -*tortus*, *tr.*, hurl, swing, fling.

**attrēctō**, -*āre*, -*āvī*, -*ātus* [ad + trāctō], *tr.*, touch, handle.

**Atys**, **Atyos**, *m.*, Atys, a Trojan youth, a friend of Ascanius.

**auctor**, -*ōris* [augeō], *m.*, originator, producer, creator, founder, proposer, contriver, author; founder of a family, ancestor, sire; adviser, counsellor, voucher, surety, guarantee.

**audāx**, -*ācis* [audeo], *adj.*, bold, daring, valiant; usually in a bad sense, bold, defiant, reckless.

**audēns**: see **audeo**.

**audeo**, -*ēre*, **ausus sum**, *intr. and tr.*, dare, venture. **audēns**, -*entis*, *pr. princpl. act. as adj.*, daring, bold, in good sense. **ausum**, -*i*, *n.* (*pf. pass. princpl. as noun*), daring, venture, bold or reckless deed.

**audiō**, -*ire*, -*ivī*, -*itus*, *tr.*, hear; listen to, heed, obey; hear (*as a judge*), inquire into, investigate.

**auferō**, **auferre**, **abstuli**, **ablātus** [ab + ferō], *tr.*, bear *~u*, carry away; snatch away, take away, remove.

**augeō**, -*ēre*, **auxi**, **auctus**, *tr.*, increase, enlarge; heap up, pile high. *Fig.*, exalt, magnify, honor.

**augur**, -*uris* [avis], *m.*, augur, soothsayer, prophet, who foretold the future by interpreting the omens derived from the cries and the flight of birds.

**augurium**, -*i* or -*ii*, *n.*, science of augury, soothsaying, divination, prophecy. By *metonymy*, meaning, import, significance; omen, portent; presentiment, foreboding.

**augurō**, -*āre*, -*āvī*, -*ātus*, *tr.*, apprehend beforehand, foretell, predict, prophesy.

**Augustus**, -*i* [augeō], *m.*, Augustus; properly, the Exalted One, a title taken by Octavianus (§ 17). See also §§ 3, 6-25.

**aula**, -*ae*, *f.*, properly, a court before a Greek house; court, hall; palace, royal court.

**aulaeum**, -*i*, *n.*, richly embroidered stuffs, tapestry; curtains, hangings.

**Aulestēs**, -*ae*, *m.*, Aulestes, a Tuscan ally of Aeneas.

**Aulis**, -*idis*, *f.*, Aulis, a seaport in Boeotia (Greece), opposite the island of Euboea, the gathering-place of the Greek forces that destroyed Troy.

**Aunus**, -*i*, *m.*, Aunus, a Ligurian, an ally of Aeneas.

**aura**, -*ae*, *f.*, air in gentle motion, breeze, gale; air in general; breath; light (see on **hōc** . . . **lūmen**, iii. 600), sheen, gleam, luster; sky, heavens (*as place of light and air*); sub **aurās**, to the air, to the light, upward, skyward, heavenward. *Fig.*, popular favor, thought of as fickle as the air or wind.

**aurātus**, -*a*, -*um* [aurum], *adj.*, decked with gold, gold-embroidered; gilded.

**aureus**, -*a*, -*um*, *adj.*, of gold, golden; decked, ornamented, or inlaid with gold; gilded, gilt; of color, golden, yellow, glittering. *Fig.*, splendid, glorious.

**auricomus**, -*a*, -*um* [aura + coma], *adj.*, golden-haired. *Fig.*, of trees,

with golden (*i.e.* yellow or bright) foliage.

**auriga**, -ae [aurea, bridle, +agō], *m.*, charioteer, driver.

**auris**, -is, *f.*, ear.

**aurōra**, -ae, *f.*, dawn, daybreak, morning. *Personified*, Aurora, goddess of dawn, daughter of Hyperion and wife of Tithonus; the East, the Orient.

**aurum**, -i, *n.*, gold; by metonymy, anything made of gold, *e.g.* money, dishes, a beaker, yoke for horses.

**Auruncus**, -a, -um, *adj.*, of the Aurunci (a people of Latium, dwelling near the coast, about the river Liger), Auruncan. *As noun*, Aurunci, -ōrum, *pl. m.*, the Aurunci, Auruncans.

**Ausonia**, -ae, *f.*, Ausonia, an ancient name for Middle and Lower Italy; freely, Italy.

**Ausonidae**, -ārum, *pl. m.*, the Ausonians, Italians. *See* Ausonia.

**Ausonius**, -a, -um, *adj.*, Ausonian, Italian. *As noun*, Ausonii, -ōrum, *pl. m.*, Ausonians, Italians.

**auspex**, -spicis [avis+speciō], *m.*, bird-seer, augur, diviner, prophet; favorer, helper, protector, surety.

**auspicium**, -i or -ii, *n.*, augury (by watching the flight, etc., of birds); omen, sign, portent, auspices; command, power, authority; inclination, will.

**Auster**, -tri, *m.*, Auster, South Wind, often rainy; wind (§190).

**ausum**: *see* audeō.

**aut**, disjunctive conj., marking sharp difference, or, or else; aut . . . aut, either . . . or.

**autem**, advers. conj., but, yet, however. *For* ecce autem and sed autem *see* Index.

**Automedōn**, -ontis, *m.*, Automedon, charioteer of Achilles; and, later, armor-bearer of Pyrrhus.

**autumnus**, -i [originally auctumnus: cf. augeō], *m.*, autumn (the season when the earth brings forth her increase).

**auxilium**, -i or -ii [augeō], *n.*, aid, help, assistance, succor.

**avārus**, -a, -um, *adj.*, avaricious, covetous, greedy, rapacious.

**āvectus**: *see* āvehō.

**āvehō**, -ere, -vexi, -vectus, *tr.*, carry away, bear off or away; *in pass.* (*sc. nāvi* or *nāvibus*), sail away, depart. **āvellō**, -ere, āvelli, āvulsus, *tr.*, tear off, up, or away, pluck off, lop off, sever; separate forcibly, remove by force.

**Averna**: *see* Avernus (end).

**Avernus**, -i, *m.*, Avernus, a lake near Cumae, whose fumes destroyed any birds that attempted to fly over it; near it tradition placed the entrance to the underworld. *As adj.*, Avernus, -a, -um, Avernian, Avernus's. *As noun*, Avena (*sc. loca*), -ōrum, *pl. n.*, the Avernian realms, Avernus, the underworld.

**āversus**: *see* āvertō.

**āvertō**, -ere, -ti, āversus, *tr.*, turn away, turn back, avert, remove. *Fig.*, estrange, alienate; *intr.* (§139), turn (*one's self*) away, swing round.

**āversus**, -a, -um, *pf. pass. participle as adj.*, turned away, remote; hostile, unfriendly, alienated, averse.

**avidus**, -a, -um [aveō, crave], *adj.*, craving, longing for, eager (*for*), desirous (*of*), ardent.

**avis**, -is, *f.*, bird.

**āvius**, -a, -um, *adj.*, away from the path, out of the way, pathless, remote. *As noun*, āvium, -i or -ii, *n.*, pathless place, by-way, out of the way place.

**āvōlō**, -āre, -āvi, -ātum, *intr.*, fly away. *Fig.*, flee, run away.

**āvulsus**: *see* āvellō.

**avunculus**, -i [*dimin.* of avus], *m.*, a mother's brother, (*maternal*) uncle.

**avus**, -i, *m.*, grandfather, grandsire; sire, ancestor, forebear.

**axis**, -is, *m.*, axle of wagon or chariot; by metonymy, wagon, chariot. *Fig.*, the axis (*axle*) of the earth or heavens; heavens, sky; vault, dome, height of the heavens or sky.

## B

**bāca**, -ae, *f.*, any small round fruit, berry. *Fig.*, a pearl.

**bācātus**, -a, -um [bāca], *adj.*, studded or set with pearls, jewelled.



**bacchor**, -āri, -ātus *sum*, *intr.*, keep the feast of Bacchus. *Fig.*, dance or move wildly, like the Bacchantes, be frenzied, revel, rage; rage, storm in wrath; of Rumor, revel, run wild. **bacclātus**, -a, -um, *pf. prtcl.* in *pass. sense*, revelled (over), visited in revelry by the Bacchantes.

**Bacchus**, -i, *m.*, Bacchus, god of the vine and of wine, son of Jupiter and Semele (daughter of Cadmus, king of Thebes); by metonymy, wine. See § 287. His greatest festival was celebrated near Thebes in Boeotia.

**Bactra**, -ōrum, *pl. n.*, Bactra, capital of Bactria or Bactriana (now called Balkh), in Asia.

**Balae**, -ārum, *pl. f.*, Balae, a famous watering-place on the Campanian coast, near Cumae; many Romans built villas there out into the sea.

**bālātus**, -ūs (bālō, bleat), *m.*, bleating.

**balteus**, -i, *m.*, girdle, belt, or strap (of the sword or quiver).

**barathrum**, -i, *n.*, abyss, gulf, pit.

**barba**, -ae, *f.*, beard.

**barbaricus**, -a, -um, *adj.*, foreign, strange, outlandish, barbaric; in a narrower sense, Phrygian (a common use). See **barbarus**.

**barbarus**, -a, -um, *adj.*, strange, foreign; outlandish, barbarous, rude, uncivilized. The word was originally applied by the Greeks to everybody not a Greek, by the Romans to everybody not a Greek or a Roman. Cf. the term *Ullander* (i.e. *Outlander*) applied by the Boers to the British.

**Barcaeī**, -ōrum, *pl. m.*, the Barcaeī, the inhabitants of Barca, a city of Africa, near Cyrene.

**Barcē**, -ēs, *f.*, Barce or Barca, nurse of Sychaeus.

**beātus**, -a, -um [originally *pf. pass. prtcl.* of *beō*, a rare verb, make happy], *adj.*, happy, blessed, blissful.

**Bebrycius**, -a, -um, *adj.*, of Bebrycia (a part of Bithynia in Asia Minor), Bebrycian.

**Bēlīdēs**, -ae, *m.*, son or descendant of Belus, a name of Palamedes, as descended from Belus, king of Egypt.

**bellātor**, -ōris (bellō), *m.*, warrior. *As adj.*, warlike, valiant, gallant.

**bellātrix**, -icis, *f.*, a woman warrior. *As adj.*, warlike, valiant.

**bellō**, -āre, -āvī, -ātum, *intr.*, wage war, make war, war, fight.

**Bellōna**, -ae, *f.*, Bellona, goddess of war and bloodshed, an old Italian deity, sister of Mars.

**bellum**, -i [originally *duellum* (cf. *duo*)], a fight between two, duel, *n.*, war; in *pl.*, battles, combats, fights; strife. Personified, **Bellum**, -i, *n.*, the demon of war, War-fiend.

**bēlua**, -ae, *f.*, (large, wild) beast, monster.

**Bēlus**, -i, *m.*, Belus. (1) An early king of Tyre and Sidon, founder of the Tyrian line. (2) Father of Dido, also king of Tyre, and conqueror of Cyprus. (3) King of Egypt, father of Danaus, and ancestor of Palamedes.

**bene** [cf. *bonus*], *adv.*, *comp.* *melius*, *sup.* *optimē*, well, rightly; in good measure, firmly, securely.

**benignus**, -a, -um, *adj.*, of a kind nature or heart, good-natured; kind, kindly, friendly, gracious.

**Berecynthius**, -a, -um, *adj.*, of Berecynthus (a mountain in Phrygia), Berecynthian, Phrygian.

**Beroē**, -ēs, *f.*, Beroē, a Trojan woman, wife of Dorychus of Epirus.

**bibō**, -ere, bibī, —, *tr.*, drink, drink of. *Fig.*, drink, drink in.

**bibulus**, -a, -um (bibō), *adj.*, drinking freely or eagerly; thirsty.

**bicolor**, -ōris (bis+color), *adj.*, of two colors, two-colored; dappled, pied.

**bicornis**, -e (bis+cornū), *adj.*, two-horned. *Fig.*, of a river, with two mouths.

**bidēns**, -entis (bis+dēns), two-teethed. *As noun*, **bidēns**, -entis, *f.*, a sheep, properly, a sheep in its second year. In their first year sheep have eight milk teeth in the front part of the lower jaw. At the beginning of the second year the two of these in the center drop out, and are replaced by two of the second, or permanent, set. These are so much larger than the remaining milk teeth

(now much worn, too, by use) that the sheep seems to have but two teeth, esp. since it has no teeth at all in the front part of the upper jaw.

**biforis**, -e [bis+foris], *adj.*, two-doored; of a musical instrument, with two holes or openings, two-stopped.

**bifōrmis**, -e [bis+fōrma], *adj.*, two-formed, double-shaped, dual, double.

**bifrōns**, -ontis [bis+frōns], *adj.*, with two foreheads, two-faced.

**bigae**, -ārum [contracted from biugae: bis+iugum], *pl. f.*, a pair of horses yoked to a chariot, span; two-horse chariot, chariot.

**biugus**, -a, -um [bis+iugum], *adj.*, yoked two-and-two, yoked two-together; of a chariot, two-horsed. *As noun*, biugi, -ōrum (*sc. equi*), *pl. m.*, team, span; chariot (= bigae).

**bilinguis**, -e [bis+lingua], *adj.*, double-tongued. *Fig.*, deceitful, treacherous.

**binī**, -ae, -a [*cf. bis*], *distributive numeral adj.*, two at a time, two by two; less exactly, two.

**bipatēns**, -entis [bis+pateō], *adj.*, doubly-opening, twice-opened, wide-open.

**bipennis**, -e [bis+penna], *adj.*, two-edged. *As noun*, bipennis, -is [*sc. secūris*], *f.*, two-edged axe, esp. a battle-axe.

**birēmis**, -e [bis+rēmus], *adj. lit.*, two-oared; of ships, having two tiers or banks of oars. *As noun*, birēmis, -is [*sc. nāvis*], *f.*, bireme, galley, ship with two tiers of oars.

**bis**, *adv.*, twice.

**Bitās**, -ae, *m.*, Bitias. (1) A Carthaginian nobleman. (2) A Trojan, brother of Pandarus, slain by Turnus.

**bivius**, -a, -um [bis+via], *adj.*, with two ways or passages.

**blandus**, -a, -um, *adj.*, caressing, flattering, seductive; soothing, quiet, charming.

**Bōla**, -ae, *f.*, Bola, a town of the Aequi in Latium.

**bonus**, -a, -um, *adj.*, *comp. melior*, *sup. optimus*, good; brave, gallant, valiant; worthy, noble; kind, gra-

cious, favoring, kindly; skillful, dexterous.

**Boreās**, -ae, *m.*, Boreas, North Wind; the god of the north wind.

**bōs**, **bovis**, *c.*, ox, cow, bullock; *in pl.* usually *f.*, cattle.

**bracchium**, -ī or -īi, *n.*, lower arm, forearm, arm. *Fig.*, sail-yard (= antemna); arm, branch (of a tree, rock, etc.).

**brattea**, -ae, *f.*, thin plate of metal, esp. gold leaf; freely, metal.

**brevis**, -e, *adj.*, of place or size, short; small; of depth, shallow; of time, short, brief. *As noun*, brevia, -ium, *pl. n.*, shallows, shoals.

**breviter** [brevis], *adv.*, usually of speech, briefly, concisely, tersely.

**Briareus**, -ei, *m.*, Briareus, a hundred-handed giant, often identified with Aegaeon.

**Brontēs**, -ae, *m.*, Brontes, the Thunderer, one of the Cyclopes who toiled at the forge of Vulcan.

**brūma**, -ae (= breuma = brevima = brevissima; *sc. diēs*), *f.*, properly, the shortest day of the year, the winter solstice; freely, winter.

**brūmālis**, -e [brūma], *adj.*, of winter, wintry.

**Brūtus**, -i, *m.*, Brutus, i.e. Lucius Junius Brutus, leader of the movement which led to the expulsion of the Tarquins in 509.

**būbō**, -ōnis, *f.*, (in other authors *m.*), horned owl, owl.

**bullā**, -ae, *f.*, properly anything swelling and round, esp. a boss or knob of metal, used to adorn a belt, girdle, door, etc.

**Būtēs**, -ae, *m.*, Butes. (1) A famous boxer, descendant of Amycus; he was slain by the Trojan Dares. (2) Armor-bearer of Anchises, and, later, guardian of Aeneas. (3) A Trojan slain by Camilla.

**Būthrōtum**, -i, *n.*, Buthrotum, a seaport in Epirus.

**buxus**, -i, *f.*, box-tree; by metonymy, pipe, flute.

**Byrsa**, -ae, *f.*, Byrsa, properly, the citadel of Carthage, a name given by Vergil to the site of Carthage.

## C

**cacūmen**, -inis, *n.*, extremity, end, point of anything; summit, top, peak.  
**cadō**, -ere, cecidi, cāsum, *intr.*, fall (down), sink; of the sun or the stars, set, decline; fall in death, die, perish; decrease, diminish, subside. *Fig.*, fall (out), happen, come to pass, befall (one).

**cadūcus**, -a, -um [cadō], *adj.*, falling, fallen; slain, killed; freely, destined to fall, doomed.

**cadus**, -i, *m.*, a large earthen jar, esp. for wine, oil, or vinegar, jar, flagon; freely, urn.

**Caeculus**, -i, *m.*, Caeculus, a son of Vulcan, and founder of Praeneste.

**caecus**, -a, -um, *adj.*, in *act. sense*, unseeing, sightless, blind, blinded; in *pass. sense*, unseen, hidden, concealed, secret. *Fig.*, dark, obscure, mysterious.

**caedēs**, -is [caedō], *f.*, a cutting down or lopping off; slaughter, massacre, carnage; by metonymy (§185), blood shed by murder or slaughter.

**Caedīcus**, -i, *m.*, Caedīcus, an Italian, friend of Romulus.

**caedō**, -ere, cecidi, caesus, *tr.*, cut, hew, lop; cut down or off, cut to pieces; cut, slay, kill; freely, strike, cudgel, beat.

**caelestis**, -e [caelum], *adj.*, heavenly, divine, celestial. *As noun*, caelestēs, -ium, *pl. m.*, dwellers in heaven, deities, gods.

**caelicola**, -ae [caelum+colō], *m.*, dweller in heaven, deity, god.

**caelifer**, -fera, -ferum [caelum+ferō], *adj.*, heaven-carrying, heaven-bearing.

**caelō**, -āre, -āvi, -ātus, *tr.*, carve or engrave in relief, engrave, chase, emboss.

**caelum**, -i, *n.*, the heavens, high heaven, sky. *By metonymy*, weather (since weather phenomena display themselves best in the sky).

**Caeneus**, -ei, *m.*, Caeneus, originally a maiden named Caenis, then changed by Neptune into a youth, then changed again into a maiden.

**caenum**, -i, *n.*, (loathsome) dirt, mud, mire, filth.

**caerula**, -ōrum: see caeruleus.

**caeruleus**, -a, -um, *and, in poetry*, caeruleus, -a, -um, *adj.*, dark-blue, blue, azure; dark green, green; sea-colored, sea-hued; dark-hued, dark; freely, like āter, black, dark, gloomy. *As noun*, caerula, -ōrum, *pl. n.*, the azure deep, dark seas, the sea.

**caerulus**: see caeruleus.

**Caesar**, -aris, *m.*, Caesar. (1) Caius Julius Caesar, the famous Dictator. (2) Caius Julius Caesar Octavianus Augustus; see §§3-27.

**caesariēs**, -ēi, *f.*, (luxuriant, beautiful) hair, tresses, locks.

**caespēs**, -pitis, *m.*, cut sod, sod, turf.

**caestus**, -ūs [caedō], *m.*, boxing-glove, gauntlet, cestus, made of a leather strap wound round and round the hands, and coming well up on the arm; plummet of iron or lead were also fastened into the leather.

**caesus**: see caedō.

**Caicus**, -i, *m.*, Caicus, a Trojan, comrade of Aeneas.

**Cālēta**, -ae, *f.*, Caieta, a harbor town of Latium, now called Gaeta.

**calathus**, -i, *m.*, (wicker) basket, widest at the top, used esp. by women to hold the wool while they were spinning.

**calcar**, -āris [calx, heel], *n.*, spur.

**Calchās**, -antis, *m.*, Calchas, priest and prophet of the Greeks before Troy.

**calefaciō**, -ere, -fēcī, -factus [caleō+faciō], *tr.*, make warm, warm, heat. *Fig.*, inflame, excite, arouse, stir.

**caleō**, -ēre, calui, —, *intr.*, be warm, be hot, glow; with membra, be still warm with life, be scarce dead.

**calidus**, -a, -um, *adj.*, warm, hot.

1. **cāligō**, -iginis, *f.*, thick or dense atmosphere, mist, fog; darkness, gloom.

2. **cāligō**, -āre, -āvi, —, *intr.*, send out thick mist or vapor; be densely dark, be gloomy.

**callis**, -is, *m.*, path (stony, rough, and narrow), foot-path, track (esp. one on the mountains, made by cattle); freely, path, track (e.g. of bees).

**calor**, -ōris, *m.*, heat, glow, *esp.* vital heat, glow of life, heat as indicative of life and health.

**Calybē**, -ēs, *f.*, Calybe, an aged Rutulian, priestess of Juno.

**Calydōn**, -ōnis, *f.*, Calydon, an ancient city of Aetolia in Greece, famous for the story of the boar which Minerva sent to ravage its territory because its king Oeneus forgot to sacrifice to her.

**calx**, calcis, *f.*, heel; freely, foot.

**Camarina**, -ae, *f.*, Camarina, a city in Sicily, on the southern coast.

**Camers**, -ertis, *m.*, Camers. (1) A son of Volscens, and king of Amyclae. (2) A Rutulian warrior of distinction.

**Camilla**, -ae, *f.*, Camilla, daughter of Metabus, a prince of Priverium in Latium, and Casmilla. She led the Volscian allies of Turnus but was slain by Arruns.

**Camillus**, -i, *m.*, Camillus, *i.e.* Marcus Furius Camillus, who captured Veii, a town in Etruria, and saved Rome from the Gauls, in 388.

**caminus**, -i, *m.*, (smelting) furnace, forge. *Fig.*, of the forges, *i.e.* the craters, of Aetna.

**campus**, -i, *m.*, an even, flat, open place; plain, level surface, field; **Māvortis Campus**, the field of Mars, the famous Campus Martius, north of the Capitoline Hill, between the walls of Rome and the Tiber.

**candēns**: see **candēō**.

**candēō**, -ēre, candui, —, *intr.*, glitter, shine, be (lustrously or dazzlingly) white; be white with heat, glow, be warm, be hot. **candēns**, -entis, *pr. prpt. act. as adj.*, white, glowing; hot, warm.

**candidus**, -a, -um, *adj.*, (lustrously or dazzlingly) white, glistening, bright, brilliant; of the moon, bright, silvery. *Fig.*, wondrously fair, lovely, beautiful.

**candor**, -ōris, *m.*, (lustrous or dazzling) whiteness, brilliancy.

**cāneō**, -ēre, cānuī, —, *intr.*, be gray, be hoary, be white.

**canis**, -is, *c.*, dog, *esp.* a hunting hound.

**canistrum**, -i, *n.*, basket woven of reeds, used *esp.* for bread, fruit, or flowers.

**cāntiēs**, -iēi [cānus], *f.*, gray or grayish-white color, grayness, whiteness; by metonymy, gray hair, white hair, hoary locks.

**canō**, -ere, cecini, cantus, *tr.*, make melody, whether by singing or playing a musical instrument; sing, chant, play; sing of, relate, recount, rehearse (*in verse*); foretell, predict, prophesy, reveal, explain (originally oracles and prophecies were delivered *in verse*); *in military language*, sound a signal.

**canōrus**, -a, -um [canō], *adj.*, melodious, tuneful, harmonious.

**cantus**, -ūs [canō], *m.*, melody, singing, song, music; (tuneful) strain, blast, peal (of a trumpet, etc.).

**cānus**, -a, -um, *adj.*, white, hoary; gray, grayish.

**capessō**, -ere, capessivi, capessitus [capio], *tr.*, catch at eagerly, lay hold on, seize, take; strive for, seek earnestly; hasten to, repair or resort to. *Fig.*, lay hold eagerly on (commands, duties, etc.), execute, perform, discharge.

**capillus**, -i, *m.*, hair (of the head).

**capio**, -ere, cēpi, captus, *tr.*, lay hands on, take hold of, seize, take; capture, overpower, master, occupy; take to one's self, select, choose. *Fig.*, captivate, hold spellbound; ensnare, deceive, betray, seduce; of diseases, passions, etc., lay hold on, seize, affect. **captus**, -i, *m.* (*pf. pass. prpt. as noun*), captive, prisoner.

**Capitōlium**, -i or -ii, *n.*, the Capitol, the temple of Jupiter Optimus Maximus at Rome, on the southwestern summit of the Capitoline Hill; the summit itself on which the temple stood; *in the pl.*, this summit, with all its buildings and surroundings (§ 177).

**capra**, -ae, *f.*, she-goat.

**caprigenus**, -a, -um [caper, goat, + gignō], *adj.*, goat-born, of the goat kind; *in ill.* 221 it = the *gen. pl.* of **saper**.

**captivus**, -a, -um [capio], *adj.*, captured, captive; of or belonging to a captive or captives, captive's, captives'.

**captō**, -āre, -āvi, -ātus [*f. freq.* of

**capio**, *tr.*, lay hold on eagerly, catch at, seize, grasp. *Fig.*, strive to catch (*sounds, etc.*), listen to, listen for.

**captus**: see **capio**.

**capulus**, -i [**capio**], *m.*, properly, a holder; handle, hilt of a sword.

**caput**, **capitis**, *n.*, head; by metonymy (see *n.* on iv. 613), life, being, existence, living person, creature; head of cattle, swine, etc. *Fig.*, head, top, summit, peak, of a mountain, etc.; source of a river; source, cause, origin, occasion; chief, leader, ruler.

**Capy**, **Capyos**, *m.*, **Capys**. (1) A Trojan, comrade of Aeneas, reputed founder of Capua. (2) The eighth king of Alba Longa.

**Cār**, **Cāris**, *m.*, a Carian, an inhabitant of Caria, a district in western Asia Minor, on the Aegean Sea.

**carbaceus**, -a, -um, *adj.*, made of flax or linen, flaxen, linen.

**carbasus**, -i, *f.*, fine Spanish flax, flax, linen; by metonymy (§ 187), sail.

**carcer**, -eris, *m.*, prison, jail; *esp. in pl.*, the barriers within which chariots were confined till the signal for beginning the race was given, starting-place.

**carchesium**, -i or -ii, *n.*, a (Greek) drinking-vessel, often large and splendid, cup, goblet, beaker, narrower in the middle than at the extremities, and with slender handles sweeping round from the rim to the bottom.

**cardo**, -inis, *m.*, pivot, properly, the whole arrangement of pivot and socket by means of which doors were made to open and shut; the sockets were in the lintel and the threshold and the pivots were let into the door or its separate leaves at top and bottom; hinge is a convenient but inaccurate rendering. *Fig.*, turning-point, critical moment, crisis.

**careo**, -ere, **carui**, **caritum**, *intr.*, be without, be free from, be clear of (*things undesirable*); be deprived of, want, lack ( *blessings* ); construed with the *abl.* **carēns**, -entis, *pr. ptcl.* *act. as adj.* lacking, wanting, without.

**Cāres**: see **Cār**.

**carina**, -ae (more often in the *pl.*), *f.*, keel, hull (properly, the keel and the

timbers that start therefrom); by metonymy (§ 188), ship, vessel.

**carmen**, -inis [**canō**?], *n.*, melody, strain, tune, song; poem, poetry; a verse, poetic inscription; utterance of an oracle, prophecy, prediction; incantation, charm, spell.

**Carpāthius**, -a, -um [**Carpāthos**], an island in the Aegean Sea, between Crete and Rhodes], *adj.*, of Carpathus, Carpathian.

**carpo**, -ere, **carpsi**, **carptus**, *tr.*, pick, pluck, cull, gather (*flowers, fruits, etc.*); of horses, etc., pluck, crop, graze on, browse (*on*); eat, enjoy; with **auram**, feed on, enjoy, breathe (see on i. 388); waste, consume, destroy; with **viam**, **iter**, press quickly on, hasten on, pursue.

**Carthāgō**, -inis, *f.*, Carthage, a city in northern Africa, the famous rival of Rome.

**cārus**, -a, -um, *adj.*, properly, high-priced; dear, precious; esteemed, beloved; in *act. sense*, fond, loving.

**Caspīus**, -a, -um, *adj.*, of the Caspian Sea, Caspian.

**Cassandra**, -ae, *f.*, Cassandra, a daughter of Priam, beloved by Apollo, who endowed her with prophetic powers, but later, since she failed to keep her promises to him, decreed that no one should believe her utterances.

**cassida**, -ae (by-form of **cassis**, -idis), *f.*, helmet, usually of metal; contrast **galea**.

**cassus**, -a, -um, *adj.*, empty, void; deprived of, wanting, lacking, without. *Fig.*, void, useless, fruitless. in **casum** or **incassum**, *adv.*, uselessly, fruitlessly, to no purpose, without avail.

**castellum**, -i [*dimin. of castrum*], *n.*, castle, fortress, stronghold, citadel.

**castigō**, -āre, -āvī, -ātus [**castus** + **agō**], *tr.*, properly, drive into purity, correct, set right, either by words, reprove, chide, reproach, rebuke, or by deeds, punish, chastise, avenge.

**castra**: see **castrum**.

**castrum**, -i, *n.*, rare in *sing.*, commonly **castra**, -ōrum, *pl. n.*, camp (of

*soldiers*), encampment, headquarters.  
**Castrum Inui**, *n.*, Castrum Inui, *a town of Latium.*

**Castrum Inui**: see **castrum**.

**castus**, *-a, -um, adj.*, morally pure and spotless, pure, guiltless, innocent, chaste; pious, holy, sacred.

**cāsus**, *-ūs [cadō]*, *m.*, a falling, fall, overthrow. *Fig.*, that which falls out or befalls, event, occurrence, happening, chance, fortune, fate, crisis; misfortune, mishap, mischance, sorrow, calamity; hazard, peril. **cāsū**, *abl. sing. as adv.* = **forte**, by chance.

**catēna**, *-ae, f.*, chain, fetter, shackle.

**caterva**, *-ae, f.*, crowd, troop, throng, multitude.

**Catilina**, *-ae, m.*, Catiline, *i.e.* Lucius Sergius Catilina, the notorious conspirator, whose schemes Cicero, then consul (in the year 63), frustrated.

**Catō**, *-ōnis, m.*, Cato, *i.e.* Marcus Porcius Cato Uticensis, a consistent Stoic and pure-minded patriot, who, after Julius Caesar's victory at Thapsus in Africa, committed suicide at Utica in Africa, rather than witness what he regarded as the downfall of the Roman state.

**catulus**, *-i, m.*, young animal, whelp, cub, *e.g.* a young dog or a young wolf.

**Caucasus**, *-i, m.*, Caucasus, the mountain range in Asia, between the Black Sea and the Caspian Sea.

**cauda**, *-ae, f.*, tail of animals.

**caulae**, *-ārum, pl. f.*, openings, holes, passages; the open fence of a sheepfold, *i.e.* a fence made of bars with openings between them; sheepfold.

**Caulōn**, *-ōnis, m.*, Caulon or Caulonia, a city on the east coast of Bruttium.

**Caurus**, *-i, m.*, Caurus, the northwest wind.

**causa**, *-ae, f.*, reason, cause, ground, occasion, source; feigned cause, pretext, excuse; a cause or case in law, lawsuit, suit.

**cautēs**, *-is, f.*, a rough, pointed rock, crag, cliff.

**cautus**: see **caveō**.

**cavea**, *-ae [cavus]*, *f.*, a hollow, cavity; auditorium, ring of a theater or

*circus*; seats, benches for spectators, by metonymy, spectators.

**caveō**, *-ēre, cāvī, cautus, intr. and tr.*, take heed, be on one's guard (*against*), guard against, beware of, avoid. **cautus**, *-a, -um, pf. pass. prtcl. in dep. sense as adj.*, having taken care, heedful, careful, cautious.

**caverna**, *-ae [cavus]*, *f.*, cavity, cavern, cave.

**cavō**, *-āre, -āvi, -ātus [cavus]*, *tr.*, make hollow, make a hollow in, hollow out. **cavātus**, *-a, -um, pf. pass. prtcl. as adj.*, hollowed out, hollow, cavernous.

**cavus**, *-a, -um, adj.*, hollow, cavernous; hence, enveloping, surrounding, enshrouding.

**Cecropidēs**, *-ae, m.*, a (son or) descendant of Cecrops, who, so tradition said, was the first king of Attica; an Athenian.

**cēdō**, *-ere, cessī, cessum, intr.*, be in motion, move, go; go away, depart, withdraw (*construed with abl., or with dē, ē, or ex with abl.*); retreat, flee. *Fig.*, yield, abate, cease; yield, give way, die out, vanish; give place or room to, yield (*to*), submit (*to*); yield to, be inferior to, come short of; go to, fall to, fall to the lot or share of, accrue to.

**cedrus**, *-i, f.*, cedar tree (*more strictly, the juniper tree*), cedar wood.

**Celaenō**, *-ūs [Gk. form]*, *f.*, Celaeno, one of the Harpies; see **Harpyia**.

**celebrō**, *-āre, -āvi, -ātus, tr.*, properly, visit a place in numbers, throng, crowd, or visit often, frequent; keep a festival in numbers, solemnize, celebrate; do repeatedly, engage in (*often*), practice; praise, honor, extol.

**celer**, *celeris, celere, adj.*, swift, fleet, quick, agile, lithe.

**celerō**, *-āre, -āvi, -ātus, intr.*, be quick, hasten, make speed; *tr.* (§ 131). quicken, speed, hasten.

**cella**, *-ae, f.*, store-room; freely, any small room, *e.g.* a cell in a beehive.

**cēlō**, *-āre, -āvi, -ātus, tr.*, hide, cover, keep secret, conceal.

**celsus**, *-a, -um [properly, pf. pass*

- ptēpl. of an old verb* **cellō**, rise high, tower, *adj.*, towering, high, lofty, tall.
- Centaurus**, -ī, *m.*, a Centaur. *The myth described the Centaurs as half man, half horse; they were probably a wild, rude people of Thessaly, who fought on horseback.*
- centēni**, -āe, -a [centum], distributive numeral *adj.*, properly, a hundred each, a hundred at a time; *freely*, a hundred.
- centum**, indeclinable numeral *adj.*, a hundred; *in poetry used freely of any large number*, many.
- centumgeminus**, -a, -um, *adj.*, hundred-fold, *i.e. having a hundred natures or persons*, an epithet of the giant Briareus, who is described in other writers merely as hundred-handed.
- Ceraunia**, -ōrum [Gk. name; properly, Headlands of Thunder], *pl. n.*, the Ceraunian mountains, in the north-western part of Epirus, Greece.
- Cerberus**, -ī, *m.*, Cerberus, the three-headed dog that guarded the entrance to the underworld.
- Cereālis**, -e [Ceres], *adj.*, of Ceres, Ceres's.
- cerebrum**, -ī, *m.*, the brain, brains.
- Cerēs**, Cereris, *f.*, Ceres, daughter of Saturn, and sister of Jupiter; she was mother of Proserpina. See §288. *By metonymy*, grain, bread.
- cernō**, -ere, *crēvi*, *crētus* or *certus*, *tr.*, properly, separate. *Fig.*, separate by the senses, *esp. by the sight*, discern, distinguish, perceive, see; *intr.*, decide by a contest, fight, contend. **certus**, -a, -um, *pf. pass. ptēpl. as adj.*, fixed, settled, determined, resolved; settled, fixed, assured, inevitable, unerring, sure, certain, definite; reliable, trustworthy, faithful. **certum** (*m. acc.*) *facere*, inform. **certum** (*n. nom.*) *est mihi*, etc., I, etc., am resolved.
- cernuus**, -a, -um, *adj.*, bent forwards, (*turned*) face downwards; *freely*, of a horse, pitching head foremost.
- certāmen**, -inis [certō], *n.*, contest, strife, battle, match; rivalry, zeal.
- certātum** [certō], *adv.*, in rivalry, eagerly, earnestly, zealously.
- certē** [certus], *adv.*, fixedly, assuredly, certainly, surely, truly.
- certō**, -āre, -āvi, -ātum [freq. of cernō], *intr.*, decide by strife or contest, contend, fight, strive, struggle; contend in rivalry, vie (*with one another*), rival; *with infn.*, strive eagerly, seek, aim.
- certus**; see **cernō**.
- cerva**, -ae, *f.*, female deer, hind.
- cervix**, -icis, *f.*, neck (*esp. the back or nape of the neck*); *freely*, head, shoulders.
- cervus**, -ī, *m.*, stag, deer.
- cessō**, -āre, -āvi, -ātum [cēdō], *intr.*, properly, yield greatly, stand or hang back; be idle, be inactive, be still; delay, loiter, lag, be a laggard; cease, stop, abate.
- cētē**; see **cētus**.
- cēterus**, -a, -um, *adj.*, properly, the other of two (*cf. alter*); *freely*, the rest of, the remainder of, the remaining. *As noun*, **cēteri**, -ōrum, *pl. m.*, all the others, the rest; **cēterum** and **cētera**, *n. sing. and pl. as adv.*, in all other respects, otherwise.
- cētus**, -ī, *m.*, *pl. nom. and acc. cētē* (Gk. form), *n.*, sea-monster, *e.g. a whale, shark, or dolphin*.
- ceu**, *adv. and conj.*, in comparisons (1) involving facts, (2) involving suppositions or hypotheses, as, just as, like as, as if, as when.
- Chalcidicus**, -a, -um, *adj.*, of Chalcis (the chief town of Euboea, the island north of Boeotia in Greece), Chalcidian. Cumaeon (Cumae was a colony from Chalcis).
- Chalybes**, -um, *pl. m.*, the Chalybes, the Chalybians, a people in Pontus, Asia Minor, famous workers of steel.
- chalybs**, -ybis, *m.*, steel.
- Chāōn**, -onis, *m.*, Chaon, a son of Priam, brother of the prophet Helenus; after him Helenus named his realm in Epirus Chaonia.
- Chāonia**, -ae [Chāōn], *f.*, Chaonia, a district in Epirus, ruled first by Pyrrhus, son of Achilles, later by Helenus.
- Chāonius**, -a, -um [Chāōn], *adj.*, of Chaonia, Chaonian, Epirote.
- Chaos**, *n.*, only in *nom. and acc. sing.*

Chaos, properly, the first state of the universe, thought of as limitless, empty space, void; esp. the limitless underworld; personified as a deity, son of Erebus and Nox.

**Charōn**, -ontis, *m.*, Charon, the ferryman of the underworld, who conveyed across the Acheron (or the Styx) the souls of those who had been duly buried.

**Charybdis**, -is, *f.*, Charybdis, a very dangerous whirlpool between Sicily and Italy, in the straits of Messina.

**Chimaera**, -ae, *f.*, the Chimaera, a mythical monster with the head of a lion, a goat's head projecting from its middle, and the tail of a serpent; it was supposed to vomit fire, and was localized in Lycia, Asia Minor. It was the embodiment in myth of the volcanic fires active in that district; the Chimaera, a Trojan ship; see note on v. 122.

**chlamys**, **chlamydis**, *f.*, the chlamys, a (*Gk.*) cloak, mantle, cape, made of a large piece of wool, fastened by a clasp on one shoulder, usually the right; it was often richly embroidered, and was worn especially by young men, hunters, and soldiers.

**Chlōreus**, -ei, *m.*, Chloereus, a Trojan, priest of Cybele.

**chorēa**, -ae [*chorus*], *f.*, a (solemn) dance in a ring.

**chorus**, -i, *m.*, a dance in a ring, esp. by a band or company; a choral dance; by metonymy, band, troop of dancers or singers; freely, band, troop, company, throng.

**Chromis**, -is, *m.*, Chromis, a Trojan slain by Camilla.

**ciō**, -ēre, *civī*, *citus*, *tr.*, put in vigorous motion, stir (*up*), move, agitate; call, summon. *Fig.*, effect, produce, cause, bring about; stir up, arouse, excite, spur on, shake. *citus*, -a, -um, *pf. pass. prtcl.* as *adj.*, stirred up, swift, speedy, fleet; often = *an adv.*, swiftly, speedily, quickly.

**cinctus**: see **cingō**.

**cingō**, -ere, *cinxī*, *cinctus*, *tr.*, encircle, surround, encompass; girdle, gird; gird one's self with a weapon, esp. a sword, gird on.

**cingulum**, -i [*cingō*], *n.*, girdle, belt, esp. a sword-belt, baldric.

**cinis**, -eris, *m.*, ashes, embers, ruins; ashes or material part of the dead.

**circā**, *adv.*, around, about, near (*by*).

**Circaeus**, -a, -um [*Circē*], *adj.*, of Circe, Circe's, Circaean.

**Circē**, -ēs, *f.*, Circe, a daughter of the Sun, a sorceress skilled in magic and the use of poisons; she dwelt on an island off the west coast of Italy, identified in later times with the promontory of Circeii (*cf.* iii. 386, with notes).

**circēnsis**, -e [*circus*], *adj.*, of the circus. *As noun*, **circēnsēs**, -ium (*sc. lūdī*), *pl. m.*, the circensian games, chariot races in the circus, esp. in the Circus Maximus at Rome.

**circueō**: see **circumeō**.

**circuitus**, -ūs [*circum*+*eō*], *m.*, a going round, circuit, roundabout way.

**circulus**, -i [*dimin. of circus*], *m.*, circle, circlet, chain, ring, band.

**circum**, *adv.*, around, about. *As prep.*, with *acc.*, around, about, over. *For hints as to its position at times see § 210.*

**circumdō**, -dare, -dedi, -datus, *tr.*, with *acc. and dat.*, put round, set round; with *acc. and abl.*, surround with, encircle, enclose, envelop.

**circumeō**, -ire, -ivi or -ii, **circuitum**, *intr.*, go round, move round; *tr.*, circle round.

**circumferō**, -ferre, -tuli, -lātus, *tr.*, bear around, carry about; lustrate, purify (*vi.* 229; see note there).

**circumflectō**, -ere, -flexi, -flexus, *tr.*, bend about, wind round; freely, trace (round), traverse.

**circumfundō**, -ere, -fūdī, -fusus, *tr.*, pour round; with *acc. and abl.*, surround, envelop, encompass; the *pass.* is often used of persons in middle sense (§ 152), pour round, gather (about), flock together, throng.

**circumfusus**: see **circumfundō**.

**circumspiciō**, -ere, -spexi, -spectus [*circum*+*spiciō*], *intr.*, look round, gaze about; *tr.*, look round on, view on all sides, survey, examine; look round at, catch sight of, espy.

**circumstō**, -stāre, -steti, —, *intr.*,



- stand around; *tr.*, stand round, surround, encompass, beset, overwhelm.
- circumtextus**, -a, -um, *pf. pass. princpl.* of **circumtegō** as *adj.*, woven round, bordered.
- circumveniō**, -ire, -vĕni, -ventum, *tr.*, come or move round, encircle, surround.
- circumvolō**, -āre, -āvi, -ātus, *tr.*, fly round, hover round or over, flit about.
- circumvolvō**, -ere, -volvi, -volūtus, *tr.*, roll round, turn round, revolve round.
- circus**, -i, *m.*, circle, ring, circus, place for chariot races, esp. the Circus Maximus at Rome, race course; by metonymy, a circle or ring of spectators; spectators.
- Cissēis**, -ēidis, *f.*, Cisseis, i.e. Hecuba, wife of Priam; she was daughter of Cisseus, a Thracian king.
- Cisseus**, -ei, *m.*, Cisseus. (1) A Thracian king, father of Hecuba. (2) A Rutulian, son of Melampus, comrade of Turnus.
- Cithaerōn**, -ōnis, *m.*, Cithaeron, a mountain in Boeotia, Greece, sacred to Bacchus.
- cithara**, -ae, *f.*, the cithara (a musical instrument), lute, guitar, lyre.
- citō** [*abl. sing.* of **citus**; *sc.*, perhaps, **modō**], *adv.*, quickly, speedily, soon.
- citus**: see **cieō**.
- civilis**, -e [**civis**], *adj.*, of a citizen or citizens, civil, civic.
- civis**, -is, *c.*, citizen, fellowcitizen, countryman or countrywoman.
- clādēs**, -is, *f.*, properly, a breaking to pieces; injury, ruin, destruction, disaster, calamity; esp., slaughter, carnage, havoc in war; by metonymy (§ 186), ruin, scourge, destroyer.
- clam** [*akin* to **cōlō**], *adv.*, secretly, in secret, stealthily.
- clāmō**, -āre, -āvi, -ātus, *intr.*, call out, cry out, shout; *tr.*, call to, address.
- clāmor**, -ōris, *m.*, loud call, cry, shout, whether of pleasure or of pain; outcry, uproar, crash, din, clamor; battle shout, lamentation, applause.
- clangor**, -ōris, *m.*, clang, din, noise; shouting, uproar; of trumpets, braying, blare.
- clārēscō**, -ere, —, —, *intr.*, grow bright, become clear to the eyes. *Fig.*, become clear to the ears, grow distinct, be plainly audible, grow loud.
- Clarius**, -a, -um, *adj.*, of Claros, Clarian, a title of Apollo, who had a famous temple and oracle at Claros, in Ionia, Asia Minor.
- clārus**, -a, -um, *adj.*, clear to the eyes, visible, bright, brilliant, gleaming. *Fig.*, clear to the ears, clear, loud, distinct, ringing; bright, brilliant, famous, distinguished, illustrious, renowned.
- classis**, -is, *f.*, properly, a levy; a class or division of citizens, esp. for military purposes, army, (battle) host, fleet; in *pl.*, ships, and, by metonymy, crews, sailors.
- claudō**, -ere, **clausi**, **clausus**, *tr.*, shut (up), close, bar, fasten; hem in, confine, pen up; enclose, encompass, surround.
- claudus**, -a, -um, *adj.*, limping, lame; maimed, mangled, crippled.
- claustrum**, -i [**claudō**], *n.*, fastening, shutter, barrier, bar, bolt; door, gate; bulwark, defense, barricade; usually in *pl.*
- clausus**: see **claudō**.
- Clausus**, -i, *m.*, Clausus, a Sabine chieftain; according to Vergil he was the progenitor of the gens Claudia.
- clāva**, -ae, *f.*, a knotty stick, staff, club, cudgel.
- clāvus**, -i, *m.*, a (metal) nail, spike; by metonymy, of objects of like shape, rudder-handle, tiller, steering-paddle, rudder, helm.
- cliēns**, -entis [*originally* **cluēns**, from **cluō**, **clueō**, hear, obey], *m.*, properly, one who obeys, dependent, vassal, client. The clients attached themselves to some **patrōnus**, expecting from him faithful, honest help in all their interests, and, to some extent, financial support; in turn they were bound to respect their patron and to aid in every way to extend his influence and to add to his prestige.
- clipeātus**, -a, -um [**clipeus**], *adj.*, armed with shields, shielded, shield bearing.

**clipeus**, -i, *m.*, and, rarely, **clipeum**, -i, *n.*, a round, brazen shield.

**Cloanthus**, -i, *m.*, Cloanthus, a comrade of Aeneas.

**Clonus**, -i, *m.*, Clonus, son of Epytus, a skillful worker in gold; he wrought the designs on the sword belt of Pallas.

**Cluentius**, -i or -ii, *m.*, Cluentius, a name borne by members of the gens Cluentia.

**Clusinus**, -a, -um, *adj.*, of Clusium (an important town of Etruria, on the river Clanis, a tributary of the Tiber), Clusian.

**Clytius**, -i or -ii, *m.*, Clytius, the name of several individuals, of whom nothing is really known. (1) A Trojan, descendant of Aeolus, slain by Turnus. (2) A Rutulian. (3) Father of the Trojan Euneus.

**coactus**: see **cōgō**.

**Cocles**, **Coclitis**, *m.*, the famous Horatius Cocles, who defended the pons Sublicius, a wooden bridge over the Tiber, against Porsenna, the Etruscan ally of the Tarquins.

**Cocytus**, -i, *m.*, Cocytus, a river of the underworld.

**coēō**, -ire, -ivi or -ii, -itum [**con**+**eō**], *intr.*, go or come together, gather, collect, assemble; stream together, flow from all sides; come together, unite (in alliance); come together in combat, meet, join battle; of milk, blood, etc., thicken, curdle, congeal.

**coepi**, -isse, defective verb, *intr.* and *tr.*, begin, commence; essay, attempt, undertake. **coeptus**, -a, -um, *pf. pass. prtcl.* as *adj.*, begun, attempted, essayed, undertaken. As noun, **coepum**, -i, *n.*, beginning, attempt, essay, undertaking, enterprise, venture.

**coeptum**: see **coepi**.

**coeptus**: see **coepi**.

**coerceō**, -ēre, -erui, -ercitus [**con**+**arceō**], *tr.*, enclose completely, surround, confine; keep in check, confine, restrain; (keep from straying, i.e.) marshal, keep in line.

**coetus**, -ūs [**coēō**], *m.*, a coming together, meeting, gathering; by metonymy, gathering, band, troop, company.

**Coeus**, -i, *m.*, Coeus, one of the Titans (§ 273); he was father of Latona.

**cognātus**, -a, -um [**con**+**(g)nāscor**], *adj.*, of like blood, related by blood kindred, akin.

**cognitus**: see **cognōscō**.

**cognōmen**, -inis [**con**+**(g)nōmen**], *n.*, added name, surname, family name (a name added to the nomen and the praenomen to distinguish families of the same gens); freely, name, title.

**cognōscō**, -ere, **cognōvi**, **cognitus** [**con**+**(g)nōscō**], *tr.*, become acquainted with, grow familiar with, learn, ascertain; know, be conscious of, recognize. **cognitus**, -a, -um, *pf. pass. prtcl.* as *adj.*, well known, known, familiar.

**cōgō**, -ere, **cōgī**, **coactus** [**con**+**agō**], *tr.*, drive together, collect, assemble, mass, muster; (keep from straying, i.e.) marshal, arrange, keep in line; (bring together, i.e.) condense, concentrate, congeal. *Fig.*, force (tears, etc.), squeeze out; with *infln.*, force, constrain, compel.

**cohibeō**, -ēre, -hibui, -hibitus [**con**+**habeō**], *tr.*, hold together; hold or shut in, confine, restrain.

**cohors**, **cohortis**, *f.*, properly, an enclosure; by metonymy, of the objects enclosed, throng, crowd, multitude, esp. a military company, cohort; freely, fleet, squadron or line of ships.

**Collātinus**, -a, -um, *adj.*, of Collatia, a Sabine town near Rome.

**collātus**: see **cōnferō**.

**colligō**, -ere, -lēgi, **collēctus** [**con**+**legō**], *tr.*, bring together, gather, collect, assemble; with *arma* or *vēla*, gather together, take in, make snug; gather, get, gain, acquire.

**collis**, -is, *m.*, hill, height.

**collum**, -i, *n.*, neck (used of men, animals, and even of plants, e.g. of the poppy).

**colō**, -ere, **colui**, **cultus**, *tr.*, properly, cultivate, till the ground; dwell in, inhabit, occupy, possess. *Fig.*, cultivate, give heed to, care for, cherish, love, esteem; honor, reverence, worship.

**colonus**, -i [**colō**], *m.*, cultivator.

**farmer, husbandman; inhabitant (of),**  
occupant; settler, colonist.

**color, -ōris, m.,** color; tint, hue, complexion.

**coluber, -bri, m.,** snake, serpent.

**columba, -ae, f.,** dove, pigeon.

**columna, -ae, f.,** column, pillar, post.

**colus, -i, m.,** distaff.

**coma, -ae, f.,** hair, tresses, locks. *Fig.,*  
tresses of plants or trees, foliage.

**comāns, -antis, adj.,** hairy, shaggy; of  
a helmet, hairy, plumed, crested,  
bushy.

**comes, -itis [con+eō], c.,** comrade,  
companion, associate; guide, guardian;  
*in pl.,* attendants, suite, retinue,  
train.

1. **comitātus: see comitor.**

2. **comitātus, -ūs [comitor], m.,** *prop-*  
*erly,* an accompanying, *then by me-*  
*tonymy,* those who attend, retinue,  
train, suite, company.

**comitor, -āri, -ātus sum [comes], tr.,**  
go with, accompany, attend, escort,  
follow. **comitātus, -a, -um, pf.**  
*prcpl. in pass. senae,* accompanied, at-  
tended, escorted.

**commendō, -āre, -āvi, -ātus [con+mandō], tr.,** put into one's hands,  
commit to, entrust to, commend to.

**commercium, -i or -il [con+merx], n.,**  
commercial dealings; trafficking, trad-  
ing, bargaining.

**comminus [con+manus], adv.,** hand to  
hand, in close conflict, at or to close  
quarters.

**commisceō, -ēre, -miscui, -mixtus,**  
*tr.,* mix (together), mingle, unite.

**commissum: see committō.**

**commissus: see committō.**

**committō, -ere, -misi, -missus, tr.,**  
send or bring together, join, unite; of  
contests or battles, join, unite, begin,  
enter, engage in; of games, hold, cele-  
brate; of misdeeds, commit, perpetrate,  
practice, be guilty of. **commissum,**  
**-i, n. (pf. pass. prcpl. as noun),** wrong-  
doing, misdeed, fault, offence, crime.

**commixtus: see commisceō.**

**commoveō, -ēre, -mōvi, -mōtus, tr.,**  
move violently, shake, agitate. *Fig.,*  
move with any violent emotion or feel-

ing, disturb, excite, arouse, agitate,  
frighten.

**communis, -e, adj.,** common, joint,  
general.

**cōmō, -ere, cōmpsi, cōmptus [con+emō], tr.,** put together, *esp. the hair,*  
arrange, comb, dress, braid; deck,  
adorn.

**compāctus: see compingō.**

**compāgēs, -is [con+pangō], f.,** a join-  
ing together; by metonymy, joining  
joint, seam; found in Vergil only in  
the pl.

1. **compellō, -ere, -pull, -pulsus, tr.,**  
drive together; drive, force.

2. **compellō, -āre, -āvi, -ātus, tr.,** hail,  
greet, address, accost.

**compingō, -ere, -pēgi, -pāctus [con+pangō], tr.,** join together, fit (to-  
gether), unite, fasten.

**complector, -i, -plexus sum [con+plectō, plait, weave], tr.,** embrace,  
enfold, encircle; grasp, hold.

**compleō, -ēre, -ēvi, -ētus, tr.,** fill up,  
pack, cram, crowd, throng; fill, com-  
plete, round out, fulfill, finish.

1. **complexus: see complector.**

2. **complexus, -ūs [complector], m.,**  
encircling, embrace, caress.

**compōnō, -ere, -posui, -positus (and**  
*in poetry, -postus), tr.,* put together;  
build, make, construct, raise; devise,  
contrive, design; (put together, *i.e.*), ar-  
range, set in order, compose, settle,  
adjust, quiet, calm, appease, allay,  
soothe; arrange for rest or sleep, lay  
down, lay, dispose; arrange for burial,  
lay away, lay to rest, bury. **composi-**  
**tus or compostus, -a, -um, pf. pass.**  
*prcpl. as adj.,* arrayed, ordered, fixed,  
settled. *As noun* **compositum, -i, n.,**  
*that which is fixed,* arrangement, com-  
pact, agreement; **compositō, abl. sing.**  
*as adv.,* by agreement, according to  
compact, designedly.

**comportō, -āre, -āvi, -ātus, tr.,** carry  
together, heap up, pile up, amass.

**compositō: see compōnō (end).**

**compositus or compostus: see com-**  
**pōnō.**

**comprehendō, or comprēndō, -ere,**  
**-endī, -ēnsus, tr.,** lay hold on, seize,

grasp, catch. *Fig.*, grasp or embrace in (with) words, describe, recount.  
**comprēndō**: see **comprehendō**.  
**comprēnsus**: see **comprehendō**.  
**compressus**: see **comprimō**.  
**comprimō**, -ere, -pressi, -pressus [con+premō], *tr.*, press or squeeze together; hold in check, hold back. *Fig.*, check, curb, stay, repress, restrain.  
**cōmptus**: see **cōmō**.  
**compulsus**: see **1. compellō**.  
**1. cōnātus**: see **cōnor**.  
**2. cōnātus**, -ūs [cōnor], *m.*, attempt, essay, effort.  
**concavus**, -a, -um, *adj.*, hollow, concave; of rocks, cavernous, crannied.  
**concedō**, -ere, -cessi, -cessus, *intr.*, go away, depart, retire, withdraw; give way to, yield (to), surrender; *tr.*, surrender, deliver; concede, grant, permit, suffer, allow; with *infm.*, grant, suffer, permit.  
**conceptus**: see **concupiō**.  
**concessus**: see **concedō**.  
**concha**, -ae, *f.*, properly, a bivalve shell-fish; by metonymy (§187), shell, conch, or anything shaped like a shell, e.g. a trumpet.  
**concidō**, -ere, -cidi, -[con+cadō], *intr.*, fall together, collapse, fall down, fall, sink; perish, be slain.  
**conciō**, -ēre, -civi, -citus, *tr.*, properly, force or drive together; freely, drive, move violently or forcefully, rouse, stir up; fling, hurl (a stone or a weapon). *Fig.*, stir, arouse, excite, provoke; produce, cause. **concius**, -a, -um, *pf. pass. prtcl. as adj.*, in *fig. sense*, stirred up, aroused, excited; at times = an *adv. phrase*, with all speed, violently, furiously.  
**concliō**, -āre, -āvi, -ātus, *tr.*, bring together, unite. *Fig.*, unite in feeling, unite as a friend, make friendly, win over, gain, secure, win.  
**concilium**, -i or -ii, *n.*, assembly, gathering, company, throng; esp. a gathering for deliberative purposes, council, council-board.  
**concupiō**, -ere, -cēpi, -ceptus [con+capiō], *tr.*, lay firm hold on, take in,

receive, draw in; receive fertilizing seed, conceive, give birth to. *Fig.*, take into the soul, take in by the intellectual faculties, grasp, comprehend, understand, conceive (of), imagine; formulate, draw up (treaty, etc.); take in (i.e. welcome) some thought, design, etc., admit, harbor, cherish, foster.  
**conciō**, -āre, -āvi, -ātus [freq. of concidō], *tr.*, set in violent motion, spur on (a horse).  
**concius**: see **conciō**.  
**conclāmō**, -āre, -āvi, -ātum, *intr.*, with *pl. subject*, cry out (together), shout (in unison); with *sing. subject*, cry out, shout, exclaim; *tr.* (§130), cry out, raise the cry.  
**concludō**, -ere, -clūsi, -clūsus [con+claudō], *tr.*, shut up, enclose, surround.  
**concor**, -cordis [con+cors], *adj.*, of one heart and mind, friendly, harmonious.  
**concrēscō**, -ere, -crēvi, -crētus, *intr.*, grow together (with), become part of, become ingrained (in); harden, stiffen, curdle, congeal, become clotted. **concrētus**, -a, -um, *pf. pass. prtcl. as adj.*, in *dep. sense*, hardened, stiffened, matted (hair).  
**concrētus**: see **concrēscō**.  
**concurrō**, -ere, -curri, -cursum, *intr.*, run together or with, dash together; rush, speed, hasten; rush together in hostile spirit, meet in battle shock, fight, contend (with).  
**concursum**, -ūs [concurrō], *m.*, a rushing or dashing together; by metonymy, throng, crowd, assembly, concourse.  
**concussus**: see **concutiō**.  
**concutiō**, -cutere, -cussi, -cussus [con+quatiō], *tr.*, shake violently, agitate, jar, sway, shatter. *Fig.*, shake, agitate, jar, alarm, startle, grieve; shake out, as one shakes a robe to search it, search, examine, probe.  
**condēnsus**, -a, -um, *adj.*, very dense, close; crowded or huddled together.  
**conditus**: see **condō**.  
**condō**, -ere, -didi, -ditus, *tr.*, put together; form, fashion, build, erect, found, establish; put up or away for

safe keeping, store up, stow away; *lay away in the grave*, lay to rest, bury; put away, hide, conceal; *with ense*, bury, hide, sheathe *in a foe*. *Fig.*, put together *songs, verses, etc.*, compose, write; arrange, order, ordain; establish, bring about.

**cōnectō, -ere, cōnexul, cōnexus** [con+nectō], *tr.*, bind together, fasten; wreath together, entwine.

**cōnexus**: see cōnectō.

**cōnfectus**: see cōnfiō.

**cōnferciō, -cīre, -feri, -fertus** [con+ferciō], *tr.*, stuff or cram together. **cōnferus, -a, -um, pf. pass. prptpl. as adj.**, pressed together, crowded, dense, serried; = *an adv. phrase*, in close array, in serried ranks.

**cōnferō, -ferre, -tuli, collātus, tr.**, bear or bring together; **cōnferre gradum**, bring one's step together with another's, keep pace with, walk with; bring together, unite in hostility; **cōnferre signa, cōnferre manum**, meet in close combat, fight at close quarters, fight, contend; *with certāmina*, begin, launch, engage in.

**cōnferus**: see cōnferciō.

**cōnfessus**: see cōnfiō.

**cōnfiō, -ere, -feci, -fectus** [con+fiō], *tr.*, do thoroughly or fully; finish, complete, accomplish, execute; use up, waste, exhaust, spend; overcome, destroy; *freely*, weaken. **cōnfectus, -a, -um, pf. pass. prptpl. as adj.**, worn out, wasted, exhausted; wearied, enfeebled.

**cōnfidō, -ere, -fissus sum, intr.**, trust to, rely on, put faith in.

**cōnfigō, -ere, -fixi, -fixus, tr.**, join, fasten together; pierce through and through, transfix, perforate.

**cōnfissus**: see cōnfidō.

**cōnfiō, -eri, -fessus sum** [con+fiō], *intr.*, confess, acknowledge; *freely*, confess, reveal.

**cōnfixus**: see cōnfigō.

**cōnfigō, -ere, -fixi, -fictus, intr.**, dash or strike together, *esp. in conflict*, fight, struggle, contend, war.

**cōnfodiō, -ere, -fodi, -fossus, tr.**, prop-

erly, dig thoroughly, dig; pierce through and through, transfix, stab.

**cōnfossus**: see cōnfodiō.

**cōnfugio, -ere, -fugi, -fugitum, intr.**, flee for refuge or aid; resort (to), have recourse.

**cōnfundō, -ere, -fudi, -fusus, tr.**, pour together, mingle, mix. *Fig.*, mix (up), throw into disorder, disturb, confuse, confound; bewilder (the mind), perplex, disturb, confuse; violate, outrage a treaty, etc. **cōnfusus, -a, -um, pf. pass. prptpl. as adj.**, bewildered, excited, perplexed.

**cōnfusus**: see cōnfundō.

**congeminō, -āre, -avi, -ātus** [con+geminus], *tr.*, double, redouble, deal repeatedly (blows); freely, ply again and again (a sword, or battle-axe), wield repeatedly.

**congemō, -ere, -gemui, —, intr.**, groan heavily or loudly, sigh deeply.

**congerō, -ere, -gessi, -gestus, tr.**, bear together, collect, heap or pile up; build, rear, erect.

**congestus**: see congerō.

**concredior, -di, -gressus sum** [con+gradior], *intr.*, properly, step or walk together (with), meet, esp. in hostile spirit, fight with, contend (with), encounter, engage.

1. congressus: see concredior.

2. congressus, -us [concredior], *m.*, meeting; encounter, whether in friendly or hostile spirit; conference, interview; fight, contest.

**cōnicio, -ere, cōnisci, cōnietus** [con+icio], *tr.*, properly, throw together; heap up, pile up; freely, throw on, pile on, fling at; hurl, cast, throw, drive (esp. a weapon); with sē (throw or) drive one's self to a place, betake one's self, hasten.

**cōnietus**: see cōnicio.

**cōnifer, -fera, -ferum** [cōnus+ferō], *adj.*, cone-bearing.

**cōnitor, cōniti, cōnixus or cōniscus sum** [con+nitor], *intr.*, lean against, push (strongly) against; strive with might and main, struggle, exert one's self.

**coniugium, -i or -il** [*cf.* cōnīxus,

**coniungō**, *n.*, union, *esp. the marriage union*, marriage, wedlock; *by metonymy*, husband, wife.

**coniunctus**: *see coniungō*.

**coniungō**, *-ere*, *-iunxi*, *-iunctus*, *tr.*, join, unite; *with nāvem*, join to a pier, *etc.*, bind fast, moor.

**coniūnx**, **coniugis** [**coniungō**], *c.*, properly, one united to another, *esp. in marriage*; married person, husband, wife; *freely*, suitor, lover.

**cōnixus**: *see cōnitor*.

**conlābor**, *-lābi*, *-lāpsus sum*, *intr.*, fall or sink together, sink, collapse; fall, faint, sink, swoon; be slain, perish. **conlāpsus**, *-a*, *-um*, *pf. participle*, as *adj.*, that has fallen, fainting, swooning, lifeless.

**conlāpsus**: *see conlābor*.

**conloquium**, *-i* or *-ii* [**conloquor**], *n.*, talk (*with*), conversation (*with*), converse, intercourse (*with*).

**conlūceō**, *-ēre*, *-i*, *intr.*, give light on every side, glare far and wide, be lighted up; shine brightly, gleam, glitter.

**conlūstrō**, *-āre*, *-āvi*, *-ātus*, *tr.*, light up on all sides. *Fig.*, examine, survey, inspect.

**cōnor**, *-ārī*, **cōnātus sum**, *intr.*, try, essay, attempt, undertake.

**cōnsanguineus**, *-a*, *-um*, *adj.*, of like blood, kindred, akin, related. *As noun*, **cōnsanguineus**, *-ī*, *m.*, blood relation, kinsman.

**cōnsanguinitās**, *-ātis*, *f.*, relationship by blood, kinship.

**cōnscendō**, *-ere*, *-di*, **-scēsus** [**con+scandō**], *tr.*, mount, climb, ascend, surmount; *with nāvem*, *classem*, or *aequor*, mount, ascend, climb, board, embark on.

**cōnsciūs**, *-a*, *-um* [**con+sciō**], *adj.*, properly, knowing in company with another or with one's self, thought of as another person; conscious (*of*), aware of, privy to; allied, confederate; having knowledge of, witnessing, all-knowing, all-seeing (*of stars, etc.*); self-conscious, conscious; conscious of wrong-doing, guilty, self-condemned. **cōnsequor**, *-sequi*, **-secūtus sum**, *tr.*,

follow vigorously, pursue; follow, come (*or go*) after, succeed; follow successfully, overtake, catch, pursue.

**cōnserō**, *-ere*, *-serui*, *-sertus*, *tr.*, bind together, join, fasten (*together*), entwine, weave; fashion, make; *with manum* or *dextram*, join in close combat; *with proelium*, wage at close quarters, wage hotly, join, engage in.

**cōnsertus**: *see cōnserō*.

**cōnsessus**, *-ūs* [**cōnsidō**], *m.*, properly, a sitting together; *by metonymy*, assembly, assemblage, concourse, crowd, company; throng of spectators, spectators.

**cōnsidō**, *-ere*, *-sēdi*, *-sessum*, *intr.*, take a seat, sit down (*together*); *of birds, bees, etc.*, alight, perch, settle, swarm; take up a lasting abode, settle (*permanently*). *Fig.*, *of inanimate subjects*, settle (*down*), sink, fall, perish; be overwhelmed, be plunged in.

**cōnsilium**, *-i* or *-ii* [*cf.* **cōnsulō**], *n.*, deliberation, consultation, planning; shrewdness, good or bad, sagacity, policy, trickery; *by metonymy*, the result of such deliberation, decision, resolve, determination; plan, purpose, design, measure, scheme; counsel, advice.

**cōnsistō**, *-ere*, *-stiti*, *-stitum*, *intr.* (§ 130), place one's self, take one's stand, set foot on; halt, stop, come to rest; be at rest, stand still, remain standing; settle, tarry, rest. *Fig.*, rest, be at ease.

**cōnsonō**, *-āre*, *-sonui*, *-sonitum*, *intr.*, sound together, sound loudly or clearly, ring, echo, resound.

**cōnsors**, *-sortis* [**con+sors**], *adj.*, of like lot, having an equal share, sharing with. *As noun*, **consors**, *-sortis*, *c.*, comrade, partner, colleague.

1. **cōnspectus**: *see cōnspicō*.

2. **cōnspectus**, *-ūs* [**cōnspicō**], *m.*, a seeing, viewing; sight, view; *by metonymy*, the sight or view of others, presence; onlookers, spectators.

**cōnspicō**, *-ere*, *-spexi*, *-spectus* [**con+speciō**], *tr.*, look at earnestly, view carefully, gaze on; see, observe. be-

hold; catch sight of, espy, descry, perceive.

**cōsternō, -ere, -strāvi, -strātus, tr.,** strew over, bestrew, cover.

**cōstituō, -ere, -stitui, -stitutus [con+statuō], tr.,** set up, put, place; set up, erect, build, found, establish, fix. *Fig.,* determine, resolve.

**cōnstō, -āre, -stiti, -stātum, intr.,** stand together or with, stand; stand firmly fixed, be unchanging or unchangeable, be settled, be in orderly array.

**cōnstractus: see cōnstruō.**

**cōnstruō, -ere, -struxi, -stractus, tr.,** heap up, pile up; erect, build, make, fashion, construct.

**cōnsuēscō, -ere, -suēvi, -suētus, tr.,** accustom to, make familiar with; *intr.* (§ 139), accustom one's self to, become accustomed to. **cōnsuētus, -a, -um, pf. pass. ptcl. as adj.,** used of things with which one is familiar, accustomed, wonted, usual, familiar.

**cōnsuētus: see cōnsuēscō.**

**cōnsul, -ulis, m.,** consul, one of the two highest executive officers of the Roman state, elected annually.

**cōnsulō, -ere, -sului, -sultum, intr.,** take counsel; reflect, consider, consult, plan; take heed, be thoughtful or careful; *tr.,* consult (*esp. a deity or an oracle*), ask advice of; examine, inspect. **cōnsultum, -i n. (pf. pass. ptcl. as noun),** properly, something deliberated or resolved; plan, resolve, decree; decree of an oracle, (*authoritative*) answer, response.

**cōnsultum: see cōnsulō.**

**cōnsūmō, -ere, -sūmpsi, -sūmptus, tr.,** take up completely, use up; waste, destroy; of fire, use up, consume; use, employ; spend, pass.

**cōnsūmptus: see cōnsūmō.**

**cōnsurgō, -ere, -surrexi, -surrectum, intr.,** of several persons, rise together; of one person, rise, arise; raise one's self, throw one's self into (a sword, spear, etc., i.e. into the cast of the sword, etc.) *Fig.,* of things, rise, arise, spring up, come about.

**1. cōntactus: see cōtingō.**

**2. cōntactus, -us [cōtingō], m.,** touching; touch, contact.

**cōtemnō, -ere, -tempsi, -temptus, tr.,** make light of, esteem lightly, disregard, despise, disdain, scorn, defy.

**cōtemptor, -ōris [cōtemnō], m.,** scorner, despiser, scoffer, mocker.

**cōtendō, -ere, -tendi, -tentus, tr.,** stretch out, strain, draw taut; (*strain, i.e.*) hurl, dart, cast, whirl, shoot a missile, a weapon; with **cursum, etc.,** press on, pursue quickly; *intr.* (§ 139), in *fig. senses,* strain, struggle, strive earnestly; struggle with others, try one's strength with others (*try conclusions with*), vie (*with*), struggle, contend; with *infln.,* strive, endeavor, make haste, try.

**1. contentus: see cōtendō.**

**2. contentus: see cōtineō.**

**cōnterreō, -ere, -terrei, -territus, tr.,** frighten greatly, alarm grievously.

**cōnterritus, -a, -um, pf. pass. ptcl. as adj.,** frightened, alarmed, terror-stricken.

**cōnterritus: see cōnterreō.**

**cōntexō, -ere, -texui, -textus, tr.,** weave together; join together, build, fashion, erect, construct.

**cōnticēscō, -ere, cōnticuī, — [con+faceō], intr.,** become silent, grow still; hold one's peace; be silent.

**cōntiguus, -a, -um [cōtingō], adj.,** in active sense, touching, near, close (to); in pass. sense, that may be touched, near, within range of, within reach of.

**cōtineō, -ēre, -tinui, -tentus [con+teneō], tr.,** hold together; hold back, restrain, repress, stay, check. **contentus, -a, -um, pf. pass. ptcl. as adj.,** properly, restrained, repressed. *Fig.,* curbed, controlled, contented, satisfied (*with abl.*)

**cōtingō, -ere, -tigi, -tactus [con+tangō], tr.,** touch, take hold of, handle; strike, smite, pierce; reach, come to, attain, arrive at, gain; *intr. and impers.,* (*touch, i.e.*) fall to the lot of, befall, happen, be one's fate (*usually of good fortune*).

**continūō [abl. of continuus; sc., per-**

*hæw, modō*, *adv.*, straightway, forthwith, immediately.

**conterqueō**, -ere, -torsī, -tortus, *tr.*, turn violently or quickly, whirl (round); hurl, fling, discharge (a weapon with rotary motion, and so with greater force and accuracy; see *ammentum*).

**contortus**: see *conterqueō*.

**contrā**, *adv.*, properly of place, on the other or opposite side, opposite, facing. *Fig.*, of ideas, utterances, etc., on the other hand, on the contrary, in opposition, in turn, in reply. *As prep.*, with acc., properly, of place, over against, against, opposite to, facing, fronting; of hostile opposition, against, contrary to, in opposition to. *Fig.*, in reply to, answering.

**contrāctus**: see *contrahō*.

**contrahō**, -ere, -trāxi, -tractus, *tr.*, draw or bring together, gather, collect, assemble.

**contrārius**, -a, -um [*contrā*], *adj.*, properly, of place, lying over against, opposite, fronting; unfavorable, adverse; hostile, unfriendly. *Fig.*, opposite, opposed, confronting.

**contremiscō**, -ere, -tremul, —, *intr.*, tremble all over, shake (violently), quiver, quake, shudder.

**contundō**, -ere, -tudi, -tāsus, *tr.*, beat, bruise, grind, crush. *Fig.*, beat down, crush, quell, subdue, destroy.

**contus**, -i, *m.*, pole, esp. for pushing a boat, punt-pole, pike, boat hook.

**cōnūbium**, -i or -ii [*con+nūbō*], *n.*, marriage, wedlock; right of intermarriage (between persons of different states). *Note*: the second syllable is common, i.e. sometimes long, sometimes short.

**cōnus**, -i, *m.*, properly, a cone; by metonymy, of things cone-shaped, esp. the apex or peak of a helmet, a metal ridge in which the crest was set.

**convallīs**, -is, *f.*, an enclosed valley.

**convectō**, -āre, -āvi, -ātus [*freq.* of *convehō*], *tr.*, bring together, carry, convey.

**convellō**, -ere, -velli, -vulsus, *tr.*, tear up, wrench away, pull up, sep-

arate; tear to pieces, rend asunder, shatter, batter, convulse, destroy.

**conveniō**, -ire, -vēni, -ventum, *intr.*, come together, assemble, gather, meet. *Fig.* and *impers.*, (it comes together, i.e.) is agreed, is decided, is arranged.

**conventus**, -ūs [*conveniō*], *m.*, a coming together; by metonymy, gathering, meeting, assembly, throng, conclave.

**conversus**: see *convertō*.

**convertō**, -ere, -verti, -versus, *tr.*, turn around, turn, whirl, cause to revolve; turn to or towards, direct, guide. *Fig.*, (turn, i.e.) change, alter, transform, reverse.

**convexus**: see *convexus*.

**convexus**, -a, -um [*convehō*], *adj.*, properly, brought or carried together, rounded, curved, vaulted, arched; freely, sloping, winding. *As noun*, **convexum**, -i, *n.*, arch, vault, concavity, hollow, recess; esp., in *pl.*, the vault or canopy of heaven.

**convivium**, -i or -ii [*convivō*], *n.*, a living together; esp. a meal taken by many persons in company, feast, banquet.

**convolvō**, -ere, -volvi, -volātus, *tr.*, roll together, roll up, coil (up).

**convulsus**: see *convellō*.

**coōrior**, -oriri, coōrtus sum, *intr.*, arise, rise. *Fig.*, spring up, break or burst forth, break out.

**coōrtus**: see *coōrior*.

**cōpia**, -ae [*con+ops*], *f.*, plenty, abundance, (rich) store, supply; of persons, esp. in military sense, multitude, throng, force. *Fig.*, chance to do something, opportunity; ability, power.

**cor**, cordis, *n.*, the heart, either in physical sense, or as the seat of the emotions; heart, soul, spirit, feeling, emotion; disposition, temper; cordi esse, be dear to, please, delight.

**Cora**, -ae, *f.*, Cora, a town of the Volscians in Latium.

**cōram** [*con+ōs?*], *adv.*, properly, face to face (with), in the presence of, before the eyes of (another); freely, personally, in person, with one's own eyes.

**Corinthus**, -i, *f.*, Corinth, a very famous



city of Greece, on the isthmus between the Peloponnesus and the upper or northern part of Greece.

1. **corneus**, -a, -um [cornū], *adj.*, of horn, horn, horny.

2. **corneus**, -a, -um [cornus], *adj.*, of the cornel tree, of cornel wood, cornel.

**cornipēs**, -pedis [cornū+pēs], *adj.*, horn-footed, hard-hoofed.

**cornū**, -ūs, *n.*, horn of animals, horn (as a substance); by metonymy, of things made of horn or shaped like a horn, horn, end, tip of the crescent moon, the curving end of a sallyard, which curved downwards; bow (with horn ends).

**cornum**, -i, *n.*, cornel cherry, an oblong red berry.

**cornus**, -i, *f.*, the cornel (cherry) tree, with very hard wood, cornel wood; by metonymy, a spear of cornel wood, dart, javelin.

**Coroebus**, -i, *m.*, Coroebus, a Phrygian, an ally of Priam, and suitor of Cassandra.

**corōna**, -ae, *f.*, garland, chaplet, wreath, crown, diadem; by metonymy, of things shaped like a wreath or crown. *Fig.*, ring, circle of men, etc., throng, crowd.

**corōnō**, -āre, -āvi, -ātus [corōna], *tr.*, crown, wreath; encircle, encompass, surround.

**corporeus**, -a, -um [corpus], *adj.*, of the body, bodily, corporeal.

**corpus**, -oris, *n.*, material body, substance; body of men or animals, alive or dead, frame; corpse, lifeless body; ghost, spirit, shade; creature, being; person, figure, form, beauty; bodily strength, power, force.

**corruptus**: see **corripio**.

**corripio**, -ere, -ripui, -reptus [con+rapio], *tr.*, snatch up, lay (quick or violent) hold on, snatch, seize, grasp, carry or hurry away; seize, attack, assail; seize or attack a road, etc., dart into, start quickly on, press quickly over, press on, hasten on, pursue, scour.

**corrumpō**, -ere, -rūpi, -ruptus, *tr.*, break to pieces, destroy, damage, injure, spoil; taint, infect, corrupt.

**corruō**, -ere, -rui, —, *intr.*, fall (together), sink, fall down, collapse.

**corruptus**: see **corrumpō**.

**cortex**, corticis, *m.*, the bark, rind, shell of trees and plants.

**cortina**, -ae, *f.*, a round vessel, caldron; seat of the Delphic priestess (see on iii. 92.)

**coruscō**, -āre, —, —, *tr.*, move quickly, shake, brandish, wave; *intr.*, of fire, lightning, etc., (move quickly, and so) flash, gleam, glitter.

**coruscus**, -a, -um, *adj.*, moving quickly, waving, tremulous; of light, etc., waving, dancing, flashing, glittering, gleaming.

**Corybantius**, -a, -um, *adj.*, of the Corybantes, priests of Cybele who conducted her worship with loud wild music and orgiastic dances. Corybantian.

**Corynaeus**, -i, *m.*, Corynaeus; a Trojan name, denoting at least two different persons, of whom nothing but the name is known.

**Corythus**, -i, *m.*, Corythus. (1) Son of Jupiter, husband of Electra, who was by Jupiter the mother of Iasius and Dardanus. Corythus was thus an ancestor of the Trojans. (2) A town in Etruria, said to have been founded by Corythus; freely, by metonymy (§ 188), Italy.

**Cossus**, -i, *m.*, Cossus, i.e. Aulus Cornelius Cossus, consul in 428, when he won the spolia optima by slaying the king of Veii.

**costa**, -ae, *f.*, a rib; freely, the part adhering to the ribs, side.

**cothurnus**, -i, *m.*, a high closed boot, laced in front, covering the whole foot and the lower part of the leg, worn esp. by women and by hunters; hunting-boot, buskin.

**crassus**, -a, -um, *adj.*, thick, dense, coarse; of blood, clotted.

**crāstinus**, -a, -um [crās, to-morrow] *adj.*, of to-morrow, to-morrow's.

**crāter**, crāteris, *m.*, and crātēra, -ae, *f.*, mixing-bowl, in which at a feast the wine and the water were mixed, bowl, pitcher, jar, urn, usually of large size.

**crātēra**: see **crāter**.

**creatrix**, -trix [crēō], *f.*, she who creates or produces, mother.

**crēber**, **crēbra**, **crēbrum**, *adj.*, properly, of things that exist in an unbroken series, or that are repeated at frequent intervals, thick, close, frequent, numerous, repeated, constant, incessant; quick, hurried; crowded with, abounding in, full of; = *an adv.*, frequently, constantly, incessantly.

**crēbrēscō**, -ere, **crēbruī**, —, *intr.*, become frequent, increase; of winds, grow strong or fresh, freshen; of talk or rumors, increase, spread, grow rife.

**crēditus**: see **crēdō**.

**crēdō**, -ere, **crēdidī**, **crēditus**, *tr.*, properly, give as a loan, lend; commit to one's care, entrust, commit; *intr.*, with *dat.*, put faith in, confide in, trust; put faith in some hazard or danger, venture on, hazard, risk; believe, credit; believe, suppose, think, fancy.

**cremō**, -āre, -āvi, -ātus, *tr.*, consume by fire, burn.

**creō**, -āre, -āvi, -ātus, *tr.*, bring forth, produce, create; of a father, beget; of a mother, bear, give birth to.

**crepidō**, -inis, *f.*, base, foundation of a statue, building, etc.; freely, anything raised, side-walk; pier, quay, dock.

**crepitō**, -āre, -āvi, —, *intr.*, rattle, crack, creak, rustle; of winds, whisper.

**crepitus**, -ūs [crepō], *m.*, rattling; creaking, crashing, rolling; used esp. of thunder.

**crepō**, -āre, -uī, **crepitus**, *intr.*, rattle, rustle, creak, crash; by metonymy, like English crack, break with a crash or crack, crack, snap.

**Crēs**, **Crētis**, *m.*, a Cretan.

**crēscō**, -ere, **crēvi**, **crētus**, *intr.*, spring into being, come forth, be born, spring (up); grow, increase, rise. **crētus**, -a, -um, *pf. pass. ptcl.* as *adj.*, sprung from, descended from, born of.

**Crēsīus**, -a, -um, *adj.*, Cretan.

**Cressa**, -ae, *f.*, a Cretan woman.

**Crēta**, -ae, *f.*, Crete, an island in the Mediterranean.

**Crētaeus**, -a, -um, *adj.*, of Crete, Cretan.

**Crētheus**, -ei, *m.*, Cretheus, a Trojan bard and poet.

**crētus**: see **crēscō**.

**Crēusa**, -ae, *f.*, Creusa, a daughter of Priam and wife of Aeneas.

**crimen**, -inis [cernō], *n.*, properly, a judicial decision, verdict; by metonymy, of something to be decided, charge (the usual meaning), accusation, reproach; unfounded charge, slander, calumny; **crimina belli**, charges that will lead to war, grounds, causes; the act which gives rise to the charge, misdeed, offence, fault, wickedness, crime.

**crinis**, -is, *m.*, hair of the head, locks, tresses. *Fig.*, hair of a comet, i.e. the trail of light it leaves behind it, train, trail.

**Crīnisus**, -i, *m.*, Crīnisus. (1) A river in the southwestern part of Sicily. (2) The god of this river.

**crinitus**, -a, -um [crinis], *adj.*, hairy, long-haired; of a helmet, crested, or, more freely, decked with, adorned with.

**crispō**, -āre, -āvi, -ātus, *tr.*, wave, brandish, swing.

**crista**, -ae, *f.*, properly, tuft or crest on the head of animals, e.g. a cock or a snake; crest, plume of a helmet.

**cristātus**, -a, -um [crista], *adj.*, crested, plumed.

**croceus**, -a, -um [crocus], *adj.*, of saffron, saffron; saffron-hued (i.e. yellow tinged with red), yellow, ruddy, orange.

**crocus**, -i, *m.*, saffron; saffron-color.

**crūdēlis**, -e [crūdus], *adj.*, harsh, cruel, fierce, pitiless, merciless, relentless, ruthless.

**crūdēlīter**, *adv.*, cruelly, ruthlessly.

**crūdēscō**, -ere, —, —, *intr.*, grow harsh or violent, grow fierce, wax hot.

**crūdus**, -a, -um, *adj.*, bleeding, bloody; of food or meat, raw, uncooked, undressed; of leather, etc., undressed, unworked, raw, hard, tough; of plants, which still retain their natural juices, fresh, green. *Fig.*, fresh, green, vigorous, sturdy, robust; raw, unfeeling, ruthless.

**cruentus**, -a, -um (cf. **cruo**), *adj.*, bloody, blood-stained, gory; delighting in blood, bloodthirsty, ruthless, cruel.

**cruor**, -ōris, *m.*, blood (*properly, blood freshly flowing from a wound*), gore.

**crūs**, **crūris**, *n.*, shank, shin, leg.

**cubile**, -is [cubō], *n.*, bed, couch; resting-place.

**cubitus**, -i [cubō], *n.*, elbow (*so called because on it one lies or rests*), arm.

**culmen**, -inis [akin to columen], *n.*, top, summit; top of a building, roof, roof-tree; *by metonymy*, lofty structure, stately buildings.

**culmus**, -i, *m.*, stalk, stem, *esp. of grain*; straw, thatch.

**culpa**, -ae, *f.*, guilt, sin, crime, fault, blameworthy conduct; blame, criticism, reproof *dealt out to such conduct*.

**culpō**, -āre, -āvi, -ātus [culpa], *tr.*, blame, reprove, censure, revile.

**culter**, -tri, *m.*, knife.

**cultor**, -ōris [colō], *m.*, *properly*, tiller; inhabitant, dweller in; worshiper.

**cultrix**, -icis [colō], *f.*, she who dwells (*on*), dweller (*on*), inhabitant (*of*).

1. **cultus**: *see colō*.

2. **cultus**, -ūs [colō], *m.*, *properly*, tillage. *Fig.*, culture; care or regard for the person, mode of life, style of living, dress, clothing, garb.

1. **cum**, *prep.* with *abl.* with (*always with the idea of accompaniment, never with that of means*).

2. **cum**, *conj.*, of time, when, while, after, since; of cause, since, seeing that, because; of opposition, although.

**Cūmae**, -ārum, *pl. f.*, Cumae, a city on the Campanian coast, founded by colonists from Chalcis in Euboea; it was the home of the Sibyl.

**Cūmaeus**, -a, -um, *adj.*, of Cumae, Cumaean.

**cumba**, -ae, *f.*, small boat, skiff, bark; *esp.*, Charon's boat.

**cumulō**, -āre, -āvi, -ātus [cumulus], *tr.*, heap up, pile high; increase, augment; heap up with, load, burden.

**cumulus**, -i, *m.*, heap, pile, mass.

**cūnābula**, -ōrum, *pl. n.*, cradle. *Fig.*, cradle, birthplace, first home of a race or people.

**cunctor**, -ārī, -ātus *sum*, *intr.*, delay, tarry, linger, loiter, hesitate.

**cunctus**, -a, -um, *adj.*, in *sing.*, a rare

*use*, whole, entire; in *pl.*, all together, all in a body, all.

**cuneus**, -i, *m.*, wedge; *by metonymy*, of things wedge-shaped, a battle line; a wedge-shaped block of seats or spectators, in the circus or the theater, rows of spectators; seats, benches.

**cupidō**, -inis [cupiō], *f.*, desire (*for*), eagerness (*for*), craving, longing, passion, *esp. that of love*. *Personified*, **Cupidō**, -inis, *m.*, Cupid, the god of love.

**cupiō**, cupere, -ivi or -ii, -itus, *tr.*, long for greatly, crave, desire; with *infin.*, be eager, long.

**cupressus**, -i, *f.*, the cypress, an evergreen sacred to Pluto, and much used at funerals.

**cūr** [originally, perhaps, quā rē, on what account], *interrogative adv.*, for what reason, why, wherefore.

**cūra**, -ae, *f.*, care, concern, regard; solicitude, anxiety, grief, sorrow, pain; *esp.* the pains and pangs of love, passion, love; anxious hope, longing; *by metonymy*, of the object of care, concern, treasure; concern, task, duty, province. *Personified*, **Cūra**, -ae, *f.*, Care, Sorrow.

**Curēs**, -ium, *pl. c.*, Cures, the capita town of the Sabines, from which Numa Pompilius came.

**Cūrētes**, -um, *pl. m.*, the Curetes, the earliest inhabitants of Crete; they worshiped Jupiter and Cybele with noisy music and wild dances.

**cūrō**, -āre, -āvi, -ātus (cūra), *tr.*, care for, give heed to, regard; with *corpora*, care for, refresh; with *infin.* take the trouble to, care to, desire.

**currō**, -ere, cucurri, cursum, *intr.*, move quickly (*in any manner whatever; it is used, too, with subjects of all kinds*), speed, run; fly, shoot, glide; of rivers, run, flow, glide; with *acc.* (§ 132, note), speed over, traverse, skim.

**currus**, -ūs [cf. currō], *m.*, chariot, car; *by metonymy*, team, horses, steeds.

**kursus**, -ūs [currō], *m.*, *properly*, a running; swift motion, speed; course, way, journey, passage, voyage; *by metonymy*, of the way traced by one's

- motion, course, track, way, direction, manoeuvres, evolutions; of the mode of one's motion, gait, motion, course.*  
**curſū**, *abl. sing. as adv.*, swiftly, with all speed.
- curvō**, -āre, -āvi, -ātus [curvus], *tr.*, curve, bend in bow shape, arch. **curvātus**, -a, -um, *pf. pass. princpl. as adj.*, arched, hollowed, overhanging (of waves).
- curvus**, -a, -um, *adj.*, bent, crooked, curved, arched, winding.
- cuspis**, -idis, *f.*, point, pointed end of anything, esp. of a spear; by metonymy, spear, dart, lance, javelin.
- cūstōdia**, -ae [cūstōs], *f.*, watching, guarding, care; by metonymy, guardian, keeper, watchman.
- cūstōdiō**, -ire, -ivi or -ii, -itus [cūstōs], *tr.*, guard, watch, keep watch over; *intr.*, watch, take heed.
- cūstōs**, -ōdis, *c.*, guard, guardian, watchman, keeper, overseer.
- Cybelē**, -ēs or -ae, *f.*, Cybele. (1) A goddess, worshiped by the Phrygians as the Great Mother of all things. She was identified by the Greeks with Rhea, by the Romans with Ops or the Māgna Mātēr (§§ 274, 275); she was an embodiment of the fructifying powers of nature. (2) A mountain in Phrygia, sacred to the goddess Cybele.
- Cyclades**, -um [from a Greek word meaning circle], *pl. f.*, the Cyclades, a group of islands in the Aegean Sea, lying in a circle round Delos.
- Cyclōpius**, -a, -um, *adj.*, of the Cyclopes, Cycloplan.
- Cyclōps**, -ōpis, *m.*, a Cyclops. The name was given (1) to certain giants, with cannibalistic tendencies, who dwell in Sicily, near Aetna; they had a single large, round eye in the middle of the forehead, (2) to the workmen of Vulcan (§ 284).
- cycnus**, -i, *m.*, swan.
- Cydon**, -ōnis, *m.*, Cydon, an Italian.
- Cyllēnius**, -a, -um, *adj.*, of Cyllene, a high mountain in Arcadia, Greece, birthplace of Mercury, Cyllenean. *As noun*, **Cyllēnius**, -i or -ii, *m.*, the Cyllenean, i.e. Mercury, who was born on Mount Cyllene.
- cymbium**, -i or -ii [cf. cumbal], *n.*, a small drinking vessel, long and narrow, like a boat; cup, bowl.
- Cymodocē**, -ēs, *f.*, Cymodoce, one of the Nereids, or sea-nymphs.
- Cymothoē**, -ēs, *f.*, Cymothoē, one of the Nereids, or sea-nymphs.
- Cynthus**, -i, *m.*, Cynthus, a mountain of Delos, on which Apollo and Diana were born.
- cyparissus**, -i [by-form of cupressus], *f.*, cypress.
- Cyprus**, -i, *f.*, Cyprus, a large island in the Mediterranean.
- Cythera**, -ōrum, *pl. n.*, Cythera, an island south of Laconia, near which, as tradition said, Venus rose from the foam of the sea.
- Cytherēus**, -a, -um [Cythēra], *adj.*, of Cythera, Cytherean. *As noun*, **Cytherēa**, -ae, *f.*, Cythera, the goddess of Cythera, i.e. Venus.
- D**
- Daedalus**, -i, *m.*, Daedalus, described by Greek tradition as an Athenian of consummate skill in all forms of handicraft; he dwelt for a long time at the court of King Minos at Gnosus in Crete, and built for him the Labyrinth. Later, he helped Theseus to thread the mysteries of the Labyrinth; for this Minos imprisoned him, but with the aid of artificial wings, fastened on by wax, he escaped from Crete to Cumae.
- Dahae**, -ārum, *pl. m.*, the Dahae, a tribe of Scythians east of the Caspian Sea.
- damnō**, -āre, -āvi, -ātus [damnum], *loss*, *tr.*, properly, subject to loss; esp. in legal sense, condemn, sentence, find or declare guilty; in general, condemn, doom, devote.
- Danaē**, -ēs, *f.*, Danaë, daughter of Acrisius. An oracle had warned Acrisius that he would die by the hand of a son to be borne by Danaë. To prevent this Acrisius shut Danaë up in a brazen tower, or, as some say, in a subterranean chamber, but Jupiter had seen and loved her, and gained access to her, and begat by her a son Perseus. When this was discovered Danaë and Perseus were set adrift on the sea in a chest. Vergil

*makes Danaë come to Italy and found Ardea.*

**Danaus, -a, -um** [Danaus, an ancient king of Argos], *adj.*, of Danaus, Danaan; *freely*, Greek, Grecian. *As noun*, Danaï, -ōrum, *pl. m.*, the Danaans, the Danaï, the Greeks.

**daps, dapis, f.**, usually in the *pl.*, a solemn, sacrificial feast; since such feasts were usually very sumptuous, a rich, sumptuous banquet, feast, rich food, dainty viands, meats; offerings to the dead, of wine, honey, oil, or milk.

**Dardania:** see Dardanius.

**Dardanidēs, -ae, m.**, a descendant of Dardanus; in *sing.* used esp. of Aeneas; in *pl.*, the Trojans. *As adj. in pl.*, Trojan.

**Dardanis, -idis, f.**, a (descendant or) daughter of Dardanus; a Trojan woman.

**Dardanius, -a, -um, adj.**, of Dardanus, Dardanian, Trojan. **Dardania, -ae** (*sc. terra*), *f.*, the Trojan land, the Troad, Troy. (The name was also applied to a city on the Hellespont, founded by Dardanus.)

**Dardanus, -i, m.**, Dardanus, son of Jupiter by Electra; he was son-in-law of the Trojan Teucer, and founded the city of Dardania. From him the house of Priam was descended. Vergil represents Dardanus as coming to the Troad from Corythus, in Etruria. *As adj.*, Dardanus, -a, -um, of Dardanus, Dardanian, Trojan.

**Dardanus, -a, -um:** see Dardanus.

**Darēs, -ētis, m.**, Dares, a Trojan boxer, defeated by the Sicilian Entellus.

**dator, -ōris** [dō], *m.*, giver, bestower.

**datus:** see dō.

**Daucius, -a, -um, adj.**, of Daucus, an unknown Italian or Rutulian, Daucus's.

**Daunius, -a, -um** [Daunus], *adj.*, of or belonging to Daunus, descended from Daunus, Daunus's, Daunian; *freely*, Rutulian.

**Daunus, -i, m.**, Daunus, a mythical king of Apulia, son of Pylumnus and Danaë, and father of Turnus.

**de, prep. with abl.**, properly denoting motion from a fixed point, used (1) of

space, from, down from, away from, off, out of, (2) of source, origin, material, from, out of, of, by, after, (3) in modal relations, according to, in accordance with, by, concerning, in relation to, in regard to, about.

**dea, -ae, f.**, goddess.

**dēbellātor, -ōris** [dēbellō], *m.*, warrior, fighter; conqueror, victor, subduer, tamer.

**dēbellō, -āre, -āvi, -ātus** [dē, out, to the end, +bellō], *intr.*, wage war to the very end, fight vigorously; *tr.*, conquer, subdue, overcome.

**dēbeō, -ēre, débui, débuitus** [dē + habēō], *tr.*, properly, keep back money, etc., owe; in general, owe; in *pass.*, be owed to, be due to, be set apart or destined, be appointed or fixed; with *infin.*, be under obligation, be bound, ought. **dēbitus, -a, -um, pf. pass. participle as adj.**, owed, due, destined, appointed, assigned; due, fitting, proper.

**dēbilis, -e** [dē, in neg. sense, +habilis], *adj.*, properly, unhandy, unwieldy; maimed, disabled, crippled.

**dēbilitō, -āre, -āvi, -ātus** [dēbilis], *tr.*, weaken, enfeeble; exhaust, drain.

**dēbitus:** see dēbeō.

**dēcēdō, -ere, -cessi, -cessum** [dē + cēdō], *intr.*, go away from, withdraw from, depart; leave, quit.

**decem, indeclinable numeral adj.**, ten.

**dēceptus:** see dēcipiō.

**dēcernō, -ere, -crēvi, -crētus, intr. and tr.**, decide, determine; with *infin.*, determine, resolve, decide.

**dēcerpō, -ere, -cerpsi, -cerptus** [dē + carpō], *tr.*, pluck off, pluck.

**decet, -ēre, decuit, —, impers. verb.**, used esp. with *infin.* clause as subject, *intr.*, (it) is becoming, is fitting, is seemly; *tr.*, behooves, becomes; **decet mē, etc.**, I, etc., ought.

**dēcidō, -ere, -cidi, — [dē + cadō], intr.**, fall down, fall.

**dēcidō, -ere, -cidi, -cisus** [dē + caedō], *tr.*, cut off, lop off, hew off.

**dēcipiō, -cipere, -cēpi, -ceptus** [dē + capiō], *tr.*, catch, ensnare. *Fig.*, catch, beguile, deceive, betray, trick.

**dēcisus:** *see dēcidō.*

**Decius, -i or -ii, m.,** Decius, a name borne by members of the gens Decia. (1) Publius Decius Mus, consul in 340, who in the battle fought at Veseris against the Latins and the Campanians, devoted himself to death that the Romans might gain the victory. (2) Publius Decius Mus, who in 295, in a battle with the Gauls and Samnites, similarly devoted himself.

**dēclārō, -āre, -āvī, -ātus [dē+clārus], tr.,** make bright or clear, make plain, *esp. by speech*; declare, proclaim, announce, pronounce.

**dēclīnō, -āre, -āvī, -ātus [dē+clīnō, an old verb, cause to lean], tr.,** bend aside, bend down; *of the eyes*, lower, close, shut.

**decor, -ōris [cf. decet], m.,** comeliness, loveliness, beauty, grace, charm.

**decorō, -āre, -āvī, -ātus [decus], tr.,** beautify, adorn, decorate, embellish, grace, honor.

**dēcōrus, -a, -um [cf. decus, decet], adj.,** becoming, comely, graceful, beauteous, lovely, fair, beautiful; decorated (*with*), adorned, graced; resplendent, brilliant.

**dēcūrrō, -ere, -currī, -cursum [dē+currō], intr.,** run down, hasten down; speed (*down*), speed, dart, shoot.

**decus, -ōris [cf. decet], n.,** comeliness, loveliness, beauty, grace; *by metonymy, of that which beautifies*, ornament, decoration, adornment; *of a person*, ornament, pride, glory, honor *of a race, etc.* *Fig.*, glory, honor, dignity.

**dēdecus, -ōris [dē, in neg. sense, +decus], n.,** unloveliness; *by metonymy, of that which disfigures*, disgrace, dishonor, infamy, shame.

**dēdignor, -ārī, -ātus sum [dē, in neg. sense, +dignor], tr.,** not to deem worthy, deem unworthy, disdain, scorn, scoff, refuse.

**dēdūcō, -ere, -dūxī, -ductus [dē+ducō], tr.,** lead or draw down or away, drag off, carry away; *with nāvem*, haul down to the sea, launch; lead, guide, conduct, escort (*in this sense esp. of guiding colonists to their new*

*home*). *Fig.*, draw (*one's lineage*), derive.

**dēfendō, -ere, -fendī, -fēnsus [dē+fendō, an old verb, strike], tr.,** strike off or away, fend off, avert; *freely*, protect a person or thing by striking danger, etc., away, protect, guard, champion.

**dēfēnsor, -ōris [dēfendō], m.,** defender, protector, guardian, champion.

**dēfēnsus:** *see dēfendō.*

**dēferō, -ferre, -tulī, -lātus [dē+ferō], tr.,** bring down or from, carry, convey; *in pass., of voyagers*, be carried, be conveyed, make one's way, come. *Fig.*, of carrying news, bring word, report, relate, announce, declare.

**dēfessus, -a, -um, adj.,** thoroughly tired, worn out, wearied, fatigued, exhausted.

**dēficiō, -ficere, -fēcī, -fectum [dē+faciō], intr., properly,** make off; give out, fall, flag, cease, disappear, vanish; be wanting, be lacking or missing; *with dat.*, be wanting to, fail, be false to; *of persons*, fail, faint, sink (*down*), lose one's strength, be exhausted; *of a fire*, fail, sink, die out; *of a ship, (fail, i.e.)* sink, founder.

**dēfigō, -ere, -fixī, -fixus [dē+figō], tr.,** fasten down, fasten in, fasten, fix, set.

**dēfixus:** *see dēfigō.*

**dēflectō, -ere, -flexī, -flexus [dē+flexō], tr.,** bend away, turn aside, turn.

**dēfleō, -ēre, -flēvī, -flētus [dē, to the end, +fleō], intr.,** weep bitterly; *tr.*, weep over, lament, bemoan, mourn.

**dēfluō, -ere, -fluxī, -fluxum [dē+fluō], intr.,** flow down. *Fig.*, flow down, glide (*down*), descend, slip, fall; *of garments*, flow down, stream, descend.

**dēfodiō, -ere, -fōdī, -fossus [dē+fodiō], tr.,** dig (*down, or down into*); bury or hide in the earth; *in general*, hide, conceal, store up.

**dēfōrmō, -āre, -āvī, -ātus [dē, in neg. sense, +fōrma], tr.,** disfigure, defile.

**dēfossus:** *see dēfodiō.*

**dēfringō, -ere, -frēgī, -frāctus [dē+frangō], tr.,** break off.

**defunctus:** *see* **defungor**.

**defungor**, -ī, -fūctus sum [dē+fungor], *intr.*, with *abl.*, have done with, go or get through with; finish, complete, accomplish; with *vita* *expressed* or *implied*, get through with life, perish, die.

**dēgener**, -generis [dē+genus], *adj.*, properly, departing from (*i.e.* coming short of) one's race or kind, degenerate. *Fig.*, base-born, low-born, ignoble, degenerate.

**dēgō**, -ere, dēgi, — [dē+agō], *tr.*, lead, spend, pass.

**dehinc**, *adv.*, thence, used (1) properly but rarely of space, more often (2) of order in time, thereupon, then, thereafter, here, hereupon, hereafter, in after days, (3) of order or succession in general, then, afterwards, next. *Note:* The word is often scanned as one syllable.

**dehiscō**, -ere, -hīvi, — [dē+hiscō], *intr.*, open deep downwards, gape open, split open, yawn.

**dēiciō**, -icere, -īci, -iectus [dē+iaciō], *tr.*, throw down, cast or hurl down, strike down, cast; throw down in death, lay low, bring down game; kill, slay; drive down or out (*said of game, enemies, etc.*), dislodge. *Fig.*, turn down (*face, eyes, etc.*), cast down; cast down, degrade. **dēiectus**, -a, -um, *pf. pass. prtcl. as adj.*, in *fig. sense*, cast down, dismayed.

**dēiectus:** *see* **dēiciō**.

**deinde**, *adv.*, used (1) properly but very rarely of place, thence, (2) of time, then, thereupon, thereafter, here, hereupon, hereafter, (3) of order and succession in general, then, next.

**Deiopēa**, -ae, *f.*, Deloepa, a nymph in Juno's train.

**Dēiphobē**, -ēs, *f.*, Delphobe, daughter of Glaucus, the Sibyl at Cumae.

**Dēiphobus**, -ī, *m.*, Deiphobus, a son of Priam, who after the death of Paris married Helen; at the capture of Troy Helen treacherously caused his death.

**dēlābor**, -ī, -lāpus sum [dē+lābor], *intr.*, glide or slip down, swoop down, fall, sink, descend.

**dēlāpus:** *see* **dēlābor**.

**dēlātus:** *see* **dēferō**.

**dēlectus:** *see* **dēligō**.

**dēligō**, -ere, -lēgi, -lēctus [dē+legō], *tr.*, pick out, choose, select. **dēlēctus**, -a, -um, *pf. pass. prtcl. as adj.*, picked, choice, chosen.

**dēlītascō**, -ere, dēlītui, — [dē+lateō], *intr.*, hide, lie hid, skulk.

**Dēlius**, -a, -um [Dēlos], *adj.*, of Delos, Delian; an epithet *esp.* of Apollo, who was born on Delos.

**Dēlos**, -ī, *f.*, Delos, a small island in the Aegean Sea, one of the Cyclades, famous *esp.* as the birthplace of Apollo and Diana.

**delphin**, -inis, *m.*, a dolphin.

**dēlūbrum**, -ī, *n.*, temple, shrine, sanctuary.

**dēlūdō**, -ere, -si, -lūsus [dē+lūdō], *tr.*, play false to, make sport of, mock, deceive, cheat, delude.

**dēmēns**, -entis [dē+mēns], *adj.*, out of one's mind, mad, frantic, foolish, insane, infatuate, misguided.

**dēmēntia**, -ae [dēmēns], *f.*, madness, insane frenzy, folly, infatuation.

**dēmērgō**, -ere, -mersi, -mersus [dē+mergō], *tr.*, plunge down into (*water*), sink, submerge. **dēmersus**, -a, -um, *pf. pass. prtcl. as adj.*, sunken, submerged, sinking.

**dēmersus:** *see* **dēmērgō**.

**dēmīssus:** *see* **dēmīttō**.

**dēmīttō**, -ere, -misi, -missus, *tr.*, send down, send, despatch; let down, let fall, lower, allow to hang; with *nāvem* or *nāvis*, bring to land, land (*cf.* **appellere**). *Fig.*, cast down, lower (*eyes, face, etc.*); (*send words into one's ear, i.e.*) hear, receive, welcome, hearken to; of *lineage*, derive, draw. **dēmīssus**, -a, -um, *pf. pass. prtcl. as adj.*, descended from, sprung from, derived; lowered, dangling (*of a rope*), hanging, drooping (*of a cloak*). *Fig.*, of the voice, lowered, sinking, low, subdued.

**dēmō**, -ere, dēmpsi, dēemptus [dē+emō], *tr.*, take away, remove, dispel.

**Dēmódocus**, -ī, *m.*, Demodocus, a Trojan.

**Démoleos**, -ī, *m.*, Demoleos, a Greek chieftain slain by Aeneas.

**Demophoön**, -ontis, *m.*, Demophoön, a Trojan slain by Camilla.

**démoror**, -āri, -ātus sum [dē+moror], *intr.*, tarry, delay, loiter; *tr.*, keep waiting, cause to linger, delay, detain.

**dēmum** [*sup.* of **dē**], *adv.*, properly; at the bottom; at last, at length, finally; **tum dēmum**, then at last, then only, not till then.

**dēni**, -ae, -a, *distributive numeral adj.*, in *pl.*, ten each, ten apiece, ten at a time; *freely*, ten.

**dēnique**, *adv.*, used (1) *properly of time*, at last, at length, finally, (2) *much more frequently in enumerations*, in summing up, finally, at last, in a word; **sic dēnique** (= **tum dēmum**), only thus, thus and thus only.

**dēns**, *dentis*, *m.*, tooth; *by metonymy*, of things shaped like a tooth, *e.g.* the fluke of an anchor.

**dēnsēō**, -ēre, -ui, — [dēnsus], *tr.*, make thick or close, press together, crowd together; *of weapons*, scatter or fling in quick succession, fling clouds of; *in pass.*, with middle force, stand thick or close together.

**dēnsus**, -a, -um, *adj.*, *properly*, of things whose parts stand close together (*contrast rārus*), thick, dense, close, compact, then of these parts themselves, close-set; set close together, crowded, crowding; *of soldiers*, massed, in close array, in serried ranks. *Fig.*, of winds, thick, murky; *of things that follow one another in quick succession*, frequent, repeated, continuous, incessant.

**dēnūtiō**, -āre, -āvi, -ātus [dē+nūtiō], *tr.*, announce, proclaim (*often with the accessory idea of threatening*), threaten; foreshadow, predict.

**dēpāscō**, -ere, -pāvi, -pāstus or **dēpāscor**, -ī, -pāstus sum [dē+pāscō], *tr.*, *property*, of cattle, feed on, browse on; *freely*, of creatures other than cattle, feed on, eat up, devour, consume.

**dēpāstus**: *see* **dēpāscō**.

**dēpellō**, -ere, -pulli, -pulsus [dē+pellō], *tr.*, drive away, expel. *Fig.*, remove, ward off, avert.

**dēpendēō**, -ēre, —, — [dē+pendēō], *intr.*, hang down or from, hang on, hang.

**dēpōnō**, -ere, -posui, -positus [dē+pōnō], *tr.*, set down, put off, lay or set aside, lay down, deposit; (*put down*, *i.e.*) leave behind. *Fig.*, throw off (*cares*, *etc.*), lay aside, forget.

**dēprecor**, -āri, -ātus sum [dē+prex], *intr.*, pray one's self off, beg off, ask for mercy; *tr.*, ward off by prayer, deprecate.

**dēprehendō** or **dēprēndō**, -ere, -dī, **dēprēnsus** [dē+prehendō], *tr.*, seize, catch, overtake. *Fig.*, of a storm or of the passage of time, overtake, overwhelm, surprise.

**dēprēnsus**: *see* **dēprehendō**.

**dēprōmō**, -ere, -prōmpsi, -prōmptus [dē+prōmō], *tr.*, take out, bring or draw forth, produce.

**dēpulsus**: *see* **dēpellō**.

**dērigēscō**, -ere, -rigui, — [dē+rigēō], *intr.*, become stiff or rigid, become set or fixed, set; *of blood*, stiffen, harden, thicken, freeze.

**dēripiō**, -ere, -ripui, -reptus [dē+ripiō], *tr.*, snatch quickly; tear off or away, pull away or out, strip off.

**dēsaeviō**, -ire, -ii, — [dē+saeviō: cf. **saevus**], *intr.*, spend one's rage, rage one's self out, rage furiously.

**dēscendō**, -ere, -scendi, -scēsum [dē+scandō], *intr.*, climb down, come, go or fall down, descend; make one's way into, sink into, penetrate. *Fig.*, go down to, lower one's self to, stoop to, descend to.

**dēscēnsus**, -ūs [dēscendō], *m.*, a going down, descent.

**dēscribō**, -ere, -scripsi, -scriptus [dē+scribō], *tr.*, write down, write out; trace, sketch, draw, delineate.

**dēsecō**, -āre, -secul, -sectus [dē+secō], *tr.*, cut off, hew off, lop off, sever.

**dēserō**, -ere, -serui, -sertus, *tr.*, leave, quit, abandon, forsake, desert. **dēsertus**, -a, -um, *pf. pass. participle as adj.*, deserted, abandoned, lonely, waste, desolate. *As noun*, **dēserta**, -ōrum, *pl. n.*, wastes, deserts, wilderness, solitude.



**dēsērtor**, -ōris [dēsērō], *m.*, one who leaves or quits, deserter.

**dēsērtus**: *see* dēsērō.

**dēsīdia**, -ae [dēsīdēō], sit down, be idle, *f.*, a sitting down, inactivity, idleness, sloth.

**dēsīdō**, -ere, -sēdī, -sessum [dē+sidō], *intr.*, settle down, sink down, sink.

**dēsīgnō**, -āre, -āvī, -ātus [dē+signō: *cf.* signum], *tr.*, mark out or off, trace.

**dēsīlīō**, -īre, -sīlūī, -sultum [dē+salīō], *intr.*, leap or jump down, spring.

**dēsīnō**, -ere, -sīvī, -situm, *intr.*, leave off, give up, cease, desist, forbear.

**dēsīstō**, -ere, -stītī, -stitum [dē+stīō], *intr.* (§ 139), properly, set one's self away from; leave off, give up, cease, desist, forbear.

**dēspectō**, -āre, -āvī, -ātus [*freq. of* dēspiciō], *tr.*, look down on, view, survey, watch.

**dēspectus**: *see* dēspiciō.

**dēspiciō**, -ere, -spexī, -spectus [dē+speciō], *tr.*, look down on, view, survey. *Fig.*, look down on, make light of, slight, disdain, scorn, despise.

**dēstinō**, -āre, -āvī, -ātus, *tr.*, make fast or firm, bind. *Fig.*, fix, set apart, determine, appoint, assign, doom, destine.

**dēstruō**, -ere, -strūxī, -strūctus [dē+struō], *tr.*, properly, unpile, unbuild; pull down, demolish, destroy.

**dēsuetus**, -a, -um [dē, in *neg. sense*, +suēscō], *adj.*, in *act. sense*, unused to, unaccustomed to, not familiar with; in *pass. sense*, unused, disused.

**dēsūm**, -esse, dēfui, — [dē+sum], *intr.*, be away, be wanting, belacking, be missing; with *dat.*, be wanting to, be false to, fail. *Note*: When the long and the short e come together, the short e is neglected in scanning. *See* § 249.

**dēsūper** [dē+super], *adv.*, from above; freely, above.

**dētīnēō**, -ēre, -tīnui, -tentus [dē+tenēō], *tr.*, hold off, keep back, detain, keep.

**dētōnō**, -āre, -tonui, — [dē+tonō],

*intr.*, thunder down, thunder; thunder out (= dēsaeviō), spend its fury.

**dētorqueō**, -ēre, -torsī, -tortus [dē+torqueō], *tr.*, turn away or aside, shift, turn back. *Fig.*, turn, divert, alter, change.

**dētrahō**, -ere, -trāxī, -trāctus [dē+trahō], *tr.*, draw off, take off, strip off, remove.

**dētrūdō**, -ere, -trūsī, -trūsus [dē+trūdō], *tr.*, thrust or shove down or away; push off, drive or force away. *Fig.*, thrust out, dislodge, expel, put to flight.

**dēturbō**, -āre, -āvī, -ātus [dē+turba], *tr.*, thrust down, cast down, hurl down, fling; drive off or away, dislodge.

**deus**, -ī, *m.*, god, deity (*used of both gods and goddesses*). *As* *adj.*, godlike, glorious, famous.

**dēveniō**, -īre, -vēnī, -ventum [dē+veniō], *intr.*, properly, come down (*to*), descend; freely, come to, go to, arrive at.

**dēvictus**: *see* dēvincō.

**dēvinciō**, -īre, -vinxī, -vinctus [dē+vinciō], *tr.*, bind, fetter. *Fig.*, bind, fetter, snare.

**dēvincō**, -ere, -vici, -victus [dē+vincō], *tr.*, conquer thoroughly, subdue, overcome; with *bella*, win, wage successfully.

**dēvinctus**: *see* dēvinciō.

**dēvolō**, -āre, -āvī, -ātum [dē+volō], *intr.*, fly down.

**dēvolvō**, -ere, -volvi, -volūtus [dē+volvō], *tr.*, roll down, hurl down, fling.

**dēvōtus**: *see* dēvoveō.

**dēvoveō**, -ēre, -vovi, -vōtus [dē+voveō], *tr.*, vow, devote, set apart, consecrate; *esp.*, devote to the powers of death, doom.

**dexter**, **dextera** or **dextra**, **dexterum** or **dextrum**, *adj.*, right; often = an *adv.*, (*on*) the right hand or side, to the right. *Fig.*, since the right hand is commonly the more skillful, skillful, handy; suitable, fitting; as a term of augury (*seen. on li. 693*), favorable, auspicious, propitious. *As noun*, **dextera** or **dextra** (*sc. manus*), *f.*, right hand; by me-

*conymy*, pledge (as given by the right hand), assurance, surety, good faith, confidence, trust.

**dextera** or **dextra**, as noun: see **dexter**.

**Diana**, -ae, *f.*, Diana, daughter of Jupiter and Latona; see § 282.

**dicō**, -ōnis [dicō], *f.*, sovereignty, dominion, authority, power, sway.

**dicō**, -ere, **dixi**, **dictus**, *tr.*, say, speak, relate, recount; seek or intend to say, mean, intend; *speaking of beforehand*, predict, foretell, prophesy; call, name; *speaking with authority*, bid, charge, command; *speaking of in song*, sing of, describe, laud, extol. **dictum**, -i (*pf. pass. prtcl. as noun*), *n.*, a thing said, utterance, word, speech; prophecy, prediction; promise, agreement; order, command.

**dicō**, -āre, -āvi, -ātus, *tr.*, make known, proclaim; proclaim as sacred, set apart, dedicate, consecrate, assign.

**Dictaeus**, -a, -um, *adj.*, of Dicte, a mountain in the eastern part of Crete, Dictaeon, Cretan.

**dictum**: see **dicō**.

**Dido**, -ūs (*Gk. form*) or -ōnis, *f.*, Dido, daughter of Belus, king of Tyre, wife of Sychaeus. Vergil describes her as the founder of Carthage.

**ducō**, -ere, -dūxi, -ductus [dis+ducō], *tr.*, draw apart or asunder, part, separate, divide.

**Didymaōn**, -onis, *m.*, Didymaon, a skilled workman in metals.

**diēs**, diēi, *c.*, a day; *freely*, period of time, time, lapse of time; *by metonymy*, daytime, daylight, light.

**differō**, -ferre, **distuli**, **dilatatus** [dis+ferō], *tr.*, bear apart, carry apart, scatter, tear asunder. *Fig.*, of time, put off, defer, postpone.

**difficilis**, -e [dis, in neg. sense, +facilis], *adj.*, not easy, hard, difficult; troublesome, painful; trying, dangerous.

**diffidō**, -ere, **diffusus sum** [dis, in neg. sense, +fidō], *intr.*, put no faith in, distrust.

**diffugio**, -fugere, -fugī, -fugitum [dis+fugio], *intr.*, fly or flee in different directions, scatter, disperse.

**diffundō**, -ere, -fudi, -fusus [dis+fundō], *tr.*, properly, scatter by pouring. *Fig.*, pour out, spread out, scatter, spread abroad.

**diffusus**: see **diffundō**.

**digerō**, -ere, -gessi, -gestus [dis+gerō], *tr.*, carry or bear apart, separate; arrange, set in order, dispose. *Fig.*, of arranging by means of speech, expound, explain, interpret.

**digestus**: see **digerō**.

**digitus**, -i, *m.*, finger; toe.

**dignor**, -āri, -ātus sum [dignus], *tr.*, with acc. and abl., deem worthy (of); with *infin.*, think fit, see fit, think (it) right, deign, condescend.

**dignus**, -a, -um, *adj.*, of a person, worthy, deserving; of things, worthy, becoming, meet, fitting, proper, suitable.

**digredior**, -i, -gressus sum [dis+gradior], *intr.*, go or walk apart, part, separate; go off, depart, quit.

**digressus**, -us [digredior], *m.*, going off, departure.

**dilābor**, -i, -lāpsus sum [dis+lābor], *intr.*, glide or fall asunder; glide away, depart, vanish, disappear.

**dilēctus**: see **diligō**.

**diligō**, -ere, -lēxi, -lēctus [dis+legō], *tr.*, pick out, choose; esteem, love, hold dear. **dilēctus**, -a, -um, *pf. pass. prtcl. as adj.*, beloved, loved, dear, precious.

**diluvium**, -i or -is [diluō, wash away], *n.*, a washing away; *by metonymy*, that which washes away, water-flood, flood, deluge.

**dimittō**, -ere, -misi, -missus [dis+mittō], *tr.*, send in different directions; send off or away, let or allow to go, dismiss; set aside, discard, give up, forego, abandon.

**dimoveō**, -ere, -mōvi, -mōtus [dis+moveō], *tr.*, move apart or asunder, part, cleave, separate, divide, scatter, disperse, dispel, dissipate.

**Dindyma**, -ōrum, *pl. n.*, Dindymus, a mountain in Phrygia, sacred to Cybele.

**dinumerō**, -āre, -āvi, -ātus [dis+numerō], *tr.*, count out, count over, tell over, reckon, calculate.

**Diomēdēs**, -is, *m.*, Diomedes, son of Tydeus (king of Aetolia), one of the bravest champions of the Greeks before Troy. He wounded Aeneas and Venus herself, and carried off the horses of Rhesus. Later, he came to Italy and founded Arpi.

**Dīōnaeus**, -a, -um [Dīōnē, mother of Venus], *adj.*, of Dione, Dionean; *freely*, daughter of Dione.

**Dīōrēs**, -is, *m.*, Dioreas, a Trojan, kinsman of Priam.

**Dirae**: see **dirus**.

**direptus**: see **diripio**.

**dirigō**, -ere, -rēxi, -rēctus [dis+regō], *tr.*, properly, guide along a given line or lines, guide, direct, turn; of a weapon, guide, aim, hurl, shoot, cast.

**dirimō**, -ere, -rēmi, -rēmtus [dis+emō], *tr.*, take apart, separate, part. *Fig.*, of parting combatants and so ending strife, break off, interrupt, put an end to, decide.

**diripiō**, -ere, -ripui, -reptus [dis+rapio], *tr.*, snatch apart, tear asunder, pull to pieces; *less exactly*, snatch quickly, catch up; lay waste, ravage, plunder.

**diruō**, -ere, -ui, -rutus [dis+ruō], *tr.*, tear asunder, overthrow; of trees, uproot.

**dirus**, -a, -um, *adj.*, fearful, awful, dreadful, fell, monstrous; horrible, frightful, fierce, terrible; ominous, fateful, portentous. *As noun*, **Dirae**, -arum (*sc. deae*), *pl. f.*, the Awful Goddesses, the Furies.

**dirutus**: see **diruō**.

**dis**, **dītis**, *adj.*, *comp.* dītior, *sup.* dītissimus [by-form of dives], rich, abounding in, rich in, possessed of.

**Dis**, **Dītis**, *m.*, Dis, Pluto, god of the underworld; see § 300.

**dis-**, inseparable prefix, apart, asunder, in pieces, in different directions; sometimes, not.

**discēdō**, -ere, -cessi, -cessum [dis+cēdō], *intr.*, of several persons, go in different directions, separate, or, *freely*, depart; of one person, go one's own way, depart, withdraw.

**discernō**, -ere, -crēvi, -crētus [dis+

cernō], *tr.*, separate, divide; of embroidery, (*divide, i.e.*) vary, work in varied patterns. *Fig.*, separate, distinguish; separate, end (a quarrel or contest).

**discessus**, -ūs [discēdō], *m.*, a going apart, separation; going away, departure.

**discinctus**: see **discingō**.

**discingō**, -ere, -cinxī, -cinctus [dis+cingō], *tr.*, ungirdle. **discinctus**, -a, -um, *pf. pass. pticpl. as adj.*, ungirdled, unbelted, wearing loose or flowing robes, loosely-clad.

**discludō**, -ere, -clūsi, -clūsus [dis, *in neg. sense*, +claudō], *tr.*, unclose, open, release.

**discō**, -ere, **didici**, —, *tr.*, learn, come to know, become acquainted with, examine into, investigate, scan closely; *in pf.*, have learned, know.

**discolor**, -ōris [dis+color], *adj.*, of a different color or hue.

**discordia**, -ae [discors], *f.*, disagreement, dissension, strife, discord. *Personified*, **Discordia**, -ae, *f.*, Discord, the goddess (or demon) of strife, thought of as the wife of Mars.

**discors**, -cordis [dis+cors], *adj.*, of different hearts or minds, unharmonious, contending, hostile; *freely*, unlike, different, discordant.

**discrepō**, -āre, -crepui, — [dis+crepō], *intr.*, properly, sound differently; *freely*, differ.

**discrimen**, -inis [discernō], *n.*, that which separates two things, dividing line; *freely*, distance, interval. *Fig.*, (*separation, i.e.*) distinction, difference; a decisive moment, turning-point, crisis.

**discumbō**, -ere, -cubui, -cubitum [dis+cumbō], *intr.*, of several persons, lie down in different (*i.e. their proper*) places, take their places; *freely*, recline.

**discurrō**, -ere, -curri, -cursum [dis+currō], *intr.*, run or speed in different directions, rush or gallop apart; scatter, separate.

**discussus**: see **discutiō**.

**discutiō**, -ere, -cussi, -cussus [dis+

**quatiō**, *tr.*, strike asunder; *freely*, strike off. *Fig.*, strike asunder (*shadows, darkness, etc.*), dispel, dissipate.

**disiciō**, -ere, **disiēcī**, **disiectus** [dis+iaciō], *tr.*, throw apart, scatter, disperse; overthrow, demolish; cleave, split, shatter. *Fig.*, of peace, (*scatter, i.e.*) destroy, ruin.

**disiectus**: see **disiciō**.

**disiungō**, -ere, -iunxi, -iunctus [dis+iungō], *tr.*, disjoin, separate; keep away from, drive away from.

**dispellō**, -ere, -puli, -pulsus [dis+pellō], *tr.*, drive apart, scatter, disperse. *Fig.*, of shadows, etc., cleave, scatter, dispel, dissipate.

**dispendium**, -i or -ii [dis+pendō, pay], *n.*, expenditure, expense, outlay, cost, loss.

**dispergō**, -ere, -persi, -persus [dis+spargō], *tr.*, scatter (*about*), disperse.

**dispersus**: see **dispergō**.

**dispiciō**, -ere, -spexi, -spectus [dis+speciō], *intr.*, look all about, see with an effort, see through an intervening medium; *tr.*, catch sight of, discern, descry, perceive.

**dispōnō**, -ere, -posui, -positus [dis+pōnō], *tr.*, put or place apart, set in different places, arrange, dispose.

**disiliō**, -ire, -silui, -sultum [dis+salīō], *intr.*, leap or fly apart, spring apart, burst asunder, separate.

**dissimulō**, -āre, -āvi, -ātus [dis, in neg. sense, +simulō], *tr.* and *intr.*, properly, pretend that what is true is not true, cover up the truth; dissemble, cloak, disguise, hide, conceal.

**distendō**, -ere, -dī, -tensus [dis+tendō], *tr.*, stretch asunder, stretch out, distend; fill up, pack closely.

**distō**, -āre, -, -[dis+stō], *intr.*, stand off or apart, be distant, be away.

**districtus**: see **distringō**.

**distringō**, -ere, -strinxi, -strictus [dis+stringō], *tr.*, draw or stretch asunder, stretch out, spread out.

**ditissimus**: see **dis**.

**diū**, *adv.*, for a long time, long.

**dius, diva**: see **divus**.

**vellō**, -ere, -velli, -vulsus [dis+

**vellō**], *tr.*, tear in pieces, tear asunder separate; tear away by violence, separate, remove.

**diverberō**, -āre, -āvi, -ātus [dis+verberō], *tr.*, strike or cut asunder, cleave, divide, part, separate.

**diversus**, -a, -um [dis+vertō], *adj.*, turned in opposite or different ways, diametrically opposed, opposite, contrary, apart, widely sundered, asunder, separate, remote; at times = *an adv.*, hither and thither, in divers directions; **ex diversō**, from different directions; different, unlike, various.

**dives**, -itis, *adj.*, of persons, rich, abounding, possessed of; of things, rich, precious, sumptuous, splendid, magnificent; of land, rich, fertile.

**dividō**, -ere, -visi, -visus, *tr.*, separate, part, divide; break through, lay open, cleave; part, distribute, divide.

**divinus**, -a, -um [divus], *adj.*, pertaining to the gods, divine, deified, heavenly; holy, sacred; godlike, superhuman; inspired, prophetic.

**divitiae**, -arum [dives], *pl. f.*, riches, treasures, wealth.

**divortium**, -i or -ii [dis+vertō], *n.*, property, a parting; by metonymy, fork of roads; freely, path.

**divus**, -a, -um, or **dius**, -a, -um, *adj.*, divine, heavenly; deified (*an epithet applied to Julius Caesar and to many of the emperors who, after their death, were deified by vote of the Senate*); godlike. *As noun*, **divus**, *i.*, *m.*, god, deity; **diva**, -ae, *f.*, goddess.

**dō**, **dare**, **dedi**, **datus** (*this verb corresponds to two roots, one meaning give, the other meaning put, place; the latter meaning is esp. conspicuous in the compounds of dō*), *tr.*, give, bestow, vouchsafe, furnish, yield, supply, present, offer, grant, allow, permit; surrender, consign; very freely used in periphrases with nouns: see § 202; **sē dare**, betake one's self, go, move, proceed, hasten; **terga dare**, turn in flight, flee; **vēla or lintea dare**, spread one's sails, set sail, sail; with **verba, dicta, etc.**, (*give, i.e.*) utter, say, deliver; with **lūra**, give, lay down, de-

liver, administer; *with poenās*, pay, suffer; (*give, offer, i.e.*) make, cause, bring about, produce; put, place, set.  
**doceō, -ēre, -ui, doctus, tr.**, teach, train, instruct, inform; tell, recount, explain, describe; show, indicate, point out, prove. **doctus, -a, -um, pf. pass. ptcl. as adj.**, taught, trained, skilled, versed in.

**doctus**: *see doceō.*

**Dōdōnaeus, -a, -um, adj.**, of Dodona, a city in Epirus, Greece, famous for its oak grove and its oracle, both sacred to Jupiter, Dodonean.

**doleō, -ēre, -ui, dolitum, intr.**, feel (*physical*) pain, suffer; feel (*mental*) pain, grieve, be sorrowful, lament, mourn.

**Dolopes, -um, pl. m.**, the Dolopes, the Dolopians, a people of Thessaly who fought with the Greeks against Troy.

**dolor, -ōris (doleō), m.**, pain, *physical or mental*, suffering, anguish, agony, sorrow, grief, anxiety; *esp. of resentment*, anger, wrath, grudge, and, *by metonymy*, of the cause of grief or anger, affront, grievance, wrong.

**dolus, -i, m.**, device, artifice; *usually in bad sense*, scheme, guile, trick, wiles, deceit, treachery.

**domina, -ae [feminine of dominus]**, *f.*, mistress of household; *freely*, mistress, ruler, queen; *of Juno*, queen, goddess.

**dominor, -ārī, -ātus sum (dominus)**, *intr.*, be lord and master, hold (*absolute*) sway, rule.

**dominus, -i (domus)**, *m.*, master of household, *esp. of slaves*; lord, ruler, master, governor; *in bad sense*, tyrant, despot.

**domitor, -ōris (domō)**, *m.*, tamer, breaker (*of steeds*). *Fig.*, conqueror, subduer, victor (*over*).

**domō, -āre, domui, domitus, tr.**, tame, break (*horses*). *Fig.*, subdue, conquer, vanquish, overcome.

**domus, -ūs, f.**, house, home, habitation, abode, mansion; *by metonymy*, of the occupants of a house, house, family, line, race.

**dōnec, conj.**, while, as long as; until, till.

**dōnō, -āre, -āvi, -ātus (dōnum)**, *tr.*, give, present, bestow; reward or honor with a present. *The verb is construed with acc. of thing given and dat. of person, or with acc. of person and abl. of thing given.*

**dōnum, -i (dō)**, *n.*, gift, present; *esp.*, present to gods, (*votive*) offering, sacrifice.

**Donūsa, -ae, f.**, Donusa, an island in the Aegean Sea, one of the Cyclades.

**Dōricus, -a, -um (Dōres, the Dorians, one of the three main divisions of the Hellenic or Greek race), adj.**, of the Dorians, Doric; *by metonymy* (§ 188), Greek, Grecian.

**dorsum, -i, n.**, back of an animal, including man; *by metonymy*, of things similar in shape, reef, ridge in the sea.

**Doryclus, -i, m.**, Doryclus, an Epirote, husband of Beroë.

**dōs, dōtis (dō)**, *f.*, marriage gift or portion, dowry.

**dōtālis, -e (dōs), adj.**, pertaining to a dowry; *freely*, obtained with a dowry.

**dōtō, -āre, -āvi, -ātus (dōs), tr.**, provide with a marriage portion, dower, portion.

**Dōtō, -ūs (a Greek form), f.**, Doto, a Nereid or sea-nymph.

**dracō, -ōnis, m.**, serpent, dragon.

**Drancēs, -is, m.**, Drances, a Latin, chief opponent of Turnus.

**Drepanum, -i, n.**, Drepanum, a town on the northwestern coast of Sicily.

**Drusus, -i, m.**, Drusus, a cognomen borne by members of the Gēns Livia, *esp. by Claudius Nero Drusus, son of Livia Drusilla (wife of Augustus), and stepson of Augustus; he was a distinguished soldier. He died in the year 9.*

**Dryopē, -ēs, f.**, Dryope, a nymph, mother, by Faunus, of Tarquinius.

**Dryopes, -um, pl. m.**, the Dryopes, the Dryopians, a Pelasgic people who dwelt first in Thessaly, later in Doris; they fought with the Greeks against Troy.

**Dryops, -is, m.**, Dryops, a Trojan slain by Clausus.

**dubitō, -āre, -āvi, -ātum, intr.**, be in doubt, doubt, be undecided, waver, hesitate; *with infin.*, hesitate, be un-

willing or reluctant; *tr.*, doubt, *as* believe, mistrust. **dubitandus**, -a, -um, *gerundive as adj.*, to be questioned or doubted, doubtful.

**dubius**, -a, -um, *adj.*, fluctuating, wavering; *of persons, in act. sense*, wavering, uncertain, doubtful, in suspense; *of things, in pass. sense*, doubtful, uncertain, perplexing; dubious; critical, dangerous, difficult.

**ducō**, -ere, **duxī**, ductus, *tr.*, lead, draw, bring, guide, conduct, escort; lead off, carry away; lead, command, rule, govern; draw, drag; lead in, usher in (*the day*); *of origin*, draw, derive, deduce; *of lots, honors, etc.*, draw, select, win, gain; *of time*, spend, pass; *of sleep, sounds, etc.*, prolong, protract. *Fig.*, reckon, compute, consider, think, believe; draw or lure forth, fashion (*said of work in plastic materials*).

**ductor**, -ōris [ducō], *m.*, leader, captain.

**dūdum** [*akin to diū and dum*], *adv.*, properly, a while ago; *esp. of recent events*, not long since, lately, recently; *of more remote events, esp. in the phrase iam dūdum*, long ago, long since.

**dulcis**, -e, *adj.*, sweet to the taste or the smell; *of water*, fresh. *Fig.*, pleasant, delightful, charming; dear, precious, loved, beloved.

**Dulichium**, -ī or -īi, *n.*, Dulichium, an island in the Ionian Sea, near Ithaca.

**dum**, *conj.*, while, as long as, during the time that; until, till; *in provisos*, provided (*that*), if only, only. *As enclitic adv.*, with words directly expressing or indirectly implying a neg. meaning, yet (*cf. nōdum, vixdum*).

**dūmus**, -ī, *m.*, thornbush, bramble, briar; thicket, brake.

**duo**, -ae, -o, *numeral adj.*, in *pl.*, two.

**duplex**, -icis [duo+plicō], *adj.*, two-fold, doubled, double; *freely, in pl.*, two, both.

**duplicō**, -āre, -āvi, -ātus [duplex], *tr.*, double, redouble; double (*up*); bend.

**dūrō**, -āre, -āvi, -ātus, *tr.*, make hard or rugged, harden; *intr.* (§ 139), harden

one's self, be or remain hard. *Fig.*, endure, hold out, persevere.

**dūrus**, -a, -um, *adj.*, hard to the touch, rough, rugged; stubborn, unyielding. *Fig.*, rough, rude, uncultivated; *as opposed to the overdeveloped and effeminate*, rough, hardy, rugged, vigorous, sturdy; rough, savage, unfeeling, cruel, obdurate, ruthless; trying, grievous, irksome, dangerous.

**dux**, ducis [ducō], *m.*, leader, guide, conductor; chieftain, lord, king.

**Dymās**, -antis, *m.*, Dymas, a Trojan, slain at the fall of Troy.

## E

**ē**: see *ex*.

**ebur**, eboris, *n.*, ivory.

**eburneus**, -a, -um, *and, esp. in poetry*, eburnus, -a, -um [ebur], *adj.*, of ivory, ivory.

**eburnus**: see *eburneus*.

**Ebysus**, -ī, *m.*, Ebyssus, an Italian slain by Corynaeus.

**ecce**, *interjection*, used to call attention sharply to some scene or to some utterance, Lo! behold! see! look! **ecce autem**, but lo! when lo! (*see note on il. 203*), of sudden, unexpected occurrences.

**ecquis** (-quī), -qua, -quid (-quod), *interrogative pron. and adj.*, used chiefly in earnest, excited questions implying a neg. answer, (whether) any one, any one at all; often best rendered by a periphrasis, Is there any one who . . . ?; *as adj.*, any, any at all, Is there any . . . ?

**ecquid**, *interrogative adv.* (§ 134), whether at all, whether.

**ecus**, equi (*for spelling see on secuntur. l. 185*), *m.*, horse, steed, courser.

**edāx**, -ācis [edō], *adj.*, fond of (*i.e. given to*) eating. *Fig.*, devouring, consuming, destructive.

**ēdicō**, -ere, **ēdixī**, **ēdictus** [ex+dicō], *tr.*, speak out, say publicly, make public, proclaim (*esp., a decree, etc.*); command, order, ordain; charge, bid.

**ēdisserō**, -ere, -uī, -tus [ex+disserō], *tr.*, set forth in words, unfold, explain, tell, relate.

**ēditus**: see *ēdō*.

**edō, -ere, ēdī, ēsus, tr., eat.** *Fig., with things as subjects, eat (up), devour, prey on, consume, destroy.*

**ēdō, -ere, ēdīdī, ēditus [ex+dō], tr., give forth or out; bring forth, bear, beget; give forth by (in) speech, utter, announce, say; (give forth, i.e.) produce, cause, bring about.**

**ēdoceō, -ēre, ēdocui, ēdoctus [ex+doceō], tr., teach thoroughly, inform (of), acquaint with; set forth, decree.**

**ēducō, -ere, ēdūxi, ēductus [ex+dūcō], tr., lead forth or out, draw forth; (lead, i.e.) build up, rear, erect; bring forth, bear, bring up, rear. *Fig., of work in plastic materials or ductile metals, (draw, i.e.) fashion, forge.***

**ēducō, -āre, -āvi, -ātus, tr., bring up, rear, nurture.**

**effātus: see effor.**

**effectus: see efficiō.**

**efforō, -ferre, extuli, ēlātus [ex+ferō], tr., bring or carry out, produce; bear or lift up, raise, rear, elevate; with diem, ortus, etc., lift up, usher in, display; with ensem, draw, unsheathe; with pedem or gressum, go or come forth. *Fig., in pass., be lifted up, be puffed up, be proud or boastful.***

**ēlātus, -a, -um, pf. pass. pticpl. as adj., uplifted, towering, rising. *Fig., (lifted up, i.e.) puffed up, swollen, proud.***

**efferus, -a, -um [ex+ferus], adj., very wild or savage; maddened, frenzied, crazed.**

**effētus, -a, -um [ex+feō, bear], adj., properly, of creatures that have borne young; then of creatures exhausted by continued bearing of young, then, in general, worn out; exhausted, feeble; see notes on vii. 440.**

**efficiō, -ere, -fēcī, -fēctus [ex+faciō], tr., work out, make, effect, form, produce.**

**emglēs, -iēi [emgō], f., that which (makes, i.e.) counterfeits something, image, effigy, likeness, statue.**

**emngō, -ere, -finxi, -fictus [ex+fin-gō], tr., make, counterfeit, mimic, portray, represent.**

**emāgitō, -āre, -āvi, -ātus [ex+flā-**

**gitō], tr., ask (for) or demand earnestly.**

**emfō, -āre, -āvi, -ātus [ex+flō], tr., blow forth, breathe out.**

**effodiō, -ere, -fōdī, -fossus [ex+fodiō], tr., dig up, dig out; make by digging, dig, construct, build.**

**effor, -fārī, -fātus sum [ex+for], tr. and intr., speak out, relate, utter; speak, say.**

**effractus: see effringō.**

**effringō, -ere, -frēgi, -fractus [ex+frangō], tr., break out or upon, break to pieces; dash out.**

**effugiō, -ere, -fūgi, - [ex+fugiō], intr., flee away, make off, escape; tr., flee from, escape; seek to escape, shun, avoid.**

**effugium, -i or -ii [effugiō], n., flight; escape.**

**effulgeō or effulgō, -ēre or -ere, -fulsi, - [ex+fulgeō], intr., shine forth, gleam, glitter, be resplendent.**

**effultus, -a, -um [ex+fulciō], adj., propped up, supported by, resting or lying on.**

**effundō, -ere, -fūdī, -fusus [ex+fundō], tr., pour out or forth, shed (tears), breathe out (life); (pour out, i.e.) let loose, let something be or hang free; crinēs effundere, unbind one's hair, let one's hair fly free; habēnās effundere, with dat., give free rein to, spur on, drive with all speed; with reflexive pronoun, or in pass., with middle sense (§ 152), pour out, hasten (forth), spring or dart forward, rush headlong, speed. *Fig., stretch out, lay low in death; throw off or out, fling off (e.g. a rider or pilot); pour out freely, spend freely, waste, exhaust; pour out words, utter, say.***

**effusus, -a, -um, pf. pass. pticpl. as adj., poured out, flowing, drenching; loosened, distended, streaming; hurrying, rushing (in this sense often with adv. force, hastily, wildly). *Fig., wasted; profuse, lavish, extravagant, excessive.***

**effusus: see effundō.**

**egēns: see egeō.**

**egēnus, -a, -um [egeō], adj., lacking,**

wanting; in want, poor, needy; *by metonymy* (§186), distressing, trying; humbled, straitened.

**egeō, -ēre, egul, —, intr.**, lack, be in want of, have need of, need, require; be in need, be needy. **egēns, -entis, pr. princ. act. as adj.**, wanting, in want (*of*), lacking; needy, poor.

**egestās, -ātis [egeō], f.**, want, poverty, penury. *Personified*, **Egestās, -ātis, f.**, Want, Poverty.

**ego, mei, pers. pron.**, I, I myself; **egomet, mēmet, etc.**, strengthened forms of **ego** (the exact origin of the suffix **-met** is uncertain), I myself.

**egomet: see ego.**

**ēgredior, -ī, ēgressus sum [ex+gradior], intr.**, go (or come) out, go forth, *esp. from a ship*, disembark.

**ēgregius, -a, -um [ex+grex], adj.**, properly, out of (*i.e.* above) the common herd, choice. *Fig.*, matchless, peerless, brilliant, distinguished, illustrious.

**ēgressus: see ēgredior.**

**ei, interjection**, alas! ah! woe! often used with a dative, **mihi**, ah me! woe is me! woe worth the day!

**ēla, interjection**, coupled with exhortations and commands, Come! up! on, on! quick! all haste!

**ēlciō, -ere, ēlēci, ēlectus [ex+laciō], tr.**, throw out, cast forth; cast upon shore, shipwreck, wreck; exile, banish; throw out of joint, dislocate. **ēlectus, -a, -um, pf. pass. princ. as adj.**, used *esp. of sailors*, cast out on the shore, *i.e.* shipwrecked, stranded; cast out from home, outcast, exiled.

**ēlectō, -āre, -āvi, -ātus [freq. of ēlciō], tr.**, cast out; with **ōre**, spurt forth, vomit.

**ēlectus: see ēlciō.**

**ēlābor, -ī, ēlāpus sum [ex+lābor], intr.**, glide out, slip away, make off, escape. *Fig.*, slip off, escape.

**ēlāpus: see ēlābor.**

**ēlātus: see efferō.**

**ēlectrum, -ī, n.**, properly, amber; *by metonymy*, electrum, an amber-colored metal, a mixture of gold and silver.

**elephantus, -ī, m.**, elephant. *By metonymy*, = **ebur**, ivory.

**ēlīdō, -ere, ēlīsi, ēlīsus [ex+laedi, tr.]**, strike or dash out, force or crush out or upwards.

**ēlis, -idis, f.**, Elis, a province in the northwestern part of Peloponnesus; its capital was also called Elis. In Elis, too, lay the district of Olympia where the famous games were held.

**Elissa, -ae, f.**, Elissa, another name of Dido.

**ēllisus: see ēlīdō.**

**ēloquor, -ī, ēlocūtus sum [ex+loquor], tr. and intr.**, speak out, speak.

**ēlūdō, -ere, -si, ēlāsus [ex+lūdō], tr.**, parry or escape a blow; foil, baffle; mock, cheat, frustrate.

**ēluō, -ere, -ui, ēlūtus [ex+luō], tr.**, wash out, wash away, wash off, remove.

**ēlysium, -ī or -ii, n.**, Elysium, Land of Bliss, the part of the underworld to which the souls of the good were assigned.

**ēmēnsus: see ēmētior.**

**ēmētior, -iri, -mēnsus sum [ex+mētior], tr.**, measure off or out. *Fig.*, ('reel off'), pass over, traverse, cover.

**ēmīcō, -āre, -ui, ēmicātum [ex+mīcō], intr.**, spring out, dart or dash forth, leap up or out.

**ēminus [ex+manus], adv.**, from a distance, from afar, at long range; *esp.*, at the distance of a spear cast; contrast **comminus**.

**ēmīssus: see ēmittō.**

**ēmīttō, -ere, -mīsi, -missus [ex+mīttō], tr.**, send forth, send away, dismiss; let loose; *of weapons*, send forth, hurl, cast, discharge.

**emō, emere, ēmi, ēmptus, tr.**, take, *esp. by purchase*; buy, purchase.

**ēmōtus: see ēmoveō.**

**ēmoveō, -ēre, -mōvi, -mōtus [ex+moveō], tr.**, move out or from, force from, remove. *Fig.*, remove, dispel, banish.

**ēn, interjection**, Lo! behold! see! mark you! used sometimes merely to attract attention (*cf.* **ecce**), more often to indicate various emotions, *e.g.* wonder, passionate excitement, anger, irony; it is



usually, like *ecce*, without influence upon the construction.

**enarrābilis**, -e [ex+nārō], *adj.*, that may or can be explained or described, describable.

**Enceladus**, -i, *m.*, Enceladus, one of the giants who fought against Jupiter; see § 274.

**enim**, *adv.*, with affirmative or asseverative force, indeed, verily, of a truth; esp. in the phrases *sed enim*, but indeed, but of a truth, however, *neque enim*, nor indeed, nor yet, and in questions, as in *quid enim*, why indeed? why, pray? As *conj.*, in explanatory and causal clauses, for.

**ēniteō**, -ēre, -ui, — [ex+niteō], *intr.*, shine forth, gleam, glitter.

**ēnitor**, -i, -nixus sum [ex+nitor], *intr.*, strive earnestly, struggle; *intr.* and *tr.*, labor (be) with child, bring forth with pain and sorrow, bear.

**ēnixus**: see **ēnitor**.

**ēnō**, -āre, -āvi, — [ex+nō], *intr.*, properly, swim out or away; freely, fly forth, make one's way to, escape.

**ēnsis**, -is, *m.*, sword.

**Entellus**, -i, *m.*, Entellus, a Sicilian boxer who vanquished the Trojan Dares.

**ēnumerō**, -āre, -āvi, -ātus [ex+numerō], *tr.*, count up or over, reckon up, recount, enumerate.

**eō**, ire, ivi or ii, itum, *intr.*, go, come, go or rush forth, move, proceed, sail. i, ite (*cf.* *age, agite*), come! up! quick!

**eōdem** [old *dat.* of *idem*], *adv.*, to the same place.

**ēūs**, -a, -um [Eūs, dawn], *adj.*, of the morning; of the East, eastern, orient. As *noun*, **Eūs**, -i [sc. *astēr*], *m.*, the morning-star, dawn, morning.

**Epēos**, -i, *m.*, Epētus, designer and builder of the wooden horse by means of which Troy was captured.

**Epirus**, -i, *f.*, Epirus, a district in northern Greece, along the Adriatic Sea.

**epulor**, -ārī, -ātus sum [epulum], *intr.*, feast, banquet; *tr.*, eat.

**epulum**, -i, *n.*, a solemn public banquet, religious in character; in *pl.*, **epulae**,

-ārum, *f.*, feast, banquet; dainty or rich food, viands.

**Epytidēs**, -ae, *m.*, son of Epytus.

**Epytus**, -i, *m.*, Epytus, a Trojan, comrade of Aeneas.

**equa**, -ae [feminine of *ecus, equi*], *f.*, a mare.

**eques**, *equitis* [ecus, equi], *m.*, horseman, rider; horse-soldier, trooper, cavalry-man.

**equester**, -tris, -tre [eques], *adj.*, of a horseman, equestrian.

**equidem** [strengthened form of *quidem*], *adv.*, indeed, verily, truly, of a truth; surely, certainly, at least.

**equinus**, -a, -um [ecus], *adj.*, of a horse, of horses; with *crista* or *nervus*, made of horsehair.

**equitō**, -āre, -āvi, -ātum [ecus, eques], *intr.*, ride on horseback.

**equis**, more correctly spelled **ecus**: see **ecus**.

**Erebus**, -i, *m.*, Erebus, god of darkness, son of Chaos and brother of Night; darkness, esp. that of the underworld, underworld.

**ērēctus**: see **ērīgō**.

**ērēptus**: see **ērīpiō**.

**ērgō**, *adv.*, therefor, consequently, as a result, then, so then; to resume an interrupted narrative, to come back to my story, to resume, as I was saying; in a question, do you say? do you mean? Is it true that, etc.? As a virtual preposition, with *gen.*, an archaic use, = *causā*, in consequence of, for the sake of.

**Eridanus**, -i, *m.*, Eridanus, the name of a river, which, issuing from the underworld, made its way to the world above; variously identified by ancient writers with the Po, the Rhine and the Rhone, usually with the Po.

**ērīgō**, -ere, -rēxi, -rēctus [ex+regō], *tr.*, raise up, set up, uplift, upheave; erect, build, rear.

**Erīnys**, **Erīnyos**, *f.*, a Fury; freely, curse, scourge, plague, bane.

**Eriphylē**, -ēs, *f.*, Eriphyle, wife of Amphiaraus, who was slain by her son because she had induced her husband to join the expedition of the Seven against

*Thebes, though he knew it would cause his death.*

**ēripīō, -ere, -ui, ēreptus** [ex+rapiō], *tr.*, take away, steal; snatch out of danger, rescue, save; snatch quickly, lay hold on, seize; snatch out or away, take away, wrest away.

**errō, -āre, -āvi, -ātum, intr.**, stray about, wander, rove, roam, go astray; *tr.*, wander over, through or past. *Fig.*, of breath, flicker.

**error, -ōris** [errō], *m.*, wandering, straying, roving; by metonymy, of that which makes one wander, maze, labyrinth. *Fig.*, straying from truth, error, mistake, delusion, deception; by metonymy, artifice, trick.

**ērubescō, -ere, ērubui, -** [ex+rubescō], *intr.*, grow red, esp. with shame, blush with shame; *tr.* (§ 180), blush before or at, respect, give heed to.

**ēruō, -āre, -āvi, -ātus** [ex+rūctō, belch], *tr.*, belch forth, vomit forth, throw or spout up.

**ērumpō, -ere, ērūpi, ēruptus** [ex+rumpō], *tr.*, cause to break or burst forth; *intr.* (§ 139), break through, rush forth, break one's way out of.

**ēruō, -ere, ēruī, ērutus** [ex+ruō], *tr.*, tear out or up, pluck out; destroy, overthrow, root out, uproot, upheave.

**erus, -i, m.**, master of a household, esp. of the slaves; freely, master, lord.

**Erycinus, -a, -um** [Eryx], *adj.*, of Eryx, Erycinian, Eryx's.

**Erymanthus, -i, m.**, Erymanthus, a range of mountains in Arcadia, Greece.

**Erymas, -antis, m.**, Erymas, a Trojan, slain by Turnus.

**Eryx, Erycis, m.**, *Eryx*. (1) A Sicilian king, son of Venus, famous as a boxer, but killed by Hercules in a boxing contest. (2) A mountain in the western part of Sicily.

**et, conj.**, and, connecting not only words and phrases alike in function, but also clauses; it usually marks the connected words, etc., as alike in importance (contrast *atque* and *-que*); *et . . . et, et . . . -que*, both . . . and, not only . . . but also; with emphasis on the

added word (cf. *atque*), and indeed and moreover; **neque . . . et**, and not . . . and, not . . . and, not . . . but; after negative phrases or clauses, but; introducing a detail illustrating a general statement, and in particular; with a clause that gives the result of what precedes, and as a result; with temporal or quasi-temporal force, and forthwith, and at once, and lo; = **etiam**, even, also, likewise. **et** in poetry frequently follows the word it adds, i.e. it is postpositive.

**etiam, conj.**, yet, still; also, besides, furthermore, moreover, likewise; even; in a question, really, actually.

**Etrūria, -ae, f.**, Etruria, a district in Italy north of Latium.

**Etruscus, -a, -um, adj.**, of Etruria, Etruscan. *As noun*, **Etrusci, -ōrum, pl. m.**, the Etruscans.

**etsi** [et+si], *conj.*, even if; granting or assuming that, although.

**Euadnē, -ēs, f.**, Evadne, wife of Capaneus, one of the Seven against Thebes; for love of her husband she threw herself on the funeral pile whereon his body was burning.

**Euander or Euandrus, -i, m.**, Evander, son of Mercury and the nymph Carmentis, an Arcadian chieftain who about sixty years before the Trojan war came to Italy and founded a city called Pallenteum on the site later occupied by Rome.

**Euandrius, -a, -um** [Euander], *adj.*, of Evander, Evander's.

**Euboicus, -a, -um** [Euboea, a large island in the Aegean Sea, opposite Boeotia], *adj.*, of Euboea, Euboean.

**euhāns, -antis, adj.**, crying Euhan or Euhoe; in act. sense, celebrating with the cry Euhan or Euhoe, celebrating noisily (i.e. joyously, wildly).

**Eumēlus, -i, m.**, Eumelus, a Trojan.

**Eumenides, -um** [a Greek name, meaning, properly, the kindly minded ones, a euphemistic name given to the Furies to propitiate them], *pl. f.*, the Eumenides, the Furies.

**Eunēus, -i, m.**, Euneis, a Trojan slain by Camilla.

**Euphrátēs, -is, m.,** the Euphrates, a large river of Asia.

**Eurōpa, -ae, f.,** Europe, the continent.

**Eurōtās, -ae, m.,** the Eurotas, a large river of Laconia, in the Peloponnesus.

**Eurōus, -a, -um [Eurus], adj.,** properly, of the east wind; freely, eastern.

**Eurus, -i, m.,** Eurus, the southeast (or east) wind.

**Euryalus, -i, m.,** Euryalus, a Trojan, warm friend of Nisus.

**Eurypylius, -i, m.,** Eurypylius, one of the Greeks before Troy.

**Eurytidēs, -ae, m.,** Eurytides, son of Eurytus.

**Eurytiōn, -ōnis, m.,** Eurytion, a Lycian ally of Troy, brother of Pandarus; he was famous as an archer.

**ēvādō, -ere, -āi, -sus [ex + vādō],** intr., go forth or out, come out, make one's way; make off, escape; move upwards; tr., ascend, climb; make one's way over, cover safely, traverse; pass over or beyond, leave behind, escape.

**ēvānēscō, -ere, ēvānui, — [ex + vānus],** intr., vanish, disappear.

**ēvehō, -ere, ēvexi, ēvectus [ex + vehō],** tr., carry forth or out; carry up, uplift, exalt.

**ēveniō, -ire, ēvēni, ēventum [ex + veniō],** intr., come forth or out. Fig., come ("turn") out, come to pass, happen.

**ēventus, -ūs [ēveniō], m.,** in fig. sense, outcome, issue, sequel; happening, occurrence, event.

**ēvertō, -ere, ēverti, ēversus [ex + vertō],** tr., turn out; turn up, upturn, upheave; overturn, overthrow, throw down, upset, destroy.

**ēvictus; see ēvincō.**

**ēvinciō, -ire, ēvinxi, ēvinctus [ex + vinciō],** tr., bind up, bind, wind around, wreath, encircle.

**ēvincō, -ere, ēvici, ēvictus [ex + vinciō],** tr., overcome completely, vanquish, subdue, master.

**ēvinctus; see ēvinciō.**

**ēviscerō, -āre, -āvi, -ātus [ex + viscus],** tr., disembowel; rend asunder, mangle.

**ēvocō, -āre, -āvi, -ātus [ex + vocō],** tr., call out or forth, summon; speak to, address.

**ēvolvō, -ere, ēvolvi, ēvolūtus, [ex + volvō],** tr., roll out or forth; with sē, roll forth, glide.

**ex** or **ē** (**ē** is used only before consonants, **ex** before either vowels or consonants), prep. with abl., used (1) of motion out of a place, out of, forth from, from, away from, (2) of time, from, since; **ex quō** (sc. tempore), from the time that, ever since, since, (3) of origin, source, material, cause, from, out of, of, because of, by reason of, (4) in modal relations, according to, in accordance with, after the measure or manner of, **ex ordine**, in order, in sequence, duly, (5) with numerals, instead of a partitive genitive, of, out of.

**exāctus; see exigō.**

**exaestuō, -āre, -āvi, -ātum [ex + aestuō],** intr., boil up, seethe. Fig., seethe, boil, burn, glow, rage.

**exāmen, -inis [exigō], n.,** band led out, troop, esp. a swarm of bees; tongue or pointer of a balance.

**exanimis, -e and exanimus, -a, -um [ex + anima],** adj., breathless, lifeless, dead; freely, half dead, esp. with fear, terrified, frightened, unnerved, unmanned.

**exanimō, -āre, -āvi, -ātus [exanimus],** tr., rob of breath, kill; frighten, alarm; in pass., be out of breath.

**exanimātus, -a, -um, pf. pass. prtcl.** as adj., breathless, gasping, fainting.

**exanimus; see exanimis.**

**exārdēscō, -ere, -ārxi, -ārsum [ex + ardeō],** intr., be kindled, kindle, begin to blaze out. Fig., blaze up with wrath, etc., kindle, be inflamed.

**exaudiō, -ire, -ivi or -ii, -ītus [ex + audiō],** tr., hear from afar (and sc. with difficulty), overhear; freely, hear, hearken to, heed.

**excēdō, -ere, -cessi, -cessus [ex + cēdō],** intr., go out, forth, or away; depart, retire. Fig., retire, withdraw, disappear, vanish.

**excellēns; see excellō.**

**excellō, -ere, -cellui, -celsus [ex +**

cellō, rise high, tower], *intr.*, rise high, tower. *Fig.*, rise high, be eminent or conspicuous; surpass, excel. **excellēns**, -entis, *pr. prtcl. act. as adj.*, towering, high. *Fig.*, surpassing, excellent, fine, splendid, stately, beautiful.

**exceptus**: see **excipiō**.

**excidium**, -i or -li [ex+cadō], *n.*, a falling, collapse; overthrow, destruction, ruin.

**excidō**, -ere, -cidi, — [ex+cadō], *intr.*, fall out or from, fall down. *Fig.*, fall from (one's lips), escape, be uttered; fall (from memory), pass away, fade away, perish.

**excidō**, -ere, -cidi, -cūsus [ex+caedō], *tr.*, cut out, hew (out), quarry; cut down or away, demolish, destroy.

**excitō**, -ire, -ivi or -li, -itus or -itus [ex+ciō], *tr.*, call out, call forth, summon, bring out. *Fig.*, call out, produce, cause; rouse, excite, throw into frenzy. **excitus**, -a, -um, *pf. pass. prtcl. as adj.*, stirred up, aroused, frenzied, excited, routed forth (iii. 676).

**excipiō**, -ere, -cēpi, -ceptus [ex+capio], *tr.*, take out or away; take out as an exception, except, make an exception of; catch, seize, lay hold on, overtake; catch, capture (a wild beast, enemy, etc.), lie in wait for, surprise, lay low; take, receive, greet, welcome. *Fig.*, take, overtake, overwhelm, befall, attend; catch up a speaker, make reply to, answer; catch with the ear, hear, learn; catch with the mind, understand, detect.

**excisus**: see **excidō**.

**excitō**, -āre, -āvi, -ātus [freq. of excitō], *tr.*, call or summon forth. *Fig.*, arouse, excite, awaken, spurn; stimulate, intensify.

**excitus** or **excitus**: see **excitō**.

**exclamō**, -āre, -āvi, -ātum [ex+clāmō], *intr.*, cry out, cry aloud, exclaim.

**excludō**, -ere, -si, -clūsus [ex+claudō], *tr.*, shut out, bar out.

**excolō**, -ere, -colui, -cultus [ex+colō], *tr.*, till carefully. *Fig.*, cultivate, improve, grace, adorn, refine.

**excubiae**, -ārum [ex+cubō, lie out on watch], *pl. f.*, properly, a lying out on guard (picket); by metonymy, picket, watchman, sentry, watch, guard.

**excūdō**, -ere, -cūdi, -cūsus [ex+cūdō], *tr.*, strike out, beat out, drive out; make by striking, beat out, forge (out), mould.

**excussus**: see **excutiō**.

**excutiō**, -ere, -cussi, -cussus [ex+quatiō], *tr.*, shake out or off, cast or fling out, drive off or away, dislodge; shake out, uncoil. *Fig.*, arouse, awaken; startle, frighten.

**exedō**, -ere, -ēdi, -ēsus [ex+edō], *tr.*, eat up, devour. *Fig.*, consume utterly, destroy, waste.

**exemplum**, -i [eximō], *n.*, properly, something selected, sample, specimen; pattern, model, example.

**exemptus**: see **eximō**.

**exēō**, -ire, -ivi or -li, -itum [ex+ēō], *intr.*, go (or come) out, forth, or away, depart; *tr.*, go out from, escape, avoid, ward off.

**exerceō**, -ēre, **exercui**, **exercitus** [ex+arceō], *tr.*, properly, confine, control, esp. in the matter of work; keep busy, employ, exercise; keep moving, ply, drive; train, try, test; with acc. of thing, be busy at, work at, employ one's self about; engage in, practice, ply diligently, perform; with pācem, practice, pursue, devote one's self to. *Fig.*, try, vex, disquiet; harass, persecute, torment.

**exercitus**, -ūs (*pf. pass. prtcl. of exerceō*, as noun), *m.*, trained force, army; freely, host, multitude, band; flock, herd.

**exēsus**: see **exedō**.

**exhālō**, -āre, -āvi, -ātus [ex+hālō], *intr. and tr.*, breathe out, exhale.

**exhauriō**, -ire, -hausi, -haustus [ex+hauriō], *tr.*, draw out (liquids), drain. *Fig.*, use up, spend, wear out, enfeeble; of trials, sorrows, punishment, etc., undergo, endure, face.

**exhaustus**: see **exhauriō**.

**exhorrescō**, -ere, -horruī, — [ex+horrescō], *intr.*, tremble or shudder vio-

lently; *tr.* (§ 130), shudder at, be afraid of.

**exhortor**, -ārī, -ātus sum [ex+hor-tor], *tr.*, exhort earnestly, urge.

**exigō**, -ere, -ēgi, -āctus [ex+agō], *tr.*, drive out or forth, thrust out; measure, weigh, examine, test, investigate, track out, learn; of a weapon, drive home, thrust; bring to an end, finish, complete, perform; of time (*drive by, i.e. make pass*), spend, pass. *Fig.*, weigh in thought, ponder, consider.

**exiguus**, -a, -um [exigō], *adj.*, properly, weighed, measured, exact; hence, limited, scanty; small, tiny, petty, trifling, insignificant.

**eximō**, -ere, -ēmi, -ēemptus [ex+emō], *tr.*, take out or away, remove. *Fig.*, remove, efface, bring to naught, destroy.

**exin**: see **exinde**.

**exinde**, and in abbreviated form, **exin**, *adv.*, used (1) properly but rarely of place, thence, (2) of time, then, thereupon, afterwards, (3) of succession in general, then, next.

**exitialis**, -e [exitium], *adj.*, destructive, ruinous, fatal, baneful.

**exitium**, -ī or -īi [exēō], *n.*, a going out, esp. to destruction, ruin, destruction, death.

**exitus**, -ūs [exēō], *m.*, a going forth, departure, egress, exit; by *metonymy*, of the means of exit, place of egress, exit, outlet; esp. of exit from life, end of life, death. *Fig.*, outcome, sequel, issue, rescue.

**exoptō**, -āre, -āvi, -ātus [ex+optō], *tr.*, pick out; wish or long for greatly, crave. **exoptātus**, -a, -um, *pf. pass. ptcp.* as *adj.*, longed for, dear, beloved.

**exordium**, -ī or -īi [ex+ōrdior], *n.*, properly, beginning of a web; freely, beginning; advances (*in speech*).

**exorior**, -oriri, -ortus sum [ex+orior], *intr.*, rise, arise, come forth. *Fig.*, arise, break forth; spring up, appear.

**exorō**, -āre, -āvi, -ātus [ex+ōrō], *tr.*, entreat earnestly, ask for, beg; en-

treat successfully, prevail on, persuade, secure.

**exōsus**, -a, -um [ex+ōdī], *adj.*, in *act. sense*, hating beyond measure, detesting.

**expediō**, -ire, -īvi or -īi, -ītus [ex+pēs], *tr.*, properly, free the feet from a snare, then, in general, disentangle, free; make ready, prepare, bring out, produce. *Fig.*, unfold by speech, disclose, describe, relate, recount.

**expellō**, -ere, -puli, -pulsus [ex+pellō], *tr.*, drive out, expel, banish; drive from one's place, dislodge.

**expendō**, -ere, -di, -pēnsus [ex+pendō], *tr.*, weigh out; esp. of weighing out money, the original method of paying money out, pay out, pay; with **poenās**, pay, suffer, undergo; (*pay for, i.e.*) atone for, explate.

**experior**, -iri, expertus sum, *tr.*, try, test, prove; with *inf.*, try, attempt; in *pf.*, have tried or tested, have had experience of, know by experience.

**expers**, -pertis [ex+pars], *adj.*, without part or share in, free from.

**expertus**: see **experior**.

**expleō**, -ēre, -ēvi, -ētus [ex+pleō], *tr.*, fill out or up, fill full, fill; of time, number, etc., fill, complete, finish, round out; complete, finish, perform, fill out a task. *Fig.*, of the appetite, passions, etc., fill, glut, satiate, satisfy.

**explicō**, -āre, -āvi, -ātus or -ītus [ex+plicō], *tr.*, unfold, uncoil, unroll. *Fig.*, unfold in speech, describe, set forth.

**explōrātor**, -ōris [explōrō], *m.*, scout, spy.

**explōrō**, -āre, -āvi, -ātus, *tr.* examine, explore, search out. *Fig.*, examine, test, ponder, consider carefully.

**expōnō**, -ere, -posui, -positus [ex+pōnō], *tr.*, put out, set out or forth, expose; esp., set out from a ship, disembark, land.

**exposcō**, -ere, -poposci, — [ex+poscō], *tr.*, ask earnestly, sue for, demand; entreat, implore.

**expositus**: see **expōnō**.

**expromō**, -ere, -prōmpsi, -prōmptus [ex+prōmō], *tr.*, take or bring out.

produce. *Fig., bring out in speech, utter, express.*

**expulsus:** *see expellō.*

**exquirō, -ere, -quisivī, -quisitus** [ex + quærō], *tr.*, search out diligently, seek carefully, sue for, demand.

**exsanguis, -e** [ex + sanguis], *adj.*, bloodless; *by metonymy*, pale, wan; frightened, sorely dismayed.

**exsaturābilis, -e** [exsaturō], *adj.*, capable of being filled or satisfied, satiable, placable.

**exsaturō, -āre, -āvi, -ātus** [ex + saturō], *tr.*, fill full. *Fig.*, satisfy, satiate, sate.

**exscindō, -ere, -scidi, -scissus** [ex + scindō], *tr.*, tear out or up; destroy, overthrow, raze.

**exsecō, -āre, -secul, -sectus** [ex + secō], *tr.*, cut out.

**exsecror, -ārī, -ātus sum** [ex + sacer], *tr.*, curse.

**exsectus:** *see exsecō.*

**exsequor, -ī, -secūtus sum** [ex + sequor], *tr.*, follow out, follow to the end. *Fig.*, accomplish, perform, fulfill, complete, execute.

**exserō, -ere, -serul, -sertus, tr., stretch out, thrust out. **exsertus, -a, -um, pf. pass. prtcl. as adj.**, thrust out, protruding; bared, exposed.**

**exsertō, -āre, -āvi, -ātus** [*freq. of* exserō], *tr.*, thrust out, thrust forth.

**exsertus:** *see exserō.*

**exsilium, -ī or -il** [ex + salīō], *n.*, a going forth, *esp. from home*, exile, banishment; *by metonymy*, place of banishment or exile.

**exsolvo, -ere, -solvi, -solūtus** [ex + solvo], *tr.*, loosen, unbind. *Fig.*, set free, release, deliver.

**exsomnia, -e** [ex + somnus], *adj.*, sleepless, wakeful, watchful.

**exsors, -sortis** [ex + sors], *adj.*, without part or lot in, not sharing in, deprived of; *not sharing in (i.e. not subject to) general allotment*, extraordinary, out of the ordinary course, choice, splendid.

**expectō, -āre, -āvi, -ātus** [ex + spectō], *tr.*, look out eagerly for, long

for, hope for, expect; await, wait for; *intr.*, wait, linger, loiter, tarry. *dally.* **expectātus, -a, -um, pf. pass. prtcl. as adj.**, awaited, long-expected, dear, welcome, precious.

**exspergō, -ere, -spersi, -spersus** [ex + spargō], *tr.*, strew, scatter, sprinkle; besprinkle, bespatter, spatter.

**exspersus:** *see exspergō.*

**exspirō, -āre, -āvi, -ātus** [ex + spirō], *tr.*, breathe out, exhale; *intr. (sc. animam)*, breathe one's last, die, perish.

**extinctus:** *see exstinguō.*

**exstinguō, -ere, -stinxi, -stinctus** [ex + stinguō, *rare verb*, quench], *tr.*, properly, of fire, lights, etc., put out, quench, extinguish. *Fig.*, (quench, i.e.) blot out, remove, destroy, annihilate; (put out the light of life), slay, kill.

**extō, -āre, -ī, -ātus** [ex + stō], *intr.*, stand out or forth, project, stand up (or upwards), tower.

**extructus:** *see exstruō.*

**exstruō, -ere, -struxi, -structus** [ex + struō], *tr.*, heap up, pile up; build up, erect, rear. **extructus, -a, -um, pf. pass. prtcl. as adj.**, heaped up, elevated, high, lofty. *As noun*, **extructum, -ī, n.**, something raised, elevation, platform, throne.

**exsul, -is** [ex + salīō], *m.*, one who goes out from home, exile, outcast, wanderer.

**exsultō, -āre, -āvi, -ātus** [ex + sultō, *freq. of salīō*], *intr.*, leap forth or up, jump up, leap, dance; of water, leap, dance, boil madly, rage, surge, seethe. *Fig.*, of the heart, dance, beat wildly; dance or leap with joy, rejoice, exult; leap or dance in pride, vaunt, boast.

**exsuperō, -āre, -āvi, -ātus** [ex + superō], *tr.*, surmount, mount over, overtop, tower above; pass over or by, get beyond. *Fig.*, (surmount, i.e.) conquer, gain the upper hand (of), overcome.

**exsurgō, -ere, -surrexi, -** [ex + surgō], *intr.*, rise up, rise.

**exta, -ōrum, pl. n.**, inwards, vitals (properly, the nobler internal organs,

- heart, lungs, liver, from whose appearance omens were drawn*), the exta.
- extemplō** [ex+tempulum, *dim. of tempus*], *adv.*, on (at) the moment, immediately, forthwith, at once, instantly.
- extendō, -ere, -tendi, -tensus** [ex+tendō], *tr.*, stretch out, stretch, extend; stretch out in death, lay low. *Fig.*, (stretch out, i.e.) put forth, display.
- exter** or **exterus, -a, -um** [ex], *adj.*, *comp. exterior, -us, sup. extrēmus, -a, -um*, on the outside, outer, external; foreign, strange, stranger. *In sup.*, **extrēmus, -a, -um**, of place, outermost, utmost, furthestmost, extreme, furthestmost part of, last part of; of time, latest, last, final. *As noun*, **extrēma, -ōrum, pl. n.**, the last things (dangers, sufferings, etc.), extremities, hazards, death.
- externus, -a, -um** [exter], *adj.*, outer, on the outside, external; foreign, strange. *As noun*, **externus, -i, m.**, stranger, foreigner.
- exterreō, -ēre, -uī, -itus** [ex+terreō], *tr.*, frighten greatly, affright, terrify.
- exterritus**: see **exterreō**.
- exterus, -a, -um**: see **exter**.
- extorris, -e** [ex+terra], *adj.*, driven from one's land, exiled, banished.
- extrā, prep. with acc.**, outside of, without, beyond.
- extrēmus**: see **exter**.
- extundō, -ere, -tudi, -tensus** [ex+tundō], *tr.*, strike or beat out; fashion metal work by beating, emboss; freely, forge, fashion.
- exuberō, -āre, -āvi, -ātum** [ex+uberō, be fruitful, abound], *intr.*, properly, be fruitful; abound in; of rivers, abound in water, overflow; freely, be full (of).
- exuō, -ere, -uī, -ūtus, tr.**, draw off, put off, take off, strip off, lay off or aside; strip, rob; lay bare, free. *Fig.*, put off, throw off, lay aside, remove.
- extūrō, -ere, -uasi, -ūstus** [ex+tūrō], *tr.*, burn up completely, consume; freely, bake, parch, dry up, wither.
- exūstus**: see **extūrō**.
- exūtus**: see **exuō**.

**exuviae, -ārum** [exuō], *pl. f.*, anything stripped off or put off, skin, slough of a snake; arms stripped from a warrior's body, spoils; clothing laid aside, relics, mementoes.

## F

- Fabius, -i or -ii, m.**, Fabius, a name borne by members of the gens Fabia; in *pl.*, the Fabii, the many famous members of the gens.
- fabricātor, -ōris** [fabricō], *m.*, maker, framer, contriver, fashioner.
- Fabricius, -i or -ii, m.**, Fabricius, i.e. Caius Fabricius Luscinius, consul in 283, 279, and 274; he fought with success against Pyrrhus and his allies. He was famous esp. for his incorruptible integrity, and was long a model to the Romans of plain and simple living.
- fabricō**: see **fabricor**.
- fabricor, -ārī, -ātus sum, and, esp. in poetry, fabricō, -āre, -āvi, -ātus** [faber, a workman in hard materials, artisan], *tr.*, frame, build, fashion.
- facessō, -ere, -cessi, -cessitus** [faciō], *tr.*, do eagerly or earnestly, execute, perform (hastily).
- faciēs, -iēi** [faciō], *f.*, properly, the 'make' of a thing; external form, figure, shape, guise, likeness; the face, countenance; beauty; in general, appearance, aspect; by metonymy, a shape, specter, apparition; form, type, sort, kind.
- facile**: see **facilis**.
- facilis, -e** [faciō], *adj.*, of things that may or can be done, easy, ready; of persons, easy, accessible, good-natured, affable, courteous; ready, willing; of fortune, favorable, auspicious, propitious. **facile, n. sing. as adv.** (§ 134), easily, readily, without trouble.
- faciō, -ere, feci, factus, tr.**, make, fashion; do, perform, carry out, accomplish; bring about, cause, produce; of speech or writing, represent, assume, suppose, esp. in the imper. fac; with *infm.*, cause, constrain, compel; **certum (or certiorē) facere**, inform; **vēla facere** (make, i.e.) set sail. *In pass.*, **fiō, fieri, factus sum, become**; be made or caused, arise, spring up.

**factum**, -i, (*pf. pass. prtcl. as noun*), *n.*, deed, action, undertaking, exploit.

**factum**: see **faciō**.

**Fādus**, -i, *m.*, Fādus, a Rutulian.

**fallāx**, -ācis [**fallō**], *adj.*, full of deceit, treacherous, traitorous, false.

**fallō**, -ere, **fefelli**, **falsus**, *tr.*, dupe, baffle, mock, cheat, deceive; (*cheat, i.e.*) prove false to an oath or promise, violate, outrage, break; trick one by escaping his notice, escape the notice of, be or pass unobserved by, escape; counterfeit, assume by trickery; *in pass.*, be mistaken, err. **falsus**, -a, -um, *pf. pass. prtcl. as adj.*, in *deponent sense*, deceiving, lying, false, deceptive, spurious, counterfeit, mock.

**falsus**: see **fallō**.

**falx**, **falcis**, *f.*, sickle, pruning-knife, scythe; knife, shears.

**fāma**, -ae [**for**], *f.*, talk, common talk, report, rumor, public opinion; story, legend, tradition; *what is said of one*, reputation, *either in a good sense*, fame, renown, *or in a bad sense*, notoriety, ill-fame, scandal. *Personified*, **Fāma**, -ae, *f.*, Rumor, the goddess of gossip and scandal.

**famēs**, -is, *f.*, hunger. *Fig.*, hunger or thirst for anything, greed. *Personified*, **Famēs**, -is, *f.*, Famine.

**famula**, -ae, *f.*, woman slave or servant, maid-servant.

**famulus**, -i, *m.*, a male slave, manservant, servant, attendant.

**fandus**: see **for**.

**far**, **farris**, *n.*, spelt, a kind of grain, much used in sacrifices, meal.

**fās** [**for**], *n.*, indeclinable, properly, something uttered, *esp. by religion or by divine law*, divine law, the divine will, fate, destiny; right in the sight of heaven, sacred duty, law. *As adj.*, with *est*, etc., right, proper, fitting; permissible, lawful.

**fascis**, -is, *m.*, properly, a bundle; *esp.*, *in pl.*, the fasces, the bundles of rods from which an axe projected, carried by the lictors before certain magistrates whenever they appeared in public (the rods symbolized the magisterial right to flog offenders, the axe head the right to

inflict the death penalty); by metonymy, government, authority, sovereignty.

**fastigium**, -i or -ii, *n.*, a gable end of a building; sloping roof, roof-top; battlement, turret; top, summit in general. *Fig.*, (*tops, i.e.*) main points of a story.

**fastus**, -ūs, *m.*, contempt, disdain of others; haughtiness, arrogance, pride; *in pl.*, scornful whims, caprices.

**fātālis**, -e [**fātum**], *adj.*, ordained by fate, destined, fated, allotted; fateful, pregnant with fate; fatal, deadly, destructive.

**fateor**, -ēri, **fassus sum**, *tr.*, confess, acknowledge, own; with *infin.*, consent, agree, be willing.

**fātidicus**, -a, -um [**fātum**+**dicō**], *adj.*, fate-speaking, sooth-saying, prophetic, inspired.

**fātifer**, -fera, -ferum [**fātum**+**ferō**], *adj.*, fate-bringing, deadly, fatal.

**fatigō**, -āre, -āvī, -ātus, *tr.*, weary tire (out), exhaust. *Fig.*, exhaust, vex torment, disturb, harass.

**fatisco**, -ere, —, *intr.*, gape or yaw open, open in chinks or cracks, split open.

**fātum**, -i [**for**], *n.*, properly, something said, an utterance; prophetic utterance, prophecy; *esp.*, *what is said (ordained) by the gods*, destiny, fate. *Personified*, **Fātum**, -i, *n.*, Fate. Destiny; see §§ 302-305.

**fātus**: see **for**.

**faucēs**, -ium, *pl. f.*, properly, the upper part of the throat, the pharynx; gullet, throat; freely, jaws, mouth, lips. *Fig.*, jaws, opening of a lake; any narrow opening or passage, opening, chasm, pass, defile.

**Faunus**, -i, *m.*, Faunus, an ancient Italian king, later worshiped as a deity of forests, of agriculture, of shepherds and their life. Vergil represents him to be son of Picus, grandson of Saturnus, and father of Latinus. He had an oracle in the grove of Albunea. Later he was identified with the Greek god Pan.

**faveō**, -ēre, **fāvī**, **fautus**, *intr.*, be favorable or well-disposed to, be pro-



pitious (*to*), favor, befriend. **favēns**, -entis, *pr. prtcl. act. as adj.*, friendly, favoring; = *an adv.*, with (*in*) friendly spirit.

**favilla**, -ae, *f.*, hot, glowing ashes, embers, cinders.

**favor**, -ōris [faveō], *m.*, favor, goodwill, partiality; (*general goodwill, i.e.*) popular favor.

**fax**, facis, *f.*, a pine torch, as carried in weddings or by the Furies; faggots, firebrands, brands. *Fig.*, fiery train, tail of a meteor or comet; torchlike train.

**fecundus**, -a, -um [fēō, old verb, bear young], *adj.*, properly, of plants and animals that bear freely, fruitful, fertile, prolific. *Fig.*, rich in, abounding in.

**felix**, -icis [fēō, bear], *adj.*, of trees, etc., fruitful, productive. *Fig.*, in active sense, auspicious, favorable, helpful; in pass. sense, happy, fortunate, blessed, lucky, rich.

**fēmina**, -ae [fēō, bear], *f.*, she that bears, a female animal, female; a woman.

**fēmineus**, -a, -um [fēmina], *adj.*, of a woman, woman's or women's, feminine; womanish.

**femur**, femoris and feminis, *n.*, the thigh.

**fenestra**, -ae, *f.*, an opening to admit light, window; freely, opening, hole, aperture, breach.

**fera**: see ferus, -a, -um.

**fērālis**, -e, *adj.*, pertaining to the dead, funeral; freely, ominous of death, mournful, fateful.

**ferē**, *adv.*, nearly, almost; in expressions of time, about.

**feretrum**, -i [fērō], *n.*, properly, a carrier; couch for the dead, bier.

**ferina**: see ferinus.

**ferinus**, -a, -um [ferus], *adj.*, of or belonging to wild animals. *As noun*, ferina, -ae (sc. carō, flesh), *f.*, game, venison.

**feriō**, -ire, —, —, *tr.*, strike, smite, beat; cut, pierce, sever; slay, kill.

**ferō**, ferre, tuli, lātus, *tr.*, bear, carry, support. in literal sense, of burdens,

and *fig.*, carry, bear (*sorrows, trials etc.*), endure, suffer, undergo, brook; bear upwards, lift, raise; bear onward, drive, and, *fig.*, prolong, continue, urge on, arouse, excite; carry, bear, wear, hold parts of the body; carry to one, bring, fetch, convey; bring, present, offer, proffer, give, grant; bear away, carry off, overwhelm, overthrow, destroy; carry off, plunder, steal, and, from the idea of carrying off plunder, plunder, rob, sack, ravage; of bearing young or yielding produce, bear, give birth to; with a reflexive pronoun, esp. sē, bear or betake one's self, make one's way, advance, go, move, proceed; in pass., with middle force (§ 152), go, proceed, move, advance; intr. (§ 139), of chance or of fate, offer or present (itself), proffer, tend, trend, set. *Fig.*, of bearing or carrying news, etc., noise abroad, relate, recount, report, say, assert; pronounce, utter; represent, portray; with sē, etc., (lift, i.e.) exalt one's self, pride one's self, boast.

**Ferōnia**, -ae, *f.*, Feronia, an old Italian goddess, worshiped near Anxur, consort of Jupiter Anxurus.

**ferōx**, -ōcis [ferus], *adj.*, wild, untamed; usually in a bad sense, fierce, haughty, ferocious; in good sense, spirited, high-mettled, mettlesome, warlike.

**ferrātus**, -a, -um [ferrum], *adj.*, shod or pointed with iron, iron-bound; with calx, armed with a steel spur, spurred.

**ferreus**, -a, -um [ferrum], *adj.*, of iron, iron. *Fig.*, iron, enduring, firm; of sleep, unyielding, never-ending, eternal; hard, unyielding, unfeeling, pitiless, cruel.

**ferrūgineus**, -a, -um [ferrūgō], *adj.*, properly, of the color of iron rust, rust-colored, iron-hued; dusky, dark.

**ferrūgō**, -inis [ferrum], *f.*, properly, rust of iron, then, the color of iron rust, but the word is loosely used of various colors, e.g. of a dark, bluish green color, approaching blackness, dark blue color, purple.

**ferrum**, -i, *n.*, iron, steel: by metonymy,

*of things made of steel, blade of sword, sword, spear, axe, arrow, or of fighting with steel, warfare, war.*

**ferus**, -a, -um, *adj.*, wild, untamed. *Fig.*, wild, fierce, cruel, ruthless. *As noun*, **ferus**, -i, *m.*, wild beast, beast, monster; **fera**, -ae, *f.*, wild beast, beast.

**ferveō**, -ēre, **ferbul**, —, and **fervō**, **fervere**, **fervi**, —, *intr.*, be boiling hot, glow with heat, be hot, seethe. *Fig.*, of work, activity, glow, seethe, be all aglow, be alive, teem, move briskly.

**fervidus**, -a, -um [**ferveō**], *adj.*, boiling hot, glowing, seething. *Fig.*, hot, glowing, seething, aglow; fiery, furious, ardent.

**fervō**, **fervere**: *see ferveō*.

**fervor**, -ōris [**ferveō**], *m.*, violent heat, glow of heat. *Fig.*, glow, fury, ardor, frenzy.

**fessus**, -a, -um, *adj.*, wearied, enfeebled, exhausted; tired, weary, feeble.

**festinō**, -āre, -āvi, -ātum, *intr.*, hasten, hurry; *tr.* (§131), speed, hasten, perform with speed.

**fēstus**, -a, -um, *adj.*, festive, festival, festal, holiday.

1. **fētus**, -a, -um [*properly, pf. pass. prptpl. of fēō*, bear, in deponent sense], *adj.*, properly, filled with young, pregnant, then of animals that have just given birth to young, newly-delivered. *Fig.*, filled with, abounding in, teeming with.

2. **fētus**, -ūs [**fēō**, bear], *m.*, a bringing forth, bearing of young; by metonymy, of the young, brood, offspring, young; in *pl.*, a litter; swarm of bees. *Fig.*, growth on a tree, shoot, branch.

**fibra**, -ae, *f.*, fiber, filament, whether in a plant or in an animal substance; esp., the fibers of the inwards, inwards, entrails, liver.

**fibula**, -ae, *f.*, clasp, buckle, brooch.

**fictor**, -ōris [**fingō**], *m.*, fashioner, moulder, maker; in bad sense, contriver, schemer, trickster.

**fictus**: *see fingō*.

**fidēlis**, -e [1. **fidēs**], *adj.*, faithful, trusty, trustworthy.

**Fidēna**, -ae, *f.*, or, more often, **Fidēnae**, -ārum, *pl. f.*, Fidenae, an old town of Latium, not far from Rome.

**fidēs**: *see fidō*.

1. **fidēs**, **fideli** [**fidō**], *f.*, trust put in some one or something, faith, reliance, confidence, credit; by metonymy, of that which begets or inspires confidence, faithfulness, integrity, honesty, loyalty; pledge, promise, guarantee; truth. *Personified*, **Fidēs**, -ei, *f.*, Good Faith, Faith, Honor.

2. **fidēs**, -ium, *pl. f.*, strings of musical instruments.

**fidō**, -ere, **fisus sum**, *intr.*, put faith in, trust; with *infin.*, have faith to, dare, venture, essay. **fidēs**, -entis, *pr. prptpl. act. as adj.*, bold, confident, resolute.

**fidūcia**, -ae [**fidō**], *f.*, trust, confidence, faith in; reliance (on).

**fidus**, -a, -um [**fidō**], *adj.*, of persons or things in which trust may be reposed, faithful, trusty, trustworthy, reliable, safe.

**figō**, -ere, **fixi**, **fixus**, *tr.*, fix, fasten, fasten up, nail up, hang up; transfix, pierce. *Fig.*, fix, fasten, set firmly, plant (footsteps), establish; with **ōs-cula** or **dicta**, imprint. **fixus**, -a, -um, *pf. pass. prptpl. as adj.*, fixed, set, firm, immovable, resolute.

**figūra**, -ae [**fingō**], *f.*, form, shape, figure; by metonymy, apparition, shade.

**filia**, -ae, *f.*, daughter.

**filius**, -i or -li, *m.*, son.

**filum**, -i, *n.*, a thread of anything woven, cord, clew. *Fig.*, the thread of life.

**finus**, -i, *m.*, excrement, ordure, dung; dirt, mire, filth.

**findō**, -ere, **findi**, **fissus**, *tr.*, split, cleave, divide, separate.

**fingō**, -ere, **fixi**, **fictus**, *tr.*, mould plastic materials, shape, fashion, make; set in order, arrange (e.g. the hair). *Fig.*, (fashion into, i.e.) make, mould, with or without **animō** or **mente**, mould with (or in) the mind, conceive, imagine, think, devise, conjure up. **fictus**, -a, -um, *pf. pass. prptpl. as adj.*, made up, feigned, false.

**finis**, -is, *m.* (*but sometimes f., an archaic use*), boundary, limit, border; end, goal of a race, and, occasionally, starting-point of a race; end, finish, conclusion in general; by metonymy, the land between certain limits, territory, country, domain.

**finitimus**, -a, -um [*finis*], *adj.*, bordering on, near, neighboring. *As noun*, **finitimi**, -ōrum, *pl. m.*, neighbors, neighboring peoples or races.

**fio**, fieri, **factus sum**: see **facio**.

**firmo**, -āre, -āvi, -ātus [*firmus*], *tr.*, make firm, strengthen, make steady or secure. *Fig.*, confirm, strengthen; corroborate, ratify.

**firmus**, -a, -um, *adj.*, firm, strong, steady, stable, solid. *Fig.*, steady, stout, sturdy, resolute.

**fissilis**, -e [*findō*], *adj.*, that may or can be split, fissile, split, cleft.

**fixus**: see **figō**.

**flagellum**, -i [*dim. of flagrum*, whip], *n.*, scourge, lash.

**flagitō**, -āre, -āvi, -ātus, *tr.*, ask (for) urgently, demand.

**flagrans**, -antis: see **flagrō**.

**flagrō**, -āre, -āvi, -ātum, *intr.*, burn, blaze, flame. *Fig.*, burn, glow. **flagrans**, -antis, *pr. prtcl. act. as adj.*, burning, blazing. *Fig.*, glowing, shining, gleaming, beaming; warm, ardent, passionate.

**flāmen**, -inis [*flō*, blow], *n.*, blast, breeze, gale, wind.

**flamma**, -ae [*akin to flagrō*], *f.*, blazing fire, fire, flame, blaze; by metonymy, a blazing torch, brand, brightness, brilliancy, radiance. *Fig.*, fire, in various senses, e.g. of love, passion, hate, vengeance; love, passion, fury, hatred.

**flammāns**: see **flammō**.

**flammātus**: see **flammō**.

**flammeus**, -a, -um [*flamma*], *adj.*, flaming, fiery, blazing, flashing.

**flammō**, -āre, -āvi, -ātus, *tr.*, set on fire. *Fig.*, set ablaze, inflame, incense, arouse, anger; *intr.*, be on fire, blaze, burn. **flammāns**, -antis, *pr. prtcl. act. as adj.*, fiery, blazing. **flammātus**, -a, -um, *pf. pass. prtcl. as adj.*, ablaze; inflamed, furious, frenzied.

**flātus**, -ūs [*flō*, blow], *m.*, breeze, blast, gust, gale.

**flāvēns**: see **flāveō**.

**flāveō**, -ēre, —, — [*flāvus*], *intr.*, be yellow or golden-hued. **flāvēns**, -entis, *pr. prtcl. act. as adj.*, yellow, golden, auburn.

**flāvus**, -a, -um [*akin to flagrō*, flame], *adj.*, flame-colored, reddish yellow, yellow, golden, flaxen-hued.

**flectō**, -ere, flexi, flexus, *tr. and intr.*, bend, curve; turn, guide, direct. *Fig.*, turn, bend, move, influence, persuade.

**fleo**, flere, flēvi, flētum, *intr.*, weep, cry, lament, mourn; *tr.* (§ 130), weep for, lament, bewail, mourn.

**flētus**, -ūs [*fleo*], *m.*, weeping, lamentation, wailing; by metonymy, wail, tears, sobs. **flexilis**, -e [*flectō*], *adj.*, that can be turned or bent, flexible, pliant.

**flexus**: see **flectō**.

**flictus**, -ūs [*fligō*], *m.*, striking or dashing together, esp. of weapons, clash, collision.

**flōrēns**: see **flōreō**.

**flōreō**, -ēre, -ui, — [*flōs*], *intr.*, flower, bloom, blossom. *Fig.*, flourish, be prosperous or successful. **flōrēns**, -entis, *pr. prtcl. act. as adj.*, flowering, blooming. *Fig.*, shining, glittering, bright, resplendent.

**flōreus**, -a, -um [*flōs*], *adj.*, flowery, blooming.

**flōs**, flōris, *m.*, flower, blossom. *Fig.*, bloom, freshness, flower (of youth, strength, etc.).

**fluctuō**, -āre, -āvi, -ātum [*fluctus*], *intr.*, rise in waves, surge, heave, ebb and flow, toss. *Fig.*, surge, seethe, heave, waver, vacillate.

**fluctus**, -ūs [*fluō*], *m.*, properly, a waving motion, flowing; by metonymy, wave, billow, surge, swell, tide, flood. *Fig.*, tide, flood, surges, of passion, anger, etc.

**fluentum**, -i [*fluō*], *n.*, found usually in *pl.*, running water, stream, flood, river.

**fluidus**, -a, -um [*fluō*], *adj.*, flowing, fluid; trickling, streaming.

**fluitō**, -āre, -āvi, -ātum [*freq. of*

**fluō**, *intr.*, flow or float about; move unsteadily, like the waves, drift.

**flūmen**, *-inis* [fluō], *n.*, flowing or running water, stream, river. *Fig.*, stream, flood (e.g. of tears).

**fluō**, *-ere*, **fluxi**, **fluxum**, *intr.*, flow, stream, flow or trickle (with), drip. *Fig.*, stream, flow. *fly or fall free (of garments)*; flow away, disappear, vanish; fall, faint, drop. **fluens**, *-entis*, *pr. princ. act. as adj.*, in *fig. sense*, flowing, streaming, loosened.

**fluviālis**, *-e* [fluviū], *adj.*, of a river, river.

**fluviū**, *-i* or *-is* [fluō], *m.*, running water, a stream, river.

**focū**, *-i*, *m.*, fire-place, hearth, usually a fixture built of brick or stone; sometimes a portable fire-place of bronze, fire-pan, brazier; the fire-place or fire-pan on top of an altar; freely, altar.

**fodiō**, *-ere*, **fodi**, **fossus**, *tr.*, dig, dig out, dig up; dig through and through, pierce, tear, prick, stab.

**foedē** [1. foedus], *adv.*, foully, shamefully, basely.

**foedō**, *-āre*, **-āvi**, **-ātus** [1. foedus], *tr.*, make foul or hideous, disfigure, mar; mutilate, cut to pieces; lay waste, spoil. *Fig.*, defile, pollute.

1. **foedus**, *-a*, *-um*, *adj.*, foul, filthy, hideous loathsome.

2. **foedus**, *-eris*, *n.*, league, treaty, alliance; covenant, agreement; terms or conditions of a compact, law.

**folium**, *-i* or *-is*, *n.*, leaf; in *pl.*, leaves, foliage.

**foliis**, *-is*, *m.*, bellows.

**fomes**, *-itis* [foveō], *m.*, properly, chips made in cutting down trees or hewing wood tinder, kindling-wood, fuel.

**fons**, **fontis**, *m.*, spring, fountain; source of a river; lake, pool; by metonymy, spring-water, water.

**for**, **fari**, **fatus sum**, *tr. and intr.*, speak, say, utter; foretell, prophesy, predict. **fandus**, *-a*, *-um*, *gerundive as adj.*, that may be spoken, permissible, right. *As noun*, **fandum**, *-i*, *n.*, = **fās**, right.

**forceps**, *-ipis*, *c.*, a pair of tongs, piners, forceps.

**fore and forem**: see **sum**.

**foris**, *-is*, *f.*, door, gate; usually in *pi.*, because doors were made in two or three leaves, leaves of a door; in general, doorway, gateway, entrance.

**forma**, *-ae*, *f.*, form in the widest sense, contour, shape, figure, person; substance, reality; a form, figure; vision, apparition, specter; semblance, likeness; fine figure, beauty; type, species, kind, sort.

**formica**, *-ae*, *f.*, an ant.

1. **formidō**, *-āre*, **-āvi**, **-ātus**, *tr.*, fear, dread, be afraid of; *intr.*, be afraid.

2. **formidō**, *-inis*, *f.*, dread of impending terror or expected woe, foreboding, alarm, panic.

**formō**, *-āre*, **-āvi**, **-ātus** [formal], *tr.*, form, fashion, build.

**fornāx**, *-ācis*, *f.*, furnace, oven; forge.

**fornix**, *-icis*, *m.*, arch, vault.

**fors**, *f.*, found only in *nom.* and *abl. sing.*, chance, hap, luck. *As adverb*, **fors** (*nom. sing.*; originally *est* was used or understood; see on ii. 139), perhaps, perchance, may be, possibly; **forte** (*abl. sing.*), by chance, as it chanced, it so chanced that; by accident, accidentally; with **si**, **nisi**, **nē**, perchance, perhaps, haply.

**forsan** [properly, **fors sit an**; cf. **forsitan**], *adv.*, perhaps, possibly, mayhap.

**forsitan** [see note on ii. 506], *adv.*, perhaps, possibly, mayhap.

**fortasse** [fors, forte], *adv.*, perhaps, possibly, mayhap.

**forte**: see **fors**.

**fortis**, *-e*, *adj.*, strong, stout, sturdy physically; strong mentally, bold, brave, gallant, valiant, steadfast, undaunted.

**fortūna**, *-ae* [fors], *f.*, chance, hap, luck; fortune, fate, destiny, whether in good sense, good fortune, good luck, glory, success, or in bad sense, ill luck, misfortune, adversity; situation, condition, state, plight. *Personified*, **Fortūna**, *-ae*, *f.*, Fortune, thought of as a goddess.

**fortunātus**, *-a*, *-um* [fortūna], *adj.*, fortunate, happy, blessed.

**forum**, *-i* [akin to foris], *n.*, properly,

out-of-door place, a market-place, market; the Forum of a Roman town, originally its market-place, then the place where the citizens assembled for business, political or religious purposes, esp. for the transaction of legal business; by metonymy, law courts, court.

**forus**, -i [cf. *foris*], *m.*, gangway, passage-way in a ship.

**fossa**, -ae [fodîô], *f.*, ditch, trench.

**foveo**, -ere, fôvi, fôtus, *tr.*, keep warm, warm. *Fig.*, cherish, foster, nurse, keep alive, care for; caress, fondle, embrace; cling to, hug.

**fractus**: see *frangô*.

**frâgmen**, -inis [frangô], *n.*, a piece broken off, fragment, piece.

**fragor**, -ôris [frangô], *m.*, a breaking; by metonymy, of the noise made by breaking, crash, din, uproar, roar.

**frâgrâns**: see *frâgrô*.

**frâgrô**, -âre, —, —, *intr.*, smell; esp., be fragrant. **frâgrâns**, -antis, *pr. ptcl. act. as adj.*, fragrant, sweet-scented.

**frangô**, -ere, frêgi, frâctus, *tr.*, break, break or dash to pieces, shatter, crush, destroy; break down, overpower, weaken, exhaust; of ships, wreck. **frâctus**, -a, -um, *pf. pass. ptcl. as adj.*, broken, shattered, shivered, crushed.

**frâter**, -tris, *m.*, brother.

**frâternus**, -a, -um [frâter], *adj.*, brotherly, fraternal, friendly.

**fraudô**, -âre, -âvi, -âtus [fraus], *tr.*, cheat, defraud, rob.

**fraus**, fraudis, *f.*, fraud, deceit, trickery; tricks, wiles; damage, loss, injury, caused by trickery.

**fraxineus**, -a, -um [fraxinus, ash-tree], *adj.*, of ash-wood, ash.

**fremitus**, -ûs [fremô], *m.*, any confused noise; uproar, din, hubbub; shouting, acclamation, applause.

**fremô**, -ere, -uî, -itum, *intr.*, make a dull, confused noise, murmur, roar, howl, shout; of horses, neigh; shout, assent, applaud; of places, ring, resound, echo, thunder. *Fig.*, howl with rage, rage, rave.

**frênô**, -âre, -âvi, -âtus [frënum], *tr.*,

bridle, curb. *Fig.*, curb, check, restrain. **frënâtus**, -a, -um, *pf. pass. ptcl. as adj.*, bridled, bitted.

**frënum**, -i, *n.*, bridle, bit, curb, rein. *lit. and fig.*

**frequens**, -entis, *adj.*, of places, crowded, thronged, much visited, frequented; of persons, thronging, crowding, numerous, in numbers, in crowds, in throngs; of things, many, numerous, plenty of.

**frequentô**, -âre, -âvi, -âtus [frequens], *tr.*, crowd, throng; people, tenant; visit frequently, resort to, frequent.

**fretum**, -i, *n.*, strait; in *pl.*, waters, seas.

**frëtus**, -a, -um, *adj.*, construed with *abl.*, trusting to, relying on, by virtue of.

**frigens**, -entis: see *frigeo*.

**frigeo**, êre, —, — [frigus], *intr.*, be cold, freeze, be stiff with cold, be cold in death. **frigens**, -entis, *pr. ptcl. act. as adj.*, cold, esp. cold in death, lifeless, dead.

**frigidus**, -a, -um [frigus], *adj.*, cold, chilly, frozen.

**frigus**, -oris, *n.*, cold, coldness, esp. the chill of fear or of death, chilling fear, fear, dread; in *pl.*, frosts, chilling blasts.

**frondens**: see *frondeo*.

**frondeo**, -êre, —, — [1. frôns], *intr.*, have leaves, bloom. **frondens**, -entis, *pr. ptcl. act. as adj.*, having leaves on, leafy, blooming.

**frondescô**, -ere, —, — [inceptive of *frondeo*], *intr.*, put forth leaves, shoot (out), bloom, blossom.

**frondeus**, -a, -um [1. frôns], *adj.*, leafy. **frondosus**, -a, -um [1. frôns], *adj.*, full of leaves, leafy, blooming.

1. **frôns**, frondis, *f.*, leaf, leaves, foliage; leafy branch or bough; by metonymy, chaplet, garland.

2. **frôns**, frontis, *f.*, forehead, brow, face; by metonymy, the front of anything, e.g. brow, front, face of a cliff, prow of a ship.

**frâmentum**, -i [originally *frâgimentum*: cf. *frûx*], *n.*, corn, grain.

**fruo**, fruî, fructus sum [akin to *frûx*],

- intr., with abl., enjoy, find pleasure in, derive delight from.*
- frustrā** [akin to *fraus*], *adv.*, erroneously; in vain, to no purpose, fruitlessly, without effect; groundlessly, needlessly, without cause.
- frustror, -ārī, -ātus sum** [cf. *frustrā*], *tr.*, deceive, cheat, trick, mock, disappoint.
- frustum, -ī, n.**, bit, piece, morsel, of food; of strange, improper, or revolting food, gobbet.
- frux, frūgis, f.**, usually in *pl.*, fruits of the earth, esp. grain; by metonymy, meal.
- fucus, -ī, m.**, drone-bee, drone.
- fuga, -ae, f.**, a fleeing, flight; swift course or progress, speed, haste.
- ugāx, -ācis (fugīō), adj.**, apt to flee, given to flight, fugitive; fleet, flying, swift.
- fugīō, -ere, fugi, fugitum, intr.**, flee, run away; *tr.*, flee from, seek to escape, avoid, shun; escape (from), avoid.
- fugō, -āre, -āvi, -ātus** [cf. *fugīō*], *tr.*, cause to flee, put to flight, rout, dispel, disperse, scatter.
- fulciō, -ire, fulsi, fultus, tr.**, prop up, stay, support.
- fulcrum, -ī (fulciō), n.**, prop, stay, support; esp., the head-rest of a couch.
- fulgēns**: see *fulgeō*.
- fulgeō, -ēre, fulsi, —, or fulgō, fulgere, fulsi, —, intr.**, properly, of lightning, flash, lighten; in general, gleam, glitter, shine. **fulgēns, -entis, pr. princ. act. as adj.**, gleaming, flashing, glittering.
- fulgō, -ere**: see *fulgeō*.
- fulgor, -ōris (fulgeō), m.**, lightning, lightning-flash; in general, gleam, glitter, brightness.
- fulmen, -inis** [originally *fulgimen*: cf. *fulgeō*], *n.*, properly, lightning that strikes or set things afire, lightning-flash, thunderbolt. *Fig.*, of persons, as destroying forces or agencies, thunderbolt.
- fulmineus, -a, -um (fulmen), adj.**, of or pertaining to lightning; freely, flashing, gleaming, lightning-like; deadly, murderous.
- fulminō, -āre, —, — (fulmen), intr.**, hurl the lightning; lighten. *Fig.*, lighten, thunder; flash, gleam, glitter.
- fultus**: see *fulciō*.
- fulvus, -a, -um, adj.**, reddish yellow, tawny, yellow, golden, auburn; lurid, ruddy.
- fūmeus, -a, -um (fūmus), adj.**, smoky.
- fūmidus, -a, -um (fūmus), adj.**, smoky, smoking, steaming.
- fūmō, -āre, —, — (fūmus), intr.**, smoke, fume, steam, reek.
- fūmus, -ī, m.**, smoke, vapor.
- fūnāle**: see *fūnālis*.
- fūnālis, -e (fūnis), adj.**, of or pertaining to a cord or rope. *As noun, fūnāle, -is, n.*, a (waxen) torch, taper, consisting of a cord dipped in tallow or wax.
- fundamentum, -ī (2. fundō), n.**, foundation, groundwork.
- funditus (fundus), adv.**, from the (very) bottom; completely, entirely, utterly.
- 1. fundō, -ere, fudi, fūsus, tr.**, pour, pour out or forth, shed (tears). *Fig.*, scatter, spread, lavish; overthrow, lay low, prostrate; overcome, vanquish, conquer, rout. *Fig., in pass., with middle force*, spread out, stretch, extend; *in pass., with pl. subject*, pour out, stream forth, hurry, hasten; pour out words, etc., utter, voice, express. **fūsus, -a, -um, pf. pass. princ. as adj.**, spread out, extended, spreading; outstretched, lying at ease, at ease.
- 2. fundō, -āre, -āvi, -ātus (fundus), tr.**, properly, lay the bottom (foundation) of anything; make firm or secure; found, establish, build.
- fundus, -ī, m.**, bottom, foundation; esp., the bottom of the sea, deeps, depths; by metonymy, gulf, abyss.
- fūnereus, -a, -um (fūnus), adj.**, of a funeral, funeral, funereal; freely, deadly, fatal.
- fūnestus, -a, -um (fūnus), adj.**, causing death or destruction, deadly, fatal.
- funger, -ī, fūctus sum, intr.**, with *abl.*, busy one's self with, engage in; perform, fulfill, execute, discharge.
- fūnis, -is, m.**, cord, rope, cable.
- fūnus, -eris, n.**, funeral procession, funeral rites (esp. cremation), funeral;

by metonymy, dead body, corpse; violent death, murder; destruction, ruin, disaster, calamity, horror.

**furēns**: see **furō**.

**furiae**, -ārum, *pl. f.*, violent passion, rage, frenzy, madness, fury. *Personified*, **Furiae**, -ārum, *pl. f.*, the Furies, goddesses of vengeance, named *Allecto*, *Megaera*, and *Tisiphone*, who pursued those guilty of grievous crimes; in general, avenging or tormenting spirits.

**furiālis**, -e [**furiae**], *adj.*, of or pertaining to the Furies, Fury's.

**furiātus**: see **furō**.

**furibundus**, -a, -um [**furō**], *adj.*, raging, frantic, frenzied, mad.

**furio**, -āre, -āvi, -ātus [**furō**], *tr.*, madden, enrage, make frenzied. **furiātus**, -a, -um, *pl. pass. participle as adj.*, maddened, frenzied, infuriate, infatuate.

**furō**, -ere, -ui, —, *intr.*, rage, rave, be mad. *Fig.*, of water, seethe, boil; of winds, rage, blow furiously. **furēns**, -entis, *pr. participle as adj.*, freely used of any strong feeling, raging, mad, insane, frenzied, frantic; esp., of those in love, frenzied with love, infatuate, impassioned; inspired, prophetic; full of warlike spirit, warlike, gallant, valiant.

**furor**, -ōris [**furō**], *m.*, fury, rage, madness, frenzy; of strong feeling in general, esp. the passion of love, love, passion; hate. *Personified*, **Furor**, -ōris, *m.*, the demon of fury, Frenzy.

**furor**, -āri, -ātus sum [**fūr**, thief], *tr.*, steal. *Fig.*, take away stealthily, steal away, withdraw.

**fartim** [**furtum**], *adv.*, stealthily, secretly.

**furtivus**, -a, -um [**furtum**], *adj.*, stolen. *Fig.*, secreted, hidden, secret, clandestine.

**furtum**, -i [**fūr**, thief], *n.*, theft. *Fig.*, secret act, stealth; artifice, trickery, stratagem; **furtō**, *abl. sing. as adv.*, =**furtim**, stealthily.

**fuscus**, -a, -um, *adj.*, dark, swarthy, dusky, sable.

**fasus**: see **1. fundō**.

**futtilis**, -e [akin to **1. fundō**], *adj.*, properly, perhaps, of vessels that easily pour out (yield up) their contents, leaky. *Fig.*, worthless, useless; of glass or ice, worthless, brittle.

**futurus**: see **sum**.

## G

**Gabii**, -ōrum, *pl. m.*, Gabii, an ancient town of Latium, near Rome.

**gaesum**, -i, *n.*, a Gallic javelin, long and heavy.

**Gaetulus**, -a, -um, *adj.*, of the Gaetuli, a race in northwestern Africa, south of Mauretania and Numidia, i. e. in the modern Morocco, Gaetulian.

**Galatēa**, -ae, *f.*, Galatea, a Nereid or sea-nymph.

**galea**, -ae, *f.*, a helmet of leather; contrast **cassida**.

**Gallus**, -i, *m.*, a Gaul.

**Gangēs**, -is, *m.*, Ganges, a great river of India.

**Ganymēdēs**, -is, *m.*, Ganymede, a Trojan, son of Laomedon or of Tros; on account of his beauty, Jupiter's eagle carried him off to heaven from Mount Ida, that he might be the cupbearer of the gods in the place of Hebe, the daughter of Juno.

**Garamantes**, -um, *pl. m.*, the Garamantes, the Garamantians, a powerful tribe in the interior of Africa, south of the Gaetuli, in the modern Fezzan.

**Garamantis**, -idis, *f.*, *adj.*, of the Garamantes, Garamantian; freely, Libyan.

**gaudeō**, -ēre, **gavisus sum**, *intr.*, rejoice, be glad, delight; with *abl.*, delight in, be pleased with; with *inf.*, delight (to), love (to).

**gaudium**, -i or -ii [**gaudeō**], *n.*, joy, gladness; delight, pleasure; by metonymy, of that which gives joy, a delight, joy, treasure. *Personified*, **Gaudium**, -i or -ii, *n.*, Delight, Pleasure.

**gaza**, -ae [a Persian word], *f.*, royal treasure; freely, treasure, riches, wealth.

**Gela or Gelā**, -ae, *f.*, Gela, a city on the

southern coast of Sicily, situate on a river also called Gela. (For the long final vowel see note on III. 702.)

**gelidus**, -a, -um [gelū], *adj.*, icy cold, cold, icy, frozen. *Fig.*, of fear and its effects, chilling, cold.

**Gelōni**, -ōrum, *pl. m.*, the Geloni, a people of Scythia, on the river Borysthenes.

**Gelōus**, -a, -um [Gela], *adj.*, of Gela, Gelan.

**gelū**, -ūs, *n.*, icy coldness, cold, chilliness, frost. *Fig.*, chill, e.g. of death or of old age.

**geminus**, -a, -um [gignō], *adj.*, born at the same time, twin-born, twin; *freely*, paired, double, twofold; like, similar. *As noun*, **geminī**, -ōrum, *pl. m.*, twins, (twin) brothers.

**gemitus**, -ūs [gemō], *m.*, sighing, groaning, moaning; bellowing, roaring of animals; muttering, rumbling of the earth, etc.; by metonymy, sigh, wall, groan, moan. **gemitum dare** or **dūcere**, heave a sigh, sigh, groan, moan.

**gemma**, -ae, *f.*, a bud or eye on a plant. *Fig.*, gem, esp. one cut or set, precious stone, jewel.

**gemō**, -ere, **gemul**, **gemitum**, *intr.*, properly, be full; sigh, moan, groan; creak, mutter, rumble; of animals, bellow, roar; *tr.* (§130), sigh over, lament, bemoan, bewail.

**gena**, -ae, *f.*, usually in *pl.*, cheek, cheeks.

**gener**, **generī**, *m.*, son-in-law; *freely*, son.

**generātor**, -ōris [generō], *m.*, generator, breeder, producer.

**generō**, -āre, -āvi, -ātus [genus, gignō], *tr.*, beget, engender; produce, breed; *in pass.*, be born of, be descended from. **generātus**, -a, -um, *pf. pass. prtcl. as adj.*, born of, son of.

**genetrix**, -icis [gignō], *f.*, she that bears or has borne, mother.

**geniālis**, -e [genius], *adj.*, pertaining to the genius; *freely*, joyous, festive, festal. See **genius**.

**genitor**, -ōris [gignō], *m.*, a begetter; father, sire.

**genitus**: see **gignō**.

**genius**, -ī or -il [gignō], *m.*, the genius guardian spirit, a spirit having special care or protection of a given individual or place; see §§291, 292. Each person was believed to have his genius, or protecting spirit, born with him and dying with him; this spirit was the giver of all his joys and pleasures.

**gēns**, **gentis** [gignō], *f.*, a company of people related to one another by birth, a clan consisting of several related families; *freely*, race, nation, people; in *pl.*, the nations, the world, mankind.

**genū**, -ūs, *n.*, knee; *freely*, leg.

**genus**, -eris [gignō], *n.*, birth, descent, origin, lineage; by metonymy, those of like birth, race, stock, tribe, breed; things of like birth, kind, sort, species; scion, offshoot, offspring, descendant; being, creature.

**germāna**: see **germānus**.

**germānus**, -a, -um [germen, bud, shoot], *adj.*, properly, from the same shoot or bud, own, full (brother or sister). *As noun*, **germānus**, -ī, *m.*, full brother, brother; **germāna**, -ae, *f.*, full sister, sister.

**gerō**, -ere, **gessi**, **gestus**, *tr.*, bear about with one, bear, carry, wield, wear, have; (carry off, i.e.) possess, enjoy; (bear, carry, i.e.) display, exhibit; of war, carry on, wage, manage, conduct; in general, do, execute, perform.

**gestāmen**, -inis [gestō], *n.*, something borne or worn, esp. something borne by a soldier, equipment, accoutrements, arms, harness, gear.

**gestō**, -āre, -āvi, -ātus [freq. of gerō], *tr.*, bear about with one, bear, carry; esp., of parts of the body, carry, possess.

**gestus**: see **gerō**.

**Geticus**, -a, -um, *adj.*, of the Getae, a Thracian tribe on the Danube; *freely*, Thracian.

**gignō**, -ere, **genul**, **genitus**, *tr.*, beget; bear, bring forth; produce. **genitus**, -a, -um, *pf. pass. prtcl. as adj.*, born of, descended from, son of.

**glaciālis**, -e [glaciēs], *adj.*, icy, cold, frozen.



**glaciēs**, -īē, *f.*, ice.  
**gladius**, -ī or -īl, *m.*, sword.  
**glæba**, -æ, *f.*, lump of earth, clod; *freely*, land, earth, soil, glebe.  
**glaucus**, -a, -um, *adj.*, bright, gleaming; bluish green, green, bluish gray, gray.  
**Glaucus**, -ī, *m.*, Glaucus. (1) *A prophetic sea-god, originally a fisherman of Anthedon, a seaport of Boeotia.* (2) *The father of Deiphobe, the Cumean Sibyl.* (3) *An unknown Trojan.*  
**glisc**, -ere, —, —, *intr.*, grow, swell up, increase.  
**globus**, -ī, *m.*, a round body, globe, orb, sphere. *Fig.*, company, throng, band, troop.  
**glomerō**, -āre, -āvi, -ātus [glomus, ball, *esp. of yarn*], *tr.*, properly, wind or form in a ball; *freely*, gather, collect, mass, muster; *in pass.*, in middle sense, gather, assemble.  
**glōria**, -æ, *f.*, glory, fame, renown; *by metonymy*, the desire of glory, ambition; *of a person*, the glory, the pride.  
**gnātus**: see nātus.  
**Gnōsius**, -a, -um, *adj.*, of Gnosus, the ancient capital of Crete, situate on the northern coast, Gnosian; *by metonymy*, Cretan.  
**Gorgō**, -onis, *f.*, a Gorgon, one of three dread sisters, daughters of Phorcus, but *esp. Medusa*; she had snakes for hair, and all she looked on was turned to stone. Perseus slew her, cut off her head, and gave it to Minerva, who fixed it on her shield (the aegis); *freely*, a Gorgon, Gorgon-like creature or monster.  
**Gortynius**, -a, -um, *adj.*, of Gortyna, a city of Crete, Gortynian; *freely*, Cretan.  
**Gracchus**, -ī, *m.*, Gracchus, a cognomen in the gens Sēmprōnia.  
**gradior**, **gradi**, **gressus** sum [gradus], *intr.*, step, walk, go; go forth or out; proceed, move, advance.  
**Grādivus**, -ī [gradior], *m.*, Grādivus, the Strider, a name of Mars, picturing him as he strides forth to battle.  
**gradus**, -ūs, *m.*, step, pace, movement, course; *by metonymy*, step, round of a ladder.

**Grāiugena**, -æ [Grāius + gignō], *m.*, properly, one Grecian born; a Greek.  
**Grāius**, -a, -um, *adj.*, Greek, Grecian. *As noun*, Grāī, -ōrum, *pl. m.*, the Greeks.  
**grāmen**, -inis, *n.*, grass; *freely*, plant, herb; herbage.  
**grāmineus**, -a, -um [grāmen], *adj.*, of grass, grassy.  
**grandævus**, -a, -um [grandis + ævum], *adj.*, old, aged.  
**grandis**, -e, *adj.*, full-grown; large, big, great, huge.  
**grandō**, -inis, *f.*, hail storm, hail, hail-stones.  
**grātēs**, *pl. f.*, usually found only in nom. and acc., thanks; reward, requital, return.  
**grātia**, -æ [grātus], *f.*, properly, anything that pleases, loveliness, charm, beauty, grace; favor, kindness, courtesy; *by metonymy*, of the results of favor, etc., regard, esteem, affection, love; thanks, gratitude, thankfulness, appreciation.  
**grātor**, -ārī, -ātus sum [grātus], *intr.* with *dat.*, wish one joy, rejoice with one, congratulate; *freely*, note or remark thankfully.  
**grātus**, -a, -um, *adj.*, pleasing, charming, delightful, agreeable, dear.  
**gravidus**, -a, -um [gravis], *adj.*, properly, heavy, burdened, weighted; heavy with child or young, pregnant, *lit. and fig.*, teeming with, full of, abounding in, rich in.  
**gravis**, -e, *adj.*, heavy, weighty; firm, solid, sturdy, massive; = **gravidus**, heavy (with child), pregnant. *Fig.*, burdened, enfeebled, afflicted; heavy, burdensome, trying, severe, grievous; *of persons*, in complimentary meaning, weighty, venerable, respected.  
**graviter** [gravis], *adv.*, heavily, violently. *Fig.*, weightily, strongly, deeply, vehemently.  
**gravō**, -āre, -āvi, -ātus [gravis], *tr.*, weigh down, load, burden, oppress, clog, *lit. and fig.*  
**gremium**, -ī or -īl, *n.*, lap, bosom, breast. *Fig.*, lap, bosom, embrace.  
**1. gressus**: see gradior.

**g.** *gressus*, -ūs [*gradior*], *m.*, stepping, walking, gait; *by metonymy*, step, way, course.

**grex**, *gregis*, *f.*, flock, herd, drove, litter.

**Grynēus**, -a, -um, *adj.*, of Grynia (or Grynium), a small town in Aeolis, Asia Minor, with a noted temple of Apollo, Grynian.

**gubernāclum** or **gubernāculum**, -ī [*gubernō*, steer], *n.*, steering-gear, helm, tiller, rudder.

**gubernātor**, -ōris [*gubernō*, steer], *m.*, steersman, helmsman, pilot.

**gurgēs**, -itis, *m.*, a raging abyss, surging gulf, swirling waters; *freely*, gulf, abyss; flood, water, sea.

**gustō**, -āre, -āvi, -ātus, *tr.*, taste, take a little of. *Fig.*, taste (*joys, etc.*), partake of, enjoy.

**gutta**, -ae, *f.*, a (*liquid*) drop.

**guttur**, -uris, *n.*, throat, gullet.

**Gyaros**, -ī, *f.*, Gyaros, a small island in the Aegean Sea, one of the Cyclades.

**Gyās**, -ae, *m.*, Gyas. (1) A Trojan, comrade of Aeneas. (2) An Italian.

**Gygēs**, -is, *m.*, Gyges, a Trojan slain by Turnus.

**Gylippus**, -ī, *m.*, Gylippus, an Arcadian.

**gŷrus**, -ī, *m.*, circle, *esp.* one described by a horse in maneuvers, circling movement; *freely*, circle, coil, spire (*of a snake*).

## H

**habēna**, -ae [*habēō*], *f.*, properly, that by which a thing is held; thong, strap; *in pl.*, reins; **habēnās dare** or **inmittere**, give free rein to, spur on, drive at full speed, *lit.* and *fig.*

**habēō**, -ēre, -ui, *habitus*, *tr.*, have, in a wide variety of uses, literal and figurative, hold, possess, keep, occupy, inhabit; *fig.*, (*hold, i.e.*) consider, deem, regard.

**habilis**, -e [*habēō*], *adj.*, easily held or handled, handy, light, suitable, convenient.

**habitō**, -āre, -āvi, -ātus [*freq. of habēō*], *tr.*, properly, possess permanently, possess; dwell in, inhabit; *intr.*, dwell, live, abide.

**habitus**, -ūs [*habēō*], *m.*, properly, the way a thing holds itself, condition, state, plight, appearance, aspect; dress, attire.

**hāc** [*sc. parte* or *viā*], *adv.*, (*by*) this way; on this side, here; **hāc . . . hāc**, this way . . . that way, here . . . there.

**hāctenus** [*hāc*+*tenus*], *adv.*, used (1) of place, up to this point, thus far, so far, (2) of time, up to this time, so far, hitherto, till this present (*time*), till now.

**Haedi**: *see haedus*.

**haedus**, -ī, *m.*, a young goat, kid.

**Haedi**, -ōrum, *pl. m.*, the Haedi, the Kids, two stars, (*or a double star*) in the constellation Auriga, the wagoner, whose rising was attended by rain.

**Haemōn**, -ōnis, *m.*, Haemon, a Rutulian.

**Haemonidēs**, -ae, *m.*, Haemonides, son of Haemon, a Latin priest of Apollo and Diana.

**haerēō**, -ēre, **haesi**, **haestum**, *intr.*, hang on or to anything; stick (*to*), cling (*to*), be or remain fixed, stand immovable ("*be rooted to the spot*"), be fastened. *Fig.*, linger, halt, falter, be at a loss, be embarrassed, hesitate.

**Halaesus**, -ī, *m.*, Halaesus, ally of Turnus, leader of the Aurunci and the Osci; he was slain by Pallas.

**hālitus**, -ūs [*hālō*], *m.*, breath; vapor, exhalation.

**Halius**, -ī or -ii, *m.*, Halius, a Trojan, comrade of Aeneas.

**hālō**, -āre, -āvi, -ātum, *intr.*, breathe; of flowers, breathe, be fragrant.

**Halys**, **Halyos**, *m.*, Halys, a Trojan.

**Hammōn**, -ōnis, *m.*, Hammon, properly, the name of a god native to Libya and Upper Egypt, with a famous temple and oracle in an oasis of the Libyan desert; he was identified by the Greeks with Zeus and by the Romans with Jupiter. The name finally became merely a title of Jupiter (*in English usage*, Ammon).

**hāmus**, -ī, *m.*, hook; link in chain mail.

**harēna**, -ae, *f.*, sand; *by metonymy*, seashore, strand, beach.

**harēnōsus**, -a, -um [*harēna*] *adj.*, sandy.

**Harpalyce**, -ēs, *f.*, Harpalyce, a Thracian princess, famous as a warrior and a huntress.

**Harpalyceus**, -i, *m.*, Harpalyceus, a Trojan.

**Harpyia**, -ae [scanned, sometimes at least, with but three syllables; *yi* represents a Greek diphthong], *f.*, a Harpy, a winged monster, described by Vergil as having the face of a woman and the body of a bird. See **Phinēus**.

**haruspex**, -spicis [a stem akin to **hira** = **exta** + **spiciō**], *m.*, a soothsayer, who learned the future by examining the **exta**, diviner, prophet.

**hasta**, -ae, *f.*, spear, lance, dart.

**hastile**, -is [hastā], *n.*, properly, the shaft of a spear; by metonymy, spear, javelin, dart, lance.

**haud**, *adv.*, used commonly with a single word, esp. with adverbs, occasionally adjectives and verbs, not, not at all, by no means. **haud secus** (= **haud aliter**), not otherwise, just so, precisely so, so.

**hauriō**, -ire, **hausi**, **haustus**, *tr.*, draw up or out, draw (liquids), drain; drain by drinking up, drink up. *Fig.*, drink in speech, etc., listen to, hearken to; drink in air, etc., breathe, inhale; of punishment, suffer, endure; of a sword or weapon, drink one's life blood, slay, destroy.

**haustus**, *see* **hauriō**.

**hebetō**, -ēre, —, — [hebes, dull], *intr.*, be blunt, be dull. *Fig.*, be dull; be sluggish or inactive.

**hebetō**, -āre, -āvi, -ātus [hebes, dull, blunt], *tr.*, blunt, make dull. *Fig.*, blunt, dull, dim, impair, weaken.

**Hebrus**, -i, *m.*, Hebrus, a river of Thrace.

**Hecate**, -ēs, *f.*, the goddess Hecate, sister of **Latona**; see § 282.

**Hector**, -oris, *m.*, Hector, son of Priam and Hecuba, bravest champion of Troy, slain by Achilles.

**Hectoreus**, -a, -um [Hector], *adj.*, of Hector, Hector's, Hectorean; freely, Trojan, and, since the Romans were thought of as descended from the Trojans, Roman.

**Hecuba**, -ae, *f.*, Hecuba, daughter of king Cisseus, and wife of Priam. **hela**: see **ela**.

**Helena**, -ae, *f.*, Helen, daughter of Jupiter and Leda, wife of the Spartan king Tynāreus. She was wife of Menelaus of Sparta, but was carried off to Troy by Paris (§ 51). This breach of hospitality by Paris caused the Trojan war.

**Helenus**, -i, *m.*, Helenus, a son of Priam, celebrated as a soothsayer. After Troy fell, Pyrrhus carried him to Epirus; there he later became king and married Andromache.

**Helōrus**, -i, *m.*, Helorus, a river of eastern Sicily, with wide marshes at its mouth.

**Helymus**, -i, *m.*, Helymus, a Sicilian in the suite of Acestes.

**herba**, -ae, *f.*, springing vegetation, green stalk, green blade, grass, herb, herb, plant.

**Herbēsus**, -i, *m.*, Herbesus, a Rutulian.

**Herculēs**, -is, *m.*, Hercules, son of Jupiter and Alcmena, famous for many marvelous feats of strength and daring; after his death he was deified and worshiped as a god of strength and prowess.

**Herculeus**, -a, -um, *adj.*, of Hercules, Herculean.

**hērēs**, **hērēdis**, *m.*, heir.

**Hermionē**, -ēs, *f.*, Hermione, daughter of Menelaus and Helen, married first to Pyrrhus, then to Orestes.

**hērōs**, **hērōis**, *m.*, properly, a human being of divine parentage, a demigod, hero.

**Hesperia**: see **Hesperius**.

**Hesperides**, -um, *pl. f.*, properly, the Western Maidens, the Hesperides, keepers of a garden of golden apples vaguely located in the far west, either in western Africa or on an island off the coast. To aid them in their watch (or, as some say, to replace them) a sleepless dragon was set to guard the apples.

**Hesperius**, -a, -um, *adj.*, properly, of the evening, or, since the evening seems to come from the west, of the west, western; poetically, since, from the point of view of the ancient world

*Italy lay far to the west, Italian. As noun, Hesperia, -ae (sc. terra), f., Hesperia, a poetic name of Italy.*

**heu**, *interjection*, alas! ah! ah me!

**heus**, *interjection*, ho! what ho! ho there! holloa!

**hiatus**, -us [hiō], *m.*, an opening, aperture, yawning mouth, mouth of a cave, etc.

**hibernus**, -a, -um [akin to hiems], *adj.*, of winter, wintry, winter; stormy. *As noun, hiberna, -ōrum (sc. castra), pl. n.*, winter quarters, winter camp; by metonymy, winter spent in camp; freely, year.

1. **hic** or **hic** (see on vi. 791), **haec**, **hōc**, demonstrative *adj.* and *pron.*, this (one) near the speaker, whether in point of place or in the speaker's thought, this of mine, my, mine; this one, he, she, it; **hic . . . hic**, this . . . that, the one . . . the other, *in pl.*, these . . . those, some . . . others; **hic . . . ille**, the latter . . . the former; when used alone it often = the following or the aforesaid.

2. **hic**, *adv.*, used (1) of place, in this place, here, there, (2) of time and kindred ideas, at this moment, at this point, hereupon, there, thereupon.

**hiems**, **hiemis**, *f.*, winter; by metonymy, wintry weather, storm, tempest; storminess, inclemency, severity of the weather or of the sea. *Personified, Hiems, Hiemis, m.*, the Storm-god, the Storm.

**hinc** [hiō], *adv.*, used (1) of place, from this place, hence, thence; **hinc . . . illinc**, **hinc . . . hinc**, on this side . . . on that (side); **hinc atque hinc**, on this side and on that, all around, everywhere, (2) of time, from this time, thereupon, thereafter, after this, (3) of source, origin, cause, from this source, from (for) this cause, hence, therefore.

**hiō**, -āre, -āvi, -ātum, *intr.*, stand open, gape; open the mouth, gape wide, yawn.

**Hippocoön**, -ontis, *m.*, Hippocoön, a comrade of Aeneas.

**Hippolytē**, -ēs, *f.*, Hippolyte, daughter of Mars, queen of the Amazons.

**Hippotadēs**, -is, *m.*, son or descendant of Hippotes.

**hirsūtus**, -a, -um, *adj.*, rough, shaggy, bristly, prickly, bushy.

**Hisbō**, -ōnis, *m.*, Hisbo, a Rutulian.

**hiscō**, -ere, —, —, *intr.*, open, gape, yawn; open the mouth in stammering, halting utterance, mutter, stammer, speak brokenly.

**hōc**: see **hic** and **hāc**.

**hodiē** [hic+diēs], *adv.*, to-day, this day.

**homō**, **hominis**, *c.*, a human being, man or woman, a mortal, but esp. a man; *in pl.*, mankind, the human race.

**honor** or **honōs**, -ōris, *m.*, honor, repute, esteem in which one is held, respect, glory, fame; by metonymy, of tokens of esteem, reward, recompense, prize; offering to the gods, sacrifice, worship, reverence; honorary rites, honorary festival; beauty, grace, qualities that win esteem and honor.

**honōrātus**: see **honōrō**.

**honōrō**, -āre, -āvi, -ātus [honor], *tr.*, clothe with honor, honor, respect.

**honōrātus**, -a, -um, *pf. pass. participle*, as *adj.*, honored, respected; worthy of honor, respectable.

**honōs**: see **honor**.

**hōra**, -ae, *f.*, hour; freely, time, season, moment. *Personified, Hōrae, -ārum, pl. f.*, Seasons; the Hours, goddess attendants of the Moon.

**horrendus**: see **horreō**.

**horrens**: see **horreō**.

**horreō**, -ēre, —, —, *intr.*, stand on end, bristle. *Fig.*, be rough, bristle; be afraid (in fright or in panic "one's hair stands on end," etc.), be frightened; shake, shiver, tremble; *tr.* (§130), shudder or shiver at, fear, dread. **horrendus**, -a, -um, *gerundive as adj.*, dreadful, frightful, awful; *in good sense*, awe-inspiring, reverend, venerable. **horrens**, -entis, *pr. participle*, act. as *adj.*, bristly, shaggy, rough.

**horrescō**, -ere, **horruī**, — [horreō], *intr.*, begin to bristle. *Fig.*, shudder with fear, tremble, be startled; *tr.* (§130), shudder at, dread.

**horridus**, -a, -um [horreō], *adj.*, bristly, bristling, rough, shaggy, grisly; rough, unkempt, uncouth; *by metonymy*, tearful, horrid, frightful.

**horrifer**, -fera, -ferum [horreō+ferō], *adj.*, terror-bringing, awe-inspiring, fearful, awful.

**horrificō**, -āre, -āvi, -ātus [horreō+faciō], *tr.*, make rough, cause to bristle, terrify, frighten.

**horrificus**, -a, -um [horreō+faciō], *adj.*, causing horror or terror, appalling, terrible.

**horrissonus**, -a, -um [horreō+sonō], *adj.*, sounding dreadfully, of awful sound.

**horror**, -ōris [horreō], *m.*, properly, a standing on end, roughening, bristling; *by metonymy*, terror, fright, horror; *with armōrum*, dread din or clash.

**hortātor**, -ōris [hortor], *m.*, one who urges, inciter, exhorter, encourager, counsellor.

**hortor**, -āri, -ātus sum, *tr.*, urge, incite, spur on, exhort, encourage.

**hospes**, -itis, *c.*, host; guest; stranger; friend.

**hospitium**, -i or -ii [hospes], *n.*, hospitality, friendship; friendly welcome or greeting; *by metonymy*, friend.

**hospitus**, -a, -um [hospes], *adj.*, strange, stranger, foreign; friendly.

**hostia**, -ae, *f.*, sacrificial animal, victim.

**hostilis**, -e [hostis], *adj.*, of an enemy, enemy's, hostile.

**hostis**, -is, *c.*, enemy (properly, of a country or race); freely, enemy of an individual, foe; stranger (since in early days every stranger was regarded as an enemy).

**hūc** [hic], and **hōc** (an archaic form), *adv.*, to this place, hither; **hūc illūc**, **hūc . . . illūc**, hither and thither, hither . . . hither; **hūc atque hūc**, hither and thither, on all sides.

**hūmānus**, -a, -um [homō], *adj.*, of or belonging to human beings, human, mortal, man's.

**humī**: see **humus**.

**humilis**, -e [humus], *adj.*, properly, on or near the ground, low, low-lying. *Fig.*, lowly, humble, meek, submissive.

**humō**, -āre, -āvi, -ātus [humus], *tr.*, cover with earth, lay in the ground, bury, inter.

**humus**, -i, *m.*, earth, ground, soil: **humī**, *loc. sing. as adv.*, on the ground, in the ground.

**Hyades**, -um, *pl. f.*, the Hyades, a group of seven stars in the head of the constellation Taurus. The myth represented them to be daughters of Atlas and sisters of the Pleiades.

**hydra**, -ae, *f.*, a Hydra. (1) The famous Lernaean Hydra, slain by Hercules. See Lerna. (2) A monster with fifty heads, one of the agencies by which the wicked are punished in Tartarus.

**hydrus**, -i, *m.*, water serpent, snake.

**Hymenaeus**, -i, *m.*, Hymenaeus or Hymen, god of marriage; *by metonymy* (§ 189), marriage, nuptials, bridal.

**Hypanis**, -is, *m.*, Hypanis, a Trojan.

**Hyrcānus**, -a, -um, *adj.*, of the Hyrcani, a tribe on the Caspian Sea, Hyrcanian.

**Hyrtacidēs**, -ae, *m.*, son of Hyrtacus, a title of Nisus.

**Hyrtacus**, -i, *m.*, Hyrtacus, a Trojan, father of Nisus.

## I

**iaceō**, -ēre, **iacui**, **iacitum**, *intr.*, lie down, lie, lie quiet, lie at ease; *esp.*, lie in death, be laid low, be slain. *Fig.*, of lands, lie, be situate, lie outspread. **iacēns**, -entis, *pr. prtcl.*, act. as *adj.*, in *fig. sense*, of lands, spreading, outspread, low-lying.

**iaciō**, **iacere**, **iēci**, **iactus**, *tr.*, throw, cast, hurl, fling. *Fig.*, throw up walls etc., lay, set, erect.

**iacāns**: see **iaciō**.

**iacō**, -āre, -āvi, -ātus [*freg. of iaciō*], *tr.*, throw, cast, hurl, fling often or violently; toss about, drive about, buffet. *Fig.*, turn over (thoughts, cares, etc.), ponder deeply, harbor, cherish; of speech, throw out wildly, utter wildly, speak; *with sē (mē, etc.)*, vaunt one's self, boast, exult. **iacāns**, -antis, *pr. prtcl. act. as adj.*, boasting, boastful, vainglorious.

**iacūra**, -ae [iaciō], *f.*, properly, a throwing away, *esp.* a throwing of

*things overboard to lighten ship in a storm; freely, loss.*

**iaculor**, -āri, -ātus sum [iaculum], *intr. and tr., properly, hurl a javelin, "javelin"; freely, hurl, cast, throw, fling.*

**iaculum**, -i [iaciō], *n.*, dart, javelin, missile.

**iaera**, -ae, *f.*, Iaera, a nymph of Mt. Ida (in Phrygia), mother of Pandarus and Bilius.

**iam**, *adv.*, used properly of time, to emphasize the last of a series of moments, or the close of a period of time, by this time, at last, already, now at length, now; of the future, like **mox**, soon, ere long; immediately, instantly; in various combinations, **iam tum**, then already, even at that early time, even then; **iam dudum** and **iam pridem**, this long time (past), for a long time, long since, long ago; **iam nunc**, even now; **iam adeo**, by this (very) moment, already, presently; **iam inde**, from that very instant, immediately, forthwith, at once; **iam iam**, with fut. *ptcpl.*, at every moment, every instant, constantly, with *pres. ptcpl.*, by this time, now, at last; **iam . . . iam**, now . . . now, now . . . then, at one time . . . at another, first . . . then; **iam iamque**, now, now, again and again, every moment, already.

**iam dudum**: see **iam**.

**iam pridem**: see **iam**.

**iānitor**, -ōris [iānuā], *m.*, door-keeper, porter; keeper, guardian (of some entrance).

**iānuā**, -ae, *f.*, door, esp. a house-door (i.e. the entrance from the street or road); freely, entrance.

**iānus**, -i [akin to **Diāna**], *m.*, the god Janus; see §294. Janus was perhaps originally a god of (day) light, of the opening and the closing day, and thus was naturally represented as having two faces. One story made him an early king of Latium.

**iāpyx**, **iāpygis**, *adj.*, of Iapygia (i.e. Calabria or Apulia, in southeastern Italy). Iapygian, Apulian. *As noun,*

**iāpyx**, **iāpygis** (*sc. ventus*), *m.*, Iapyx, the west (or southwest) wind, which blew from Iapygia towards Greece, a wind favorable for navigation to Greece.

**iarbās**, -ae, *m.*, Iarbas, king of Mauretania, son of Jupiter Hammon; he was a suitor of Dido.

**iasidēs**, -ae, *m.*, a descendant of Iasius or Iasus.

**iasius**, -i or -ii, *m.*, Iasius, son of Jupiter and Electra, and brother of Dardanus. With Dardanus he came from Italy to Asia Minor; according to some accounts he married a daughter of the Trojan king Teucer.

**iaspis**, -idis, *f.*, jasper, a precious stone.

**ibi** [is], *adv.*, used (1) of place, in that place, there, (2) of time, then, thereupon, here, hereupon.

**ibidem** [ibi-**idem**], *adv.*, in the same place, in that very place.

**īcarus**, -i, *m.*, Icarus, son of Daedalus; he sought to escape with his father from Crete, but flew so near to the sun that the wax by which his wings were fastened on was melted and he fell into the Icarian sea and perished there.

**icō**, -ere, **icī**, **ictus**, *tr.*, strike, smite, hit.

1. **ictus**: see **icō**.

2. **ictus**, -ūs [icō], *m.*, blow, stroke, thrust; by metonymy, wound.

**īda**, -ae, *f.* Ida. (1) A mountain in Crete, where Jupiter was said to have been brought up; later it was a famous seat of his worship. (2) A mountain in Phrygia, near Troy, also sacred, esp. to Cybele.

1. **īdaeus**, -a, -um [īda], *adj.*, of Ida (Crete or Trojan), Idaean; by metonymy, Phrygian, Trojan.

2. **īdaeus**, -i, *m.*, Idaeus, a charioteer of Priam.

**īdalia**, -ae and **īdalium**, -i or -ii, *n.*, Idalia or Idalium, a town and grove in Cyprus, a favorite resort of Venus.

**īdalium**: see **īdalia**.

**īdalius**, -a, -um [īdalia], *adj.*, of Idalia Idalian.

**īdās**, -ae, *m.*, Idas, a Thracian.

**idcirco**, *adv.*, for that reason, on that account, with that purpose, therefore.

**idem**, **eadem**, **idem** [is], *dem. adj. and pronoun*, the same, the very (same); often = *an adv.*, also, likewise, at the same time. *For its scansion, at times, see § 248.*

**ideō**, *adv.*, on that account, for that reason, therefore.

**Idmōn**, **-onis**, *m.*, Idmon, a Rutulian, messenger of Turnus.

**Idomoneus**, **-ei**, *m.*, Idomeneus, a king of Crete, leader of the Cretan contingent in the Greek force before Troy. On his return to Crete, in accordance with a vow, he sacrificed his son to the gods; in consequence of a pestilence that followed this act the Cretans banished Idomeneus.

**iecur**, **-oris**, *n.*, the liver.

**igitur**, *conj.*, consequently, accordingly; in questions, it constitutes, like English pray, pray tell me, a strong appeal for an answer.

**ignārus**, **-a**, **-um** [in, not, + gnārus], *knowing, akin to (g)nōscō*, *adj.*, not knowing, ignorant, unacquainted with, unaware, unsuspecting.

**ignāvia**, **-ae** [ignāvus], *f.*, slothfulness, cowardice.

**ignāvus**, **-a**, **-um** [in, not, + gnāvus], *busy*, *adj.*, idle, lazy, slothful.

**ignēscō**, **-ere**, **-i**, **-is** [ignis], *intr.*, take fire, kindle. *Fig.*, be kindled, be inflamed.

**igneus**, **-a**, **-um** [ignis], *adj.*, of fire; fiery, flaming. *Fig.*, fiery, glowing, ardent; gleaming, glittering.

**ignipotēns**, **-entis** [ignis + potēns], *adj.*, properly, swaying fire; as title of Vulcanus, lord of fire.

**ignis**, **-is**, *m.*, fire, flame, flash of fire or flame; firebrand, faggot; *esp.*, heavenly fires (e.g. of sun, moon and stars), lightning; in *pl.*, flashes of lightning, lightning-fires. *Fig.*, fire of love, passion.

**ignōbilis**, **-e** [in, not, + (g)nōscō], *adj.*, unknown; base-born; ignoble, inglorious, worthless, common.

**ignōrō**, **-āre**, **-āvi**, **-ātus** [in, not, + (g)nōscō], *tr.*, shut one's eyes to, not

know, be unaware of, be ignorant (*of*).

**ignōtus**, **-a**, **-um** [in, not, + (g)nōtus], *adj.*, unknown, obscure, strange.

**illex**, **illicis**, *.*, the holm-oak, oak.

**Ilia**, **-ae**, *f.*, Ilia, a name of Rhea Silvia, daughter of Numitor (the rightful king of Alba Longa who was dispossessed by his brother Amulius); Ilia was mother, by Mars, of Romulus and Remus.

**Ilia**, **Ilum**, *pl. n.*, properly, the abdomen, from the lower ribs to the hips, groin, flanks, sides.

**Iliahus**, **-a**, **-um** [Ilum], *adj.*, of Ilum. Illian, Trojan.

**Ilia**, **-adis** [Ilum], *f.*, a Trojan woman.

**Illicet** [i, imp., + licet], *adv.*, properly, a formula of dismissal, you may go, go at once, all is over, forthwith, immediately, instantly, at once.

**Ilionē**, **-ēs**, *f.*, Ilione, the eldest daughter of Priam, wife of Polyestor.

**Ilioneus**, **-ei**, *m.*, Ilioneus, an aged Trojan, the spokesman of the Trojans before Dido and Latinus.

**Ilum**, **-i** or **-ii**, *n.*, Ilum, Troy. See Trōia.

**Ilus**, **-a**, **-um** [Ilum], *adj.*, of Ilum, Illian, Trojan.

**ille** (archaic olle), **illa**, **illud**, *gen. illius*, *dem. adj.*, that one (at a distance), that, yonder; the following; as opposed to hic, (the one more remote in place or in one's thoughts), the former; that, the famous, the well-known, the great (properly, yonder, the one yonder at whom I am pointing); at times almost like the English definite article, the. At times almost pleonastic, cf. v. 457. As pron., he, she, it, in *pl.*, they (more emphatic than is).

**illic** [ille], *adv.*, in that place, there, yonder.

**illinc** [ille], *adv.*, from that place, thence.

**illuc** [ille], *adv.*, to that place, thither; huc illuc, hither and thither, this way and that, around.

**Illyricus**, **-a**, **-um**, *adj.*, of Illyria, a province on the east coast of the Adriatic, Illyrian.

**Ilus**, **-i**, *m.*, Ilus. (1) Son of Tros and

*founder of Ilium. From him Troy derived the name Ilium. (2) The older form of Ilium, the cognomen of Ascanius. (3) A Rutulian.*

**imāgō, -inis, f.,** an imitation or copy; counterfeit presentment, reproduction; form, shape, appearance, guise, manifestation; semblance, (*misleading*) appearance; apparition, phantom, ghost, shade.

**Imāōn, -onis, m.,** Imaon, a Rutulian.

**Imber, -bris, m.,** heavy (*pelting*) rain, rain-storm, shower; rain, storm; by metonymy, rain-cloud, storm-cloud; water. *Fig.,* rain, hail (*of weapons*).

**imitābilis, -e** [*imitor*], *adj.*, that may or can be imitated, imitable.

**imitor, -ārī, -ātus sum, tr.,** imitate, counterfeit, copy, mimic.

**immānis, -e, adj.,** properly, of size that frightens or appalls, of excessive or monstrous size, immense, huge, vast, enormous, giant, strong. *Fig.,* of character, monstrous, atrocious, savage, fierce, wild, frightful.

**imminēō, -ēre, -** [*in*+root of *minor*], *intr.*, project or hang over, overhang. *Fig.,* (*overhang, i.e.*) command a city, wall, etc., threaten, menace.

**immitis, -e** [*in, not, +mitis, mild, mellow*], *adj.*, not soft or mellow, harsh. *Fig.,* sour, cruel, unfeeling, merciless, ruthless.

**immō, adv.,** whose proper force is to correct or amend what precedes, nay, nay rather, on the contrary, nay more, nay even.

**immolō, -āre, -āvi, -ātus** [*in*+*mola*], *tr.*, properly, sprinkle a victim with sacrificial meal preparatory to a sacrifice, sacrifice; freely, slay, kill.

**immōtus, -a, -um** [*in, not, +mōtus*], *adj.*, unmoved, unshaken, undisturbed; firmly fixed, settled; immovable, motionless. *Fig.,* unmoved, unchanged, steadfast, settled, firm.

**immundus, -a, -um** [*in, not, +mundus, clean*], *adj.*, unclean, loathsome, filthy, foul.

**impār, -aris** [*in, not, +pār*], *adj.*, un-

even, unequal, ill-matched; unequal to, inferior to, not a match for.

**impediō, -ire, -ivi or -il, -itus** [*in*+*pēs*], *tr.*, entangle, entwine, interweave, interlace. *Fig.,* hinder, hamper.

**impellō, -ere, -pull, -pulsus** [*in*+*pellō*], *tr.*, strike against or upon; strike, smite, hit; drive forward, push on, set in motion, impel; overthrow, overturn, uproot, dislodge. *Fig.,* strike, smite; impel, incite, induce, pervade, constrain.

**imperitō, -āre, -āvi, -ātum** [*freg. of imperō*], *intr.*, rule with might and power, rule, sway, be lord of.

**imperium, -i or -li** [*imperō*], *n.*, command, order, mandate, decree; by metonymy, the power to issue orders, control, authority, sway, sovereignty, sovereign power, empire; realm, dominion, empire.

**imperō, -āre, -āvi, -ātum, intr. and tr.,** command, order a thing or deed, command, bid a person do something.

**impetus, -us** [*impetō, assail, = in*+*petō*], *m.*, onset, onrush, attack, assault; force, violence, vehemence; impulse, momentum.

**impingō, -ere, -pēgi, -pāctus** [*in*+*pangō*], *tr.*, properly, fix or fasten on; dash against, drive against.

**impius, -a, -um** [*in, not, +pius*], *adj.*, properly, failing in one's duty (see *pius*); esp., impious, irreverent, godless; freely, accursed, wicked, nefarious.

**impleō, -ēre, -ēvi, -ētus** [*in*+*pleō, old verb, fill*], *tr.*, fill up, fill full (*of*); satisfy, lit. and fig.

**impliō, -āre, -āvi or -ui, -ātus or -itus** [*in*+*plio*], *tr.*, fold into, envelop, entangle; bind fast; lodge firmly in, implant; lodge in, lay in, link with, bind to; twine or wreath about, encircle. *Fig.,* fold in or round, enfold, embrace, clasp closely, hold fast, cling to.

**improbus, -a, -um** [*in, not, +probus*], *adj.*, properly, not up to standard, either as falling short of the standard or as going beyond proper bounds, in-



ferior, bad, poor; *in moral sense*, bad, wicked, base; *esp.*, dishonest, knavish; shameless, worthless; violent, fierce, tyrannous.

**impulsus**: see **impellō**.

**Imus**: see **inferus**.

**in**, prep. **I**. With *abl.*, used (1) of place, in, within, in the midst of; on, upon, among, (2) of time, in, during, in the course of, (3) in other relations, in relation to, in connection with, in the case of. **II**. With *acc.*, used (1) of motion towards, *lit. and fig.*, into, in, into, among, towards, against, on, upon, (2) of time, up to, into, until, against (*i.e.* in anticipation of a time to come), (3) in modal relations, according to; towards, regarding, (4) in phrases involving the idea of distribution, *e.g.* in *nāvis*, ship by ship. **in primis**, properly, among the first; especially, particularly, first and foremost.

**Inachus**, -a, -um [*Inachus*], *adj.*, of Inachus, Inachus's, Inachian. See **Inachus**.

**Inachus**, -i, *m.*, Inachus, son of Oceanus; founder and first king of Argos, father of Io.

**inamābilis**, -e [*in*, not, + *amō*], *adj.*, unworthy of love, unlovely, hateful, odious.

**inānis**, -e, *adj.*, empty, void, vacant. *Fig.*, (*empty, i.e.*) substanceless, unsubstantial, ghostly, phantom; empty, idle, useless, fruitless, vain. *As noun*, **ināne**, -is, *n.*, void, empty space.

**inārdescō**, -ere, **inārsi**, - [in + *ār-*descō], *intr.*, take fire. *Fig.*, burn, blaze, glow.

**Inarimē**, -ēs, *f.*, Inarime, an island in the Mare Tyrrhenum, off the Campanian coast, now Ischia.

**Inausus**, -a, -um [*in*, not, + *audeō*], *adj.*, undared, unventured, untried, unattempted.

**inbellis**, -e [*in*, not, + *bellum*], *adj.*, unwarlike, unfit for war; peaceful, harmless.

**incānus**, -a, -um [*in* + *cānus*], *adj.*, very gray, hoary, white.

**incassum**: see **cassus**.

**incautus**, -a, -um [*in*, not, + *cautus*],

*adj.*, not watchful, off one's guard, incautious, heedless, unsuspecting.

**incēdō**, -ere, -cessi, -cessum [*in* + *cēdō*], *intr.*, go, step, march along, move, advance, *esp. in slow, stately fashion*, march.

**incendium**, -i or -ii [*incendō*], *n.*, fire, conflagration. *Fig.*, ruin, destruction.

**incendō**, -ere, -cendi, -cēsus [*in* + *candēō*], *tr.*, make or cause to glow, set fire to, set afire, kindle; burn, consume. *Fig.*, set ablaze, light up; inflame, kindle, incite, excite, arouse, incense, enrage, harrow, distress.

**incēnsus**: see **incendō**.

**inceptum**: see **incipiō** (*end*).

**inceptus**: see **incipiō**.

**incertus**, -a, -um [*in*, not, + *certus*], *adj.*, in *act. sense*, uncertain, doubtful, hesitating, wavering; of an *axe*, ill-aimed; of the *sun or the moon*, uncertain, dimmed, clouded; not knowing, ignorant; in *pass. sense*, of things about which one is uncertain, uncertain, doubtful, unreliable.

**incessus**, -us [*incēdō*], *m.*, a walking; gait, pace, *esp. a dignified pace*.

**incestō**, -āre, -āvi, -ātus [*incestus*, unclean], *tr.*, pollute, defile.

**incidō**, -ere, -cidi, - [in + *cadō*], *intr.*, fall upon, *lit. and fig.*, fall; of a *missile weapon*, fall in or on, lodge. *Fig.*, (*fall upon, i.e.*) happen on, chance upon, meet.

**incidō**, -ere, -cidi, -cīsus [*in* + *caedō*], *tr.*, cut into, cut off, cut.

**incipiō**, -ere, -cēpi, -ceptus [*in* + *capiō*], *tr.*, lay hold on, take in hand; begin, commence; essay, undertake, attempt; *intr.*, *esp. of speech*, begin. **inceptum**, -i (*pf. pass. prtcl. as noun*), *n.*, beginning; attempt, undertaking, essay, purpose, resolve.

**inclēmēntia**, -ae [*in*, not, + *clēmēns*, mild, gentle], *f.*, unkindness, inclemency; severity, rigor.

**inclūdō**, -ere, -clūsi, -clūsus [*in* + *claudō*], *tr.*, shut up, shut in, hem in, confine, imprison; shut one thing up with another, include, insert, enclose, envelop, surround.

**inclūsus**: see **inclūdō**.

**inclutus, -a, -um** [in+cluō, cluēō, hear], *adj.*, properly, heard of, talked of, famous, illustrious, renowned, celebrated.

**incognitus, -a, -um** [in, not, + cog-nitus], *adj.*, unknown, uncertain.

**incohō, -āre, -āvi, -ātus** *tr.*, begin, commence (*the verb is commonly used of beginning things which are never finished*); freely, build, erect.

**incolō, -ere, -colui, -** [in+colō], *tr.*, dwell in, inhabit.

**incolumis, -e, adj.**, safe, sound, uninjured, unhurt, intact.

**incomitatus, -a, -um** [in, not, + comitor], *adj.*, unaccompanied, unattended.

**inconcessus, -a, -um** [in, not, + con-cēdō], *adj.*, not permitted, forbidden.

**inconsultus, -a, -um** [in, not, + cōn-sulō], *adj.*, properly, unconsulted; very rarely, unadvised, uncounseled.

**incrēdibilis, -e** [in, not, + crēdibilis], *adj.*, not to be believed, past belief, passing strange, extraordinary.

**increpitō, -āre, -āvi, -ātus** [in+crepitō], *tr.*, cry out to, call upon, challenge; cry out against, chide, rebuke, blame, find fault with.

**increpō, -āre, -crepui, -crepitum** [in+crepō], *intr.*, make a noise, rattle, clatter, resound; *tr.* (§130), sound forth, blaze forth. *Also tr.*, cry out against, blame, chide, rebuke.

**incrēscō, -ere, -ēvi, -** [in+crēscō], *intr.*, grow in or on, grow up, grow. *Fig.*, grow, increase.

**incubō, -āre, -cubi, -itum** [in+cubō, old verb, lie], *intr.*, lie in or upon. *Fig.*, lie on, brood over; with *divitis*, brood over, devote one's self to, surrender one's whole being to.

**incultus, -a, -um** [in, not, + colō], *adj.*, untilled, waste, desert, deserted. *Fig.*, uncultivated, unpolished, rude; neglected, unkempt, disordered. *As noun*, incultum, -i, *n.*, waste place, wilderness.

**incumbō, -ere, -cubi, -cubitum** [in+cumbō, old verb, lay], *intr.*, (§130), properly, lay or fling one's self on, fall upon,

swoop upon; lean on, lean over, recline on or over, rest upon. *Fig.*, apply one's self to, bend one's energies to; with *rēmis*, bend to, ply with might and main; of hostile exertion, press on, attack, assail.

**incurrō, -ere, -curri, -cursum** [in+currō], *intr.*, run into or against, rush at or on, press to the attack; assail, attack.

**incurvō, -āre, -āvi, -ātus** [in+curvō], *tr.*, curve, bend, arch.

**incūs, incūdis** [in+cūdō, strike], *f.*, an anvil.

**incūsō, -āre, -āvi, -ātus** [in+causa], *tr.*, accuse, censure, blame.

**inutiō, -ere, -cussi, -cussus** [in+quatiō], *tr.*, strike upon, strike into, dash into. *Fig.*, (strike into, i.e.) bestow on, give to, lend.

**indāgō, -inis, f.**, an encircling, enclosing, esp. a mode of hunting consisting in enclosing a stretch of forest by a circle of nets, dogs, horses and men, in order that game may be completely surrounded and thus captured or killed; by metonymy, a circle of nets, dogs, etc.; freely, hunting-force.

**inde** [is], *adv.*, used (1) of place, from that place, thence, therefrom, (2) of time and sequence, after that, thereupon, then.

**indēbitus, -a, -um** [in, not, + dēbeō], *adj.*, unowed, undue; unallotted, unassigned.

**indecoris, -e** [in, not, + decus], *adj.*, without glory or honor, inglorious, dishonored, disgraced.

**indēfessus, -a, -um** [in, not, + dēfessus], *adj.*, unwearied, untired.

**indēprēnsus, -a, -um** [in, not, + dēprēndō], *adj.*, properly, uncaught, i.e. undiscovered; freely, undiscoverable, unsolvable.

**indiciū, -i or -ii** [indiciō], *n.*, information, evidence, testimony.

**indiciō, -ere, -dixi, -dictus** [in+dixō], *tr.*, declare publicly, announce formally, proclaim; appoint, assign.

**indigena, -ae** [indu, old form of in, seen in certain compound words, + root of gignō], *c.*, one born in a (given)

country, native. *As adj.*, native-born, native.

**indignor**, -āri, -ātus sum [*indignus*], *tr.*, consider or deem unworthy (of one's self); be angry at, chafe at; *intr.*, be angry, be enraged, fret.

**indignus**, -a, -um [*in*, not, +*dignus*], *adj.*, unworthy, undeserving; improper, undeserved, unseemly; wretched, unfit, shameful, cruel.

**indiscrētus**, -a, -um [*in*, not, +*dis* + *cernō*], *adj.*, properly, undistinguished; *freely*, indistinguishable.

**indolēs**, -is [*ind*=*indu* (*see indigna*) + *oleō*, old verb, grow], *f.*, properly, that which grows in (*i.e.* is innate in) one, nature, esp. high and noble nature, character, worth.

**indomitus**, -a, -um [*in*, not, +*domō*], *adj.*, properly, untamed, wild; unrestrained, uncontrolled; *freely*, untameable, ungovernable; fierce, violent.

**indubitō**, -āre, -āvi, -ātum [*in* + *dubitō*], *intr.*, feel doubts (*over, i.e.*) concerning, doubt, mistrust.

**inducō**, -ere, -dūxi, -ductus [*in* + *dūcō*], *tr.*, lead or bring to; (*lead, i.e.*) draw on clothing, etc., put on, don. *Fig.*, (*lead into, i.e.*) spur on or into, incite, induce, persuade.

**inductus**: *see* **inducō**.

**indulgeō**, -ēre, *indulsi*, *indultum*, *intr.*, be kind to, yield to, yield, give scope to (*for*), gratify, indulge; indulge in, give one's self up to, give way to.

**induō**, -ere, *indui*, *indūtus*, *tr.*, put on clothing, arms, etc.; cover one's self with clothing, etc., deck, array, adorn. *Fig.*, put on, assume; *in pass.*, with middle force, as a *dep. verb* (§§ 138, 154), put on, don. **indūtus**, -a, -um, *pf. pass. ptcp. as adj.*, with *abl.*, clad in, adorned with, wearing.

**Indus**, -a, -um, *adj.*, of India, Indian. *As noun*, *Indi*, -ōrum, *pl. m.*, the Indi, the inhabitants of India, the (East) Indians.

**indūtus**: *see* **induō**.

**inēluctābilis**, -e [*in*, not, +*ex* + *luctor*], *adj.*, properly, of a situation out of

which one can not (*wrestle, i.e.*) fight his way, inescapable, inevitable, unavoidable.

**ineō**, -ire, -ivi or -ii, -itum [*in* + *eō*], *tr.*, go into, enter. *Fig.*, enter upon, begin, undertake.

**inermis**, -e, and **inermus**, -a, -um [*in*, not, +*arma*], *adj.*, unarmed, defenceless.

**inermus**: *see* **inermis**.

**iners**, -ertis [*in* + *ars*], *adj.*, properly, unskilled, unskillful; *freely*, sluggish, inactive, idle, spiritless; helpless, lifeless.

**inexpertus**, -a, -um [*in*, not, +*ex* + *pertus*], *adj.*, in active sense, not having tried, without experience; *in pass. sense*, untried, unessayed, unattempted.

**inextricābilis**, -e [*in*, not, +*extricō*], disentangle], *adj.*, inextricable, unsolvable.

**Infabricātus**, -a, -um [*in*, not, +*fabricō*], *adj.*, unmade, unfashioned, unwrought, unhewn.

**Infandus**, -a, -um [*in*, not, +*fundus*], *adj.*, unspeakable, unutterable; (*beyond words, i.e.*) implous, villainous; grievous, awful, dreadful. *As noun*, **Infandum**, *n. acc. sing.*, used as an exclamation, O woe unutterable! oh horror!

**Infāns**, **Infantis** [*in*, not, +*for*], *adj.*, properly, without the power of speech, speechless; young, infant. *As noun*, **Infāns**, -antis, *c.*, infant, baby, child.

**Infaustus**, -a, -um [*in*, not, +*faustus*], favorable, from *faveō*], *adj.*, unpropitious, unfavorable; *in pass. sense*, not favored, unfortunate, unlucky, accursed.

1. **Infectus**, -a, -um [*in*, not, +*faciō*], *adj.*, undone (*i.e.* not yet done), unperformed, unfinished; of gold, unwrought, unminted, uncoined; undone, *i.e.* revoked, nullified.

2. **Infectus**: *see* **inficiō**.

**Infēlix**, -icis [*in*, not, +*fēlix*], *adj.*, properly, unfruitful. *Fig.*, in *pass. sense*, unblest, luckless, hapless, ill-starred, accursed, wretched; in *act. sense*, ill-boding, baneful, ominous.

**infensus**, -a, -um [in+fendō, old verb, strike], *adj.*, properly, of things that come into collision with other things, hostile, in hostile spirit or manner, deadly; enraged, embittered.

**inferiae**, -ārum [inferō?], *pl. f.*, offerings to the dead, of meal, milk, honey, oil, water, sacrifice.

**inferior**: see **inferus**.

**infernus**, -a, -um [cf. **inferus**], *adj.*, properly, lying beneath, lower; *esp.*, of, in or pertaining to the underworld, infernal, nether; of the shades, of the realms beneath.

**inferō**, -ferre, -tuli, **inlātus** [in+ferō], *tr.*, bear or bring into, carry into or upon; bear sacrifices to an altar or to a god, offer, proffer, render; **inferre bellum**, with *dat.*, (bring, i.e.) begin war against, take the field against, assail, attack; with *se*, or in *pass.*, with middle force, bear one's self to, go, proceed (against), rush, hasten.

**inferus**, -a, -um, *adj.*, *comp.* inferior, -us, *sup.* **inifmus** or **imus**, -a, -um, lower, beneath; *esp.*, of the underworld, nether. *Fig.*, low, lowly, humble, mean. In *sup.*, lowest, deepest, lowest part of, bottom of, foot of; often best rendered by even, very. As *noun*, **inferi**, -ōrum, *pl. m.*, the dwellers in the underworld. **imūm**, -i, *n.*, depth, bottom, foundation.

**infestus**, -a, -um [in+fendō, old verb, strike], *adj.*, in *pass. sense*, assailed, molested, unsafe; in *act. sense*, assailing, hostile; deadly, dangerous; of a weapon, levelled. Cf. **infensus**.

**inficiō**, -ere, -feci, -fectus [in+faciō], *tr.*, properly, perhaps, put or dip in (dye, etc.), dye, stain, color, steep. *Fig.*, stain, defile, pollute, corrupt.

**infigō**, -ere, -fixi, -fixus [in+figō], *tr.*, fix in, fasten on, fasten together, interlock; impale; lodge. *Fig.*, fasten, lodge, imprint.

**infindō**, -ere, -fidi, -fissus [in+findō], *tr.*, cut into, cleave; plow the seas.

**infit**, defective verb, counting as *pres. indic.*, 'he (she) begins; *esp.*, begins to speak.

**infixus**: see **infigō**.

**inflammō**, -āre, -āvi, -ātus [in+flammō], *tr.*, set on fire, kindle. *Fig.*, fan into a flame, kindle, inflame, fire, arouse, excite.

**inflectō**, -ere, -flexi, -flexus [in+fectō], *tr.*, bend. *Fig.*, bend, turn, influence, alter, change.

**inflexus**: see **inflectō**.

**inflō**, -āre, -āvi, -ātus [in+flō], *tr.*, blow into or upon, blow up, inflate, swell.

**informis**, -e [in, not, +fōrma], *adj.*, formless, shapeless, misshapen, hideous, awful.

**informō**, -āre, -āvi, -ātus [in+fōrma], *tr.*, form, shape, fashion.

**infractus**: see **infringō**.

**infrēdeō**, -ēre, —, — [in+frēndō, frēndeō], *intr.*, gnash the teeth, gnash. Only in *pres. prtcl. act.*

**infrēnis**, -e, and **infrēnus**, -a, -um [in, not, +frēnum], *adj.*, of horses, unbridled; as transferred epithet, of riders whose horses go unbridled, freely, bold and skillful in horsemanship. *Fig.*, unbridled in passion, reckless.

**infrēnō**, -āre, -āvi, -ātus [in+frēnum], *tr.*, properly, put a bridle on, furnish with a bridle; bridle; freely, harness.

**infrēnus**: see **infrēnis**.

**infringō**, -ere, -frēgi, -fractus [in+frangō], *tr.*, break off, break. *Fig.*, break, weaken, shatter, damage, impair, injure; (break, i.e.) bend, subdue, overbear.

**infula**, -ae, *f.*, properly, a flock of wool knotted on a vitta, then, by metonymy, (§ 188), a fillet, headband.

**infundō**, -ere, -fudi, -fusus [in+1. fundō], *tr.*, pour in, pour into, pour on, pour; in *pass.*, with middle force, pour in or upon; in *fig. sense*, of persons, pour or rush into. *Fig.*, (pour, i.e.) throw or cast upon. **infusus**, -a, -um, *pf. pass. prtcl.* as *adj.*, outpoured, outspread.

**infusus**: see **infundō**.

**ingeminō**, -āre, -āvi, -ātus [in+geminō], *tr.*, redouble, double up, repeat; with *ictus* or *vulnera*, ply,

deal thick and fast; *intr.* (§ 139), be redoubled, increase, come thick and fast, wax furious.

**ingemō, -ere, -gemul-, -gemitum** [in+gemō], *intr.*, groan over, sigh over, groan, mourn, lament.

**ingēns, -entis** [in, not, + genus?], *adj.*, properly, perhaps, contrary to its kind, out of its kind, abnormal, enormous, vast, huge, mighty, heavy, massive; strong, sturdy, powerful, giant. *Fig.*, mighty, huge, giant, great; grievous, severe, intense; of sound, heavy, deep.

**ingerō, -ere, -gessi, -gestus** [in+gerō], *tr.*, properly, carry on, upon, or against; heap up on; with *tēla* or *hastās*, fling against in numbers, hurl quickly or repeatedly.

**inglōrius, -a, -um** [in, not, + glōria], *adj.*, without glory, unhonored, inglorious.

**ingrātus, -a, -um** [in, not, + grātus], *adj.*, unpleasant, unwelcome, painful; ungrateful, thankless, unheeding, heedless.

**ingredior, -i, -gressus sum** [in+gradior], *intr.*, go or walk into, go along, advance, proceed, move. *Fig.*, enter upon something, engage in, begin; of speech, begin to speak or answer.

**ingressus**: see **ingredior**.

**ingruō, -ere, -ui, -**, *intr.*, rush on, break into or upon, fall violently on; assail, attack, lit. and fig.

**inguen, inguinis, n.**, abdomen, groin.  
**inhaerē, -ēre, inhaesi, -** [in+haerē], *intr.*, cling to, cleave to.

**inhibē, -ēre, inhibui, inhibitus** [in+habeō], *tr.*, lay hold on; hold back, restrain, check, curb.

**inhiō, -āre, -āvi, -ātum** [in+hiō], *intr.*, gape over, gape at. *Fig.*, gaze on with open mouth, examine eagerly, watch eagerly, pore over.

**inhonestus, -a, -um** [in, not, + honestus], *adj.*, dishonorable, unseemly, shameful.

**inhorrēscō, -ere, -horruī, -** [in+horrēscō], *intr.*, bristle; grow rough.

**inhospitū, -a, -um** [in, not, +ho-

**spitū], *adj.*, inhospitable, unfriendly, dangerous, deadly.**

**inhumātus, -a, -um** [in, not, +humē], *adj.*, unburied.

**iniciō, -icere, iniēcī, iniectus** [in+iaciō], *tr.*, throw in or upon, fling on, cast or hurl against; with *sē*, fling or hurl one's self, rush headlong. *Note*: The first syllable is heavy in *Vergil*.

**inīcus, inīqua, inīcum** [in, not, + aecus], *adj.*, properly, uneven; unfair, unfriendly, partial; unjust, hard, severe, dangerous, hazardous. *Note*: For spelling see on *secuntur*, I. 185.

**inimīcus, -a, -um** [in, not, +amicus], *adj.*, unfriendly, hostile; of or belonging to an enemy, an enemy's.

**iniectus**: see **iniciō**.

**iniūria, -ae** [in, not, +iūs], *f.*, injustice, injury; a wrong, affront, insult, outrage.

**iniussus, -a, -um** [in, not, +iubeō], *adj.*, unbidden, uninvited.

**inlābor, -i, -lāpsus sum** [in+lābor], *intr.*, glide into, steal into. *Fig.*, master, overwhelm, inspire.

**inlaetābilis, -e** [in, not, +laetor], *adj.*, joyless, cheerless, mournful.

**inlūdō, -ere, -lūi, -lūs** [in+laedō], *tr.*, strike into or against, dash upon or into.

**inligō, -āre, -āvi, -ātus** [in+ligō], *tr.*, bind or fasten on, bind fast; freely, fetter, hamper, hinder.

**inlīsus**: see **inlūdō**.

**inlūdō, -ere, -lūi, -lūs** [in+lūdō], *intr. and tr.*, play (at, against, or) with, have sport with; make sport of, mock, flout, insult.

**inlūstris, -e** [in+lūstrō], *adj.*, lighted up, bright. *Fig.*, illustrious, distinguished, famous.

**inlūsus**: see **inlūdō**.

**inluviēs, -iēs** [in+luō, wash], *f.*, dirt, filth, squalor.

**inmemor, -oris** [in, not, +memor], *adj.*, unmindful (of), forgetful (of), heedless, thoughtless.

**inmēnsus, -a, -um** [in, not, +mētior, measure], *adj.*, unmeasured; immeasurable, limitless boundless; vast, huge.

**inmergō, -ere, -mersi, -mersus** [in+mergō], *tr.*, dip into, plunge (*into*), overwhelm, drown.

**inmeritus, -a, -um** [in, not, +meritus], *adj.*, properly, undeserving (*of punishment*), guiltless, innocent.

**inmiscēō, -ere, -miscui, -mixtus** [in+miscēō], *tr.*, mix in (*with*), mingle (*with*), intermingle, blend; *in pass.*, with middle force, mingle with, *esp. in hostile spirit*, mingle in combat.

**inmissus**: see **inmittō**.

**inmittō, -ere, -misi, -missus** [in+mittō], *tr.*, send to, send into, send upon; let in, admit; let go, let loose; spur on, urge forward or onward; cast, throw, hurl (*into, upon, or against*); *in pass.*, with middle force, rush or burst in (*to*); **inmittere habēnās**, let the reins fly loose, and, with *dat.*, spur on, drive at top speed, *lit. and fig.*; with **barbam**, allow to grow. *Fig.*, send (*cares, etc.*) into one, bring upon, inflict upon.

**inmixtus**: see **inmiscēō**.

**immortālis, -e** [in, not, +mortālis], *adj.*, undying, imperishable, immortal, everlasting, eternal.

**innūgiō, -ire, -ivi or -ii, -** [in+innūgiō], *intr.*, bellow or roar in or within, resound.

**innectō, -ere, -nexui, -nexus** [in+nectō], *tr.*, tie or join to, fasten to, fasten; bind, wrap, wreath, garland. *Fig.*, weave, contrive, devise.

**innexus**: see **innectō**.

**innō, -āre, -āvi, -ātum** [in+nō], *intr. and tr.*, swim on, swim; *freely*, float on, sail on.

**innoxius, -a, -um** [in, not, +noxius], *adj.*, harmless, innocent.

**innumerus, -a, -um** [in, not, +numerus], *adj.*, without or beyond number, uncounted, numberless, countless, untold.

**innuptus, -a, -um** [in, not, +nūbō], *adj.*, unmarried, unwed: *of Pallas*, maiden, virgin.

**inolēscō, -ere, -ēvi, -olitum** [in+olēō, *old verb*, grow], *intr.*, grow in or on, grow into, take root in, become or be ingrained.

**inopinus, -a, -um** [in, not, +opinor], *adj.*, unthought of, undreamed of, unsuspected, unexpected.

**inops, inopis** [in, not, +ops], *adj.*, without means or resources, helpless, poor, needy; destitute (*of*), bereft (*of*), lacking.

**inōus, -a, -um, adj.**, of Ino, daughter of Cadmus, who was changed into a sea-goddess, Ino's, son of Ino.

**inpāstus, -a, -um** [in, not, +pāscō], *adj.*, properly, unfed, not having eaten; hungry, ravenous.

**inpavidus, -a, -um** [in, not, +pavidus], *adj.*, knowing no fear, fearless, undaunted.

**inperditus, -a, -um** [in, not, +perdō], *adj.*, undestroyed, unslain.

**imperfectus, -a, -um** [in, not, +perfectiō], *adj.*, unfinished, unwrought.

**impterritus, -a, -um** [in, not, +pterrēō], *adj.*, unterrified, undismayed, undaunted.

**impiger, -gra, -grum** [in, not, +piger, reluctant], *adj.*, diligent, active, zealous, energetic, quick.

**implacābilis, -e** [in, not, +placō], *adj.*, inexorable, implacable.

**implacātus, -a, -um** [in, not, +placātus, *from placō*], *adj.*, unsatisfied, insatiate, everhungering, remorseless.

**implōrō, -āre, -āvi, -ātus** [in+plōrō], *tr.*, invoke with tears; call on, implore, entreat, beseech; ask for earnestly.

**inpōno, -ere, -posui, -positus** [in+pōnō], *tr.*, put or place in, on, or upon, place over, put; *esp.*, set on the table, serve. *Fig.*, put on, lay on, impose, enjoin (*on*), put, fix, appoint.

**inpositus**: see **inpōnō**.

**inprecor, -ārī, -ātus sum** [in+prex], *tr.*, properly, pray down on one's head, call down on, invoke on.

**impressus**: see **inprimō**.

**in primis**: see **in**.

**inprimō, -ere, -pressi, -pressus** [in+premo], *tr.*, press in or upon, set upon or on, imprint, impress; emboss, engrave, stamp, chase.

**improperātus, -a, -um** [in, not, +

**properō**, *adj.*, not hastened or hastening, slow, lingering.

**inprōvidus**, -a, -um [in, not, +prōvideō], *adj.*, in *act. sense*, unforeseeing, not anticipating; *freely*, blind, heedless, thoughtless.

**inprōvisus**, -a, -um [in, not, +prōvideō], *adj.*, unforeseen, unexpected, sudden; = *an adv.*, unexpectedly, suddenly.

**inprūdēns**, -entis [in, not, +prūdēns], *adj.*, properly, not looking ahead, not foreseeing; imprudent, thoughtless, heedless.

**inpūbis**, -e [in, not, +pūbēs, full grown], *adj.*, properly of persons who have not yet attained their majority, not full grown, under age, young, youthful; *by metonymy*, beardless.

**inpūne**: see **inpūnis**.

**inpūnis**, -e [in, not, +poena], *adj.*, very rare, except in *n. sing.*, unpunished.

**inpūne**, *n. sing. as adv.*, without punishment, with impunity; safely.

**inquam**, irregular and defective verb, say.

**inremeābilis**, -e [in, not, +re, back, +meō, go], *adj.*, irtraceable, admitting of no return.

**inreparābilis**, -e [in, not, +reparō, remake, repair], *adj.*, irreparable, irrecoverable, irretrievable.

**inrideō**, -ēre, -rīsi, -risus [in + rideō], *tr.*, laugh at, mock, jeer at, ridicule, deride.

**inrigō**, -āre, -āvi, -ātus [in + rigō], *tr.*, water, moisten, wet, bedew, *lit.* and *fig.*; *freely*, shed like dew.

**inrisus**: see **inrideō**.

**inritō**, -āre, -āvi, -ātus, *tr.*, excite, provoke, goad, anger, incense.

**inritus**, -a, -um [in, not, +ratus (from reor), valid], *adj.*, invalid, void; vain, useless, unavailing; *often* = *an adv.*, in vain, fruitlessly.

**inrumpō**, -ere, -rūpi, -ruptus [in + rumpō], *tr. and intr.*, break into, burst into, rush into.

**inruō**, -ere, inrul, — [in + ruō], *intr.*, rush in or upon, rush on, rush into, burst in; *press to an attack*, press on.

**insānia**, -ae [in, not, +sānus], *f.*, un-

soundness, *esp. of the mind*, madness, frenzy, insanity; folly, senselessness, rage.

**insānus**, -a, -um [in, not, +sānus], *adj.*, unsound *mentally*, mad, insane, frenzied; inspired, prophetic (*such persons seemed to be beside themselves*).

**inscius**, -a, -um [in, not, +sciō], *adj.*, not knowing, ignorant, unconscious; **haud inscius**, aware of, well acquainted with, familiar with; *freely*, of one who does not understand a given situation, bewildered.

**inscribō**, -ere, -scripsi, -scriptus [in + scribō], *tr.*, write in or upon, mark, inscribe.

**insequor**, -i, -secūtus sum [in + sequor], *tr. and intr.*, follow, pursue; *follow in hostile spirit*, pursue, assail; *with infn.*, press on, proceed, continue, essay.

**inserō**, -ere, -serui, -sertus [in + i. serō], *tr.*, weave in, put in, set in, insert.

**insertō**, -āre, -āvi, -ātus [*freq. of* inserō], *tr.*, put or thrust into, insert.

**insertus**: see **inserō**.

**insidiae**, -ārum [*cf.* insidō], *pl. f.*, properly, a (secret) occupation of a place, ambush, ambush. *Fig.*, snare, stratagem, trick, artifice, wile, treachery.

**insidior**, -āri, -ātus sum [insidiae], *intr.*, lie in ambush, lie in wait against someone (*i.e. to attack him*); *freely*, of a wolf prowling around a sheepfold, prowl around.

**insidō**, -ere, -sēdi, -sessum [in + sidō], *tr. and intr.*, sit down in or on, settle on; occupy, take possession of, master, overpower.

**insigne**: see **insignis**.

**insignō**, -ire, -ivi or -ii, -itus [insignis], *tr.*, properly, distinguish by a mark or a device, mark, adorn, deck.

**insignis**, -e [in + signum], *adj.*, properly, having a distinguishing mark, stamped, marked, distinguished, conspicuous. *Fig.* conspicuous, splendid, preëminent, extraordinary, renowned, famous. *As noun*, **insigne**, -is, *n.*, a distinguishing mark device,

decoration, ornament, badge; *esp.*, soldiers' accoutrements, harness, costume.

**Insinuō, -āre, -āvi, -ātus** [in+sinus], *tr.*, work (something) in by a winding, tortuous movement, wind in; *intr.* (§ 139), work one's way (in or into), penetrate secretly or imperceptibly, steal, creep.

**Insistō, -ere, -stiti, -** [in+sisō], *tr.* and *intr.* (§ 139), set or put on, *esp.*, set one's self on, set foot on, stand on, tread on. *Fig.*, press on, pursue, devote one's self to; persist, persevere.

**Insomnium, -i or -ii** [in+somnium], *n.*, a dream, a vision.

**Insonō, -āre, -ui, -sonitum** [in+sonō], *intr.*, sound, resound, ring, echo; of a whip, crack, snap; *tr.* (§ 123), cause to snap or crack, rattle.

**Insōns, insōntis** [in, not,+sōns], *adj.*, guiltless, innocent.

**Insperātus, -a, -um** [in, not,+spērō], *adj.*, unlooked for, unlooked for, unexpected.

**Inspectō, -ere, -spexi, -spectus** [in+speciō, look], *tr.*, look into, look on or upon; look over, overlook, command (a view of).

**Inspirō, -āre, -āvi, -ātus** [in+spirō], *tr.*, blow into or upon, breathe into. *Fig.*, breathe into, implant, lodge, impart.

**Instar, n.**, indeclinable, a word of uncertain origin, an image, likeness; form, figure, appearance; with *gen.*, as a quasi-preposition, like to, *esp.* in size, bulk, etc., *tr.* (ery) image of, huge as, etc.; size, bulk; value, worth.

**Instaurō, -āre, -āvi, -ātus, tr.**, renew, repeat, begin afresh. *Fig.*, restore, refresh, renew.

**Internō, -ere, -strāvi, -strātus** [in+sternō], *tr.*, spread over, strew over, lay on, cover, strew.

**Instigō, -āre, -āvi, -ātus, tr.**, spur on, goad on. *Fig.*, stimulate, encourage, spur on.

**Instituō, -ere, -ui, -ūtus** [in+statuō], *tr.*, put or place on or into, fix, set up; build, erect, found, establish; arrange, set in order; ordain, appoint, order.

**Instō, -āre, -stiti, -** [in+stō], *intr.*, stand in or on, stand over; press close upon, pursue closely a foe, a rival, etc., threaten. *Fig.*, be near, be keep at hand, be pressing; press on, push over on a task, etc., drive with all speed to, urge forward, ply; with *infin.*, proceed dill-hastily or earnestly, strive eagerly proceed.

**Instrātus: see internō.**

**Instructus: see instruō.**

**Instruō, -ere, -struxi, -structus** [in+struō], *tr.*, pile up, heap up; build, erect; arrange, set in order, draw up, marshal, array, *esp.* in battle line; furnish, equip, fit out. **Instructus, -a, -um, pf. pass. ptcp. as adj.**, arranged, drawn up, arrayed; furnished (with), equipped.

**Insuētus, -a, -um** [in, not,+suēscō], *adj.*, in act. sense, not having accustomed one's self to, unused to, unfamiliar with; in pass. sense, unfamiliar, unusual, unwonted, strange.

**Insula, -ae, f.**, an island.

**Insultō, -āre, -āvi, -ātum** [freq. of insillō, leap on], *intr.*, leap or dance on, trample on. *Fig.*, exult over, mock, revile, insult.

**Insum, inesse, inful, -** [in+sum], *intr.*, be in, be upon.

**Insuō, -ere, -ui, -ūtus** [in+suō], *tr.*, sew in, stitch in.

**Insuper** [in+super], *adv.*, above, (the) top. *Fig.*, over and above, beyond, besides, moreover, in addition.

**Insuperābilis, -e** [in, not,+super], *adj.*, unconquerable, invincible.

**Insurgō, -ere, insurrexi, insurrectum** [in+surgō], *intr.*, rise upon; *in rēmis*, rise on, i.e. bend vigorously to fall on, ply vigorously; freely, rise up rise.

**Insūtus: see insuō.**

**Intāctus, -a, -um** [in, not,+tangō], *adj.*, untouched; *esp.*, of cattle untouched by the yoke, unbroken; of grain, unreaped, uncut, (hence tall, standing); of youth, strength, etc., unimpaired, intact, strong, sturdy; undefiled, pure, chaste, virgin.

**Integer, -gra, -grum** [in, not,+tangō],



untouched, whole, entire, unimpaired, fresh, sturdy, vigorous.

**ātus**, -a, -um [in, not, +te-  
profane], *adj.*, unprofaned, un-  
unsullied, pure.

**ātus**, -a, -um [in, not, +tem-  
pō], *adj.*, untimely, unseasonable;

*his phrase intempesta nox*, of  
night sense; perhaps, profound  
night, the dead of night.

**tendō**, -ere, -tendi, -tentus [in+  
tendō], *tr.*, stretch out, stretch, ex-  
tend; strain, draw taut; *with vēla*,  
stretch out, strain, fill, swell. **inten-**  
**tus**, -a, -um, *pf. pass. ptcp.* as *adj.*,  
*in fig. sense*, expectant, attentive,  
intent, eager.

**intentō**, -āre, -āvi, -ātus [*freq. of*  
*intendō*], *tr.*, stretch out toward or  
against, brandish threateningly. *Fig.*,  
threaten, menace with.

**intepescō**, -ere, **intepui**, — [in+te-  
pescō], *intr.*, grow or become warm.

**inter**, *prep. with acc.*, used (1) of place,  
between, among, within, into the  
midst of, into, (2) of time, between,  
during, within, in the course of; (3)  
*with a reflexive pron.*, nōs, vōs, and  
*esp. sē*, to denote reciprocity, with,  
among, against (one another, etc.).

**intercipiō**, -cipere, -cēpi, -ceptus  
[inter+capiō], *tr.*, properly, catch a  
thing in the midst of its course or prog-  
ress, intercept.

**intercludō**, -ere, -clūsi, -clūsus  
[inter+claudō], *tr.*, shut off, cut off,  
hinder, hamper, detain.

**interdum**, *adv.*, properly, between whiles,  
i.e. now and again, sometimes, at  
times, on occasion.

**interea** [inter+ea, old form (?) of ea,  
*acc. pl. of is*], *adv.*, in the meantime,  
meanwhile.

**interfor**, -fari, -fātus sum [inter+  
for], *tr.*, interrupt.

**interfundō**, -ere, -fudi, -fusus  
[inter+fundō], *tr.*, pour between; *in*  
*pass.*, with middle force, flow between.

**interfusus**, -a, -um, *pf. pass. ptcp.*  
as *adj.*, flowing between; overflowed,  
suffused, stained, flecked.

**interfusus**: see **interfundō**.

**interimō**, -imere, -ēmi, -ēemptus  
[inter+emō], *tr.*, (*take. i.e.*) put out of  
the way, remove, slay, kill.

**interior**, -ius, *gen. -ōris* [inter], *adj.*,  
inner, inside, interior, on the inside,  
toward the inside; inner part of; *sup.*,  
**intimus**, -a, -um, innermost, inmost;  
remotest.

**interluō**, -ere, -lui, — [inter+luō], *tr.*,  
flow between, wash.

**internectō**, -ere, -nexui, -nexus  
[inter+nectō], *tr.*, bind up, fasten,  
confine.

**interpre**, -pretis, *c.*, a go-between or  
agent between two parties; mediator,  
messenger, envoy; *esp.*, a mediator be-  
tween the gods and mortals, explaining  
or interpreting the divine will, ex-  
pounder, interpreter.

**interritus**, -a, -um [in, not, +terreō],  
*adj.*, unterrified, undismayed, un-  
daunted, fearless.

**interrumpō**, -ere, -rūpi, -ruptus  
[inter+rumpō], *tr.*, break asunder,  
break off. *Fig.*, break off, suspend,  
interrupt.

**interruptus**: see **interrumpō**.

**intervallum**, -i [inter+vallus, stake,  
paling], *n.*, properly, the space between  
palings in a stockade, space, interval,  
distance.

**intexō**, -ere, -ui, -textus [in+texō],  
*tr.*, weave into, inweave, embroider;  
interweave, intertwine, interlace.

**intextus**: see **intexō**.

**intimus**: see **interior**.

**intonō**, -āre, -ui, — [in+tonō], *intr.*,  
thunder. *Fig.*, thunder, thunder at or  
against, threaten; roar, resound, echo.

**intōnsus**, -a, -um [in, not, +tondeō],  
*adj.*, unshorn (*i.e. thick-fleeced*); of  
trees, unclipped, untrimmed; of per-  
sons, unshorn, unshaven.

**intorqueō**, -ere, -torsī, -tortus [in+  
torqueō], *tr.*, twist, turn; hurl against  
or into, cast against, fling.

**intrā**, *prep. with acc.*, in expressions both  
of rest and motion, within, inside,  
into, in.

**intractabilis**, -e [in, not, +tractō],  
*adj.*, unmanageable, invincible; fierce  
wild, savage, violent.

**intremō, -ere, -ui, —** [in+tremō], *intr.*, tremble, shake, quake, quiver.

**intrō, -āre, -āvī, -ātus** [*cf.* **inter, intrā**], *tr.*, go into, enter, go or pass between.

**intrōgredior, -i, -gressus sum** [intrō+gradior], *tr.*, step or walk into, come in, enter.

**intrōgressus**; *see* **intrōgredior**.

**intus** [in], *adv.*, on the inside, within.

**inultus, -a, -um** [in, not,+ulciscor], *adj.*, unavenged.

**inundō, -āre, —, —** [in+unda], *intr.*, overflow, flow, stream, *lit.* and *fig.*

**inūtilis, -e** [in, not,+ūtilis], *adj.*, useless, profitless, unserviceable.

**inuus, inui**; *see* **castrum**.

**invādō, -ere, -vāsī, -vāsus** [in+vādō], *tr.*, go into or against, enter, rush into, rush upon, assail, attack. *Fig.*, enter on, undertake, essay; attack with words, assail, upbraid, reproach.

**invalidus, -a, -um** [in, not,+validus], *adj.*, infirm, enfeebled, feeble, weak.

**invectus**; *see* **invehō**.

**invehō, -ere, -vexī, -vectus** [in+vehō], *tr.*, bear in or into, carry against; *in pass.* (*sc.* **nāvī** or **nāvibus**), sail in or on, sail into; with **equō**, **equis** or **currū**, expressed or understood, ride, drive, advance, move.

**inveniō, -īre, -vēnī, -ventus** [in+veniō], *tr.*, come upon, light upon, hit on, find; find out, learn, discover, ascertain.

**inventor, -ōris** [inveniō], *m.*, discoverer, inventor, contriver, deviser.

**inventus**; *see* **inveniō**.

**invergō, -ere, —, —** [in+vergō, bend], *tr.*, turn down, upturn (*goblets, etc.*, to empty their contents), empty; pour out on, pour upon.

**invictus, -a, -um** [in, not,+vincō], *adj.*, properly, unconquered, but usually unconquerable, invincible.

**invidēō, -ēre, -vidī, -visum** [in+videō], *intr.*, properly, look askance at, envy; with *dat.*, or as *tr.*, with *acc.* and *dat.*, envy, begrudge, grudge. **invisus, -a, -um, pf. pass. prtcl. as adj.**, hated, detested, hateful, odious.

**invidia, -ae** [invidēō], *f.*, envy, jealousy, hatred, malice.

**invigilō, -āre, —, —** [in+vigilō, keep awake], *intr.*, properly, be awake over (or on account of), be attentive to, devote one's energies to, pursue diligently.

**invisō, -ere, -visī, -visus** [in+visō], *tr.*, look after, look on, view; go to see, visit.

**invisus**; *see* **invidēō**.

**invitō, -āre, -āvī, -ātus, tr.**, invite, *esp.* as a guest, entertain; invite, summon. challenge. *Fig.*, allure, attract, incite.

**invitus, -a, -um, adj.**, against one's will, unwilling, reluctant; *often = an adv.*, unwillingly, reluctantly.

**invius, -a, -um** [in, not,+via], *adj.*, pathless, trackless, impassable, inaccessible.

**involvō, -ere, -volvī, -volūtus** [in+volvō], *tr.*, roll to or on, roll; *freely*, roll up, wrap up, envelop, enwrap, enfold, robe, clothe, *lit.* and *fig.*

**īō, īus** (*Gk. form*), *f.*, Io, the beautiful daughter of Inachus, beloved by Jupiter. In jealousy, Juno transformed her into a cow, and sent a gadfly to torment her. In the form of a cow Io wandered far and wide, till she reached Egypt, where she was restored to her original shape.

**īonius, -a, -um, adj.**, Ionian (*i.e.* of the Ionian Sea, which lay between the Peloponnesus and lower Italy). As noun, **īonium, -ī or -ii** (*sc.* **mare**), *n.*, the Ionian Sea.

**īōpās, -ae, m.**, Iopas, a musician or bard at the court of Dido.

**īphitus, -ī, m.**, Iphitus, a Trojan.

**ipse, ipsa, ipsum, gen. ipsius, adj.** and intensive pron., used (1) with nouns, (2) with other pronouns expressed or implied, *esp.* with those of the third person, self, selves, himself, herself, itself, themselves; *often the best rendering is* very, mere, in person, even, actually; of the chief personage in a company, master, leader, chief; of one's own motion, voluntarily, willingly.

**ira, -ae, f.**, anger, wrath, passion, rage.

resentment; *in pl.*, angry passions, passions.

**Iris**, *īrīdis*, *f.*, the goddess Iris, the messenger of Juno (§ 278).

**is**, *ea*, *id*, *dem. pron.*, he, she, it, *in pl.*, they; this one, that one, that; such, of such sort.

**Ismara**, *-ōrum*, *pl. n.*, Ismara, a town in Thrace, at the foot of Mount Ismarus.

**iste**, *ista*, *istud*, *dem. adj.*, referring *esp. to the person addressed*, this of yours, that of yours, this, that, such; often with a tone of contempt, such, such sorry. *As dem. pron.*, this (one), that (one), *in pl.*, these, those, often with a tone of contempt.

**istic** [*iste*], *adv.*, properly, there where you are, there, in that place.

**istinc** [*iste*], *adv.*, from your (present) place, thence.

**ita** [*is*], *adv.*, so, just so, thus, in such a way or manner (the word may refer either to what precedes or to what follows).

**Italia**, *-ae*, *f.*, Italy.

**italis**, *italidis*, *adj.*, *in f.*, Italian. *As noun*, *Italides*, *-um*, *pl. f.*, women of Italy, Italian women.

**italus**, *-a*, *-um*, *adj.*, of Italy, Italian. *As noun*, *Itali*, *-ōrum*, *pl. m.*, the Italians.

**iter**, *itineris* [*eō*, *ire*], *n.*, a going, journey, march, voyage; by metonymy, of the route followed, way, road, path, passage.

**iterum**, *adv.*, a second time, again; **iterumque iterumque**, again and again, repeatedly.

**Ithaca**, *-ae*, *f.*, Ithaca, an island in the Ionian Sea, home of Laertes and his son Ulixes.

**Ithacus**, *-a*, *-um* [*Ithaca*], *adj.*, of Ithaca, Ithacan. *As noun*, *Ithacus*, *-i*, *m.*, an inhabitant of Ithaca, an Ithacan; *esp.*, the Ithacan, Ulixes.

**uba**, *-ae*, *f.*, mane; by metonymy, a hairy crest of a helmet or of a snake.

**ubar**, *-aris* [*uba*?], *n.*, (the flowing, hair-like?) light of the heavenly bodies, brightness, radiance, sheen.

**tubeō**, *-ēre*, *iussī*, *iussus*, *tr.*, order, command, bid. **iussum**, *-i* (*pf. pass.*

*pticpl. as noun*), *n.*, bidding, order, command.

**inundus**, *-a*, *-um*, *adj.*, pleasant, pleasing, delightful, charming, agreeable.

**iudex**, *iudicis* [*iūs+dicō*], *m.*, one who pronounces justice, judge.

**iudicium**, *-i* or *-ii* [*iūs+dicō*], *n.*, a decision, a judgment, verdict.

**iugālis**, *-e* [*iugum*], *adj.*, of a yoke; of horses, yoked. *Fig.*, of the marriage yoke or union, marriage, nuptial, matrimonial.

**iugerum**, *-i*, *n.*, a juger, a Roman land measure, containing about two-thirds of an acre; freely, an acre.

**iugō**, *-āre*, *-āvi*, *-ātus* [*iugum*], *tr.*, bind, join, unite, *esp. in marriage*.

**iugulō**, *-āre*, *-āvi*, *-ātus* [*iugulum*], *tr.*, cut the throat of, slay, kill.

**iugulum**, *-i* [*iugō*, *iugum*], *n.*, properly, a yoke, *esp.*, the collar bone (which (yokes) joins the shoulders and the breast); freely, throat, neck.

**iugum**, *-i* [*iugō*], *n.*, yoke for oxen and horses; by metonymy, yoke of cattle, team, pair, span of horses, horses, steeds; rower's bench, thwart, seat in a boat; a mountain height, ridge.

**Iūlius**, *-ior -ii*, *m.*, Julius, a name borne by the members of the gens Iulia, *esp.* by Caius Julius Caesar, and by Augustus.

**Iūlus**, *-i*, *m.*, Iulus, a name or title of Ascanius. The word has three syllables.

**iunctūra**, *-ae* [*iungō*], *f.*, a joining together; by metonymy, a joint, fastening.

**iungō**, *-ere*, *iunxi*, *iunctus*, *tr.*, join (together), bind (together), unite, *lit. and fig.*; unite in marriage, marry; (unite, *i.e.*) order, arrange, set in order; unite animals, *i.e.* yoke, harness; with **foedus** (treaty), strike, form, cement.

**Iūnō**, *-ōnis*, *f.*, Juno, queen of the gods; see § 278.

**Iūnōnius**, *-a*, *-um* [*Iūnō*], *adj.*, of Juno, Junonian, Juno's.

**Iuppiter**, *Iovis*, *m.*, Jupiter. See §§ 276, 277.

**iūrō**, *-āre*, *-āvi*, *-ātum* [*iūs*], *intr.*, take an oath, swear; with acc. of the power by which the oath is taken, swear by.

**iūs**, *iūris*, *n.*, right, justice, law, *esp.*

*law as ordained by human powers, duty; a (legal) right or privilege.*

**iussum**: see **iubeō**.

1. **iussus**: see **iubeō**.

2. **iussus**, -ūs [**iubeō**], *m.*, order, command.

**iustitia**, -ae [**iustus**], *f.*, justice, equity, righteousness, right.

**iustus**, -a, -um [**iūs**], *adj.*, properly, in accordance with law and right, right, righteous, just, fair, equitable.

**Iuturna**, -ae, *f.*, Iuturna, a water nymph, sister of Turnus.

**iuvenālis**, -e [**iuvenis**], *adj.*, of or pertaining to youth or a youth, youthful, young.

**iuvēna**, -ae [*feminine of iuvenicus*], *f.*, a heifer.

**iuvencus**, -a, -um [*cf. iuvenis*], *adj.*, young. *As noun*, **iuvencus**, -i (*sc. bōs*), *m.*, bullock, steer, bull.

**iuvenis**, -e, *adj.*, young, youthful.

*As noun*, **iuvenis**, -is, *c.*, young person, young man, youth. *The word is applied properly to those between 30 and 45 years of age, often, however, to those between 16 and 45, and esp. to soldiers, as in the prime of life; hence, fighting men, warriors, heroes.*

**iuvēnta**, -ae [*cf. iuvenis*], *f.*, youth, (early) manhood.

**iuventās**, -ātis [*cf. iuvenis*], *f.*, youth.

**iuventūs**, -ūtis [*cf. iuvenis*], *f.*, youth, early manhood; *by metonymy*, young persons, the youth; *esp.*, soldiery, warriors, fighting men. *See iuvenis*.

**iuvō**, -āre, **iūvi**, **iūtus**, *tr.*, help, aid, assist, succor; please, delight, gratify.

**iuxtā**, *adv.*, near, near by, hard by, nigh. *As prep.*, with *acc.*, near, hard by, close to, by the side of, beside.

**Ixiōn**, -onis, *m.*, Ixion, a king of the Lapithae, and father of Pirithous. He sought to outrage Juno, and was therefore hurled by Jupiter into Tartarus to suffer everlasting punishment. Most authorities describe him as bound to a revolving wheel; Vergil pictures him as cowering beneath a stone which is ever threatening to fall.

## L

**labāns**: see **labō**.

**labefaciō**, -facere, -fēcī, -factus [**labō**+**faciō**], *tr.*, cause to totter, shake. *Fig.*, shake, cause to waver, agitate, distress, disquiet.

**labefactus**: see **labefaciō**.

**lābēs**, -is (**lābor**), *f.*, properly, a falling, sinking down or in, caving in (of ground or buildings), avalanche, collapse; ruin, destruction. *Fig.*, avalanche; spot, stain, taint, blemish, defect.

**Labicī**, -ōrum, *pl. m.*, the Labici, the people of Labicum, a town of Latium, between Tusculum and Praeneste.

**labō**, -āre, -āvi, -ātum [*cf. lābor*], *intr.*, totter, stagger, waver, give way, yield. *Fig.*, waver, be unsteady, vacillate. **labāns**, -antis, *pr. ptcl. act. as adj.*, in *fig. sense*, wavering, yielding, melting.

**lābor**, **lābī**, **lāpsus sum**, *intr.*, properly, move gently and smoothly, glide (on), slide, slip, fall, sink; of a bird, glide down, dart down, swoop; of a house, totter, sink, fall. *Fig.*, of time, pass quietly but quickly and surely, glide or slip away, fly; (sink, fall, i.e.) totter, perish, fail, decline, fade away, wane.

**labor** or **labōs**, -ōris, *m.*, toil, exertion, labor, diligence; *by metonymy*, work, task, care, concern, business; effort, attempt, essay; of the results of toil, labor, handiwork, work; (toil, i.e.) sorrow, trouble, agony, hardship, disaster, danger, difficulty. *Personified*, **Labōs**, -ōris, *m.*, Hardship, Labor, Toil.

**labōrō**, -āre, -āvi, -ātum [*labor*], *intr.*, toil, exert one's self, labor, work; *tr.*, work (tapestries, etc.), embroider, broder.

**labōs**: see **labor**.

**Labyrinthus**, -i, *m.*, the Labyrinth or Maze built by Daedalus for King Minos at Gnosus in Crete, to contain the Minotaur. *See Minotaurus*.

**lac**, **lactis**, *n.*, milk; freely, milky juice of plants and herbs, sap.

**Lacaenus**, -a, -um, *adj.*, found only

- in f.*, Spartan. *As noun*, **Lacaena**, -ae, *f.*, a Spartan woman; *esp.*, the Spartan dame, *i.e.* Helen.
- Lacedaemonius**, -a, -um, *adj.*, of Lacedaemon, *i.e.* Sparta, Lacedaemonian, Spartan.
- lacer**, **lacera**, **lacerum**, *adj.*, mangled, torn, maimed, lacerated, marred, disfigured.
- lacerō**, -āre, -āvi, -ātus [**lacer**], *tr.*, tear in pieces, rend, mangle, maim.
- lacertus**, -i, *m.*, the muscular part of the arm, the upper arm, *from the shoulder to the elbow*; *freely*, arm; *by metonymy*, sinews, muscles, thews.
- laccessitus**: *see* **laccessō**.
- laccessō**, -ere, **laccessivi**, **laccessitus**, *tr.*, excite, provoke, irritate, stir up, challenge, assail, attack, threaten; *with pūgnam* or *bella*, stir up, arouse, provoke.
- Lacinius**, -a, -um, *adj.*, of Lacinium, a promontory of the eastern coast of Bruttium in southern Italy, near Croton, on which stood a famous temple of Juno, Lacinian.
- lacrima**, -ae, *f.*, a tear.
- lacrimābilis**, -e [**lacrima**], *adj.*, worthy of tears; piteous, mournful; full of tears, tearful.
- lacrimō**, -āre, -āvi, -ātum [**lacrima**], *intr.*, shed tears, weep.
- lacteus**, -a, -um [**lac**], *adj.*, full of milk, rich in milk, milky; *by metonymy*, milk-like, milk-white, milky.
- lacus**, -ūs, *m.*, a lake, pond, pool; (water) basin, vat.
- Lādōn**, -ōnis, *m.*, Ladon, a Trojan.
- laedō**, -ere, **laesi**, **laesus**, *tr.*, strike, dash; *hurt by striking*, injure, damage. *Fig.*, hurt, injure; outrage, violate, profane; thwart, baffle.
- laena**, -ae, *f.*, an outer garment of wool, ample in size, a cloak, mantle.
- Laertius**, -a, -um, *adj.*, of Laertes, the father of Ulysses, Laertian; *freely*, Ithacan.
- laesus**: *see* **laedō**.
- laetitia**, -ae [**laetus**], *f.*, joyousness, enjoyment, gladness, joy.
- laetor**, -ārī, -ātus sum [**laetus**], *intr.*, be joyous, be glad, rejoice; *with abl.*, find delight in, rejoice in; *with infn.*, rejoice, delight.
- laetus**, -a, -um, *adj.*, joyous, joyous, glad, cheerful, merry; *with abl.*, taking satisfaction in, delighting in, taking pride in, proud of, pleased, satisfied; *by metonymy*, of things that bring or cause joy, pleasing, delightful; lucky, auspicious, favoring, helpful; *of soil or crops*, joyous, *i.e.* fertile, fruitful, rich, abundant; *of cattle*, fat, sleek; *with gen.*, abounding in, rich in, full of.
- laevus**, -a, -um, *adj.*, left, on the left hand or side, on the left, to the left. *Fig.*, left-handed, *i.e.* awkward (the left hand is usually awkward and clumsy as compared with the right), clumsy, foolish, silly, infatuate, warped; misguided, blinded; unfavorable, unpropitious (*see note on li. 693*). *As noun*, **laeva**, -ae (*sc. manus*), *f.*, the left hand. **laeva**, -ōrum (*sc. loca*), *pl. n.*, the places on the left, the left side, left.
- Lagus**, -i, *m.*, Lagus, a Rutulian.
- lambō**, -ere, —, —, *tr.*, lick. *Fig.*, *esp. of fire*, lick, play about, touch.
- lāmenta**, -ōrum, *pl. n.*, wailing, cries, lamentation.
- lāmentābilis**, -e [**lāmenta**, **lāmentor**, bewail], *adj.*, lamentable, mournful, pitiable.
- lampas**, -padis, *f.*, a light, torch, lamp. *Fig.*, the torch of the sun.
- Lamus**, -i, *m.*, Lamus, a Rutulian.
- Lamyris**, -i, *m.*, Lamyris, a Rutulian.
- languescō**, -ere, **langui**, — [**languēō**, grow or be faint], *intr.*, become faint, grow feeble, faint. *Fig.*, of flowers, languish, droop, fall.
- languidus**, -a, -um [**languēō**, be faint], *adj.*, faint, feeble, languid; *of sleep*, languid, languorous, heavy, profound.
- lāniger**, -gera, -gerum [**lāna**, wool, + **gerō**], *adj.*, wool-bearing, woolly; fleecy.
- laniō**, -āre, -āvi, -ātus, *tr.*, tear to pieces.
- lānūgō**, -ginis [*akin to lāna*, wool], *f.*, wooliness, woolly substance; down of plants, down on the cheeks.

**lanx, lancis, f.**, dish, usually of metal and of large size, platter, charger; a dish, plate, pan or scale of a balance or pair of scales.

**Laoocoön, -ontis, m.**, Laoocoön, a son of Priam, priest of Neptune, who drove a spear into the wooden horse; shortly afterwards he and his two sons were killed by two serpents while he was offering sacrifice to Neptune.

**Läodamia, -ae, f.**, Laodamia, wife of Proteus, a Greek killed at Troy; for love of him Laodamia killed herself that she might be with him in the underworld.

**Läomedontëus, -a, -um, adj.**, of Laomedon, the father of Priam, notorious for his trickery and for his broken promises, Laomedontian; freely, Trojan (in derogatory, scornful sense).

**Läomedontiadës, -ae, m.**, a descendant of Laomedon; in pl., the Trojans. See **Läomedontëus**.

**Läomedontius, -a, -um, adj.**, of Laomedon; freely, Trojan. See **Läomedontëus**.

**lapidösus, -a, -um [lapis], adj.**, full of stones, stony. Fig., hard as stone, stony.

**lapis, lapidis, m.**, a stone, stone; **Parus lapis**, the Parian stone, i.e. marble. See **Paros**.

**Lapithae, -arum, pl. m.**, the Lapithae, a people of Thessaly, who, at the wedding of Pirithous, became involved in a quarrel with the Centaurs. Vergil ascribes this quarrel to the agency of Mars, but does not go into details.

**läpsö, -äre, —, — [freq. of läbor], intr.**, slip, slide, totter, stagger.

1. **läpsus; see läbor**.

2. **läpsus, -us [läbor], m.**, a slipping, sliding, sinking, falling; smooth, gliding motion, quick course; of birds, flight, swoop, dart; of stars, course, orbit.

**laquear, -äris [akin to lacus?], n.**, usually in pl., a hollow, esp. the hollow spaces between the intersecting cross-beams of a ceiling; in pl., panelled or fretted ceiling.

**Lär, Laris, m.**, usually in pl., a Lar,

a tutelary or protecting deity of some special spot, esp. of a household, a household god; see §§ 295-298.

**largior, -iri, -itus sum [largus], tr.**, give or bestow freely, lavish, grant, accord.

**largus, -a, -um, adj.**, copious, plentiful, abundant, generous, unstinted.

**Läridës, -ae, m.**, Larides, a Rutulian.

**Lärina, -ae, f.**, Larina, a comrade of Camilla.

**Lärisäeus, -a, -um, adj.**, of Larissa, an ancient town of Thessaly, sometimes described as the home of Achilles, Larissean; by metonymy (§ 188), Thessalian.

**lassus, -a, -um, adj.**, wearied, weary, tired, fatigued. Fig., tired, drooping.

**lätë [lätus], adv.**, widely, far and wide, afar, in all directions.

**latebrae, -arum [lateö], pl. f.**, hiding-place, retreat, recess, covert; lair, den of a wild beast or bird of prey.

**latebrösus, -a, -um [latebrae], adj.**, full of hiding-places; of rocks, crannied, cavernous.

**latëns; see lateö**.

**lateö, -öre, latui, —, intr.**, lie or be hidden, be concealed, lurk, skulk, hide; lie sheltered, be secure. Fig., remain hid, be unknown; tr., a poetical use, be hid from, remain unknown to. **latëns, -entis, pr. ptepl. act. or adj.**, hidden, secret, unknown.

**latex, laticis, m.**, fluid, liquid in general; used of water, wine, oil.

1. **Latinus, -a, -um [Latium], adj.**, of Latium, Latian, Latin. As noun, **Latini, -örum, pl. m.**, the dwellers in Latium, the Latins.

2. **Latinus, -i, m.**, Latinus, son of Faunus and a nymph Marica, king of Laurentum in Latium at the time of Aeneas's coming to Italy. He welcomed Aeneas and offered him his daughter Lavinia in marriage.

**Latium, -i or -ii, n.**, Latium, a district in central Italy between the rivers Tiber and Liris, the Apennines and the sea. In this district Rome lay.

**Lätöna, -ae, f.**, Latona, mother, by Jupiter, of Apollo and Diana.

**Lātōnius, -a, -um** [Lātōnal, *adj.*], of or belonging to Latona, Latonian.

**lātrātor, -ōris** [lātrō], *m.*, barker.

**lātrātus, -ūs** [lātrō], *m.*, barking, baying.

**lātrō, -āre, -āvi, -ātum**, *intr.*, bark, bay.

**latrō, -ōnis, m.**, properly, a hireling, *esp.*, a hireling soldier; then, since the conduct of hireling soldiers was often not of the best, robber, free-booter, brigand; freely, hunter (because the hunter robs the woods of game).

1. **lātus**: see **ferō**.

2. **lātus, -a, -um**, *adj.*, broad, wide, wide-spreading, far-reaching, spacious.

**latus, lateris, n.**, of persons, side, flank, thigh; of animals, side, flank; freely, side of anything, *e.g.* of an island, bier, ship.

**laudō, -āre, -āvi, -ātus** [laus], *tr.*, praise, commend, laud, extol.

**Laurēns, -entis, adj.**, of Laurentum, a town on the coast of Latium, city of king Latinus, Laurentian. *As noun*, **Laurentēs, -um, pl. m.**, the Laurentians.

**laurus, -i or -ūs, f.**, bay tree, laurel tree, laurel; by metonymy (§ 187), laurel crown, wreath of laurel or bay.

**laus, laudis, f.**, praise, glory, renown; by metonymy, of conduct that wins praise, meritorious conduct, merit, worth, prowess.

**Lausus, -i, m.**, Lausus, son of Mezentius, slain by Aeneas.

**Lāvinia, -ae, f.**, Lavinia, daughter of king Latinus.

**Lavinium, -i or -ii, n.**, Lavinium, a city of Latium, represented as founded by Aeneas and named by him after his wife, Lavinia.

**Lāvīnius, -a, -um** [Lāvīnium], *adj.*, of Lavinium, Lavinian.

**lavō, -āre, -āvi, -ātus, and lavō, -ere, lāvi, lautus and lōtus, tr.**, wash, bathe, lave; wash off, wash away; wet, drench, moisten, bedew.

**laxō, -āre, -āvi, -ātus** [laxus], *tr.*, make wide or roomy, stretch out; loosen, undo, open; open up, make

free or clear, clear; release (*persona etc.*, by opening the barriers that confine them), set free.

**laxus, -a, -um, adj.**, wide, roomy, spacious; loose, open. *Fig.*, loose, lax, slack, free.

**lebes, -ētis, m.**, kettle, caldron.

**lēctus**: see **legō**.

**lectus, -i, m.**, bed, couch.

**Lēda, -ae, f.**, Leda, wife of Tyndareus, king of Sparta, mother of Helen, Castor and Pollux.

**Lēdaeus, -a, -um** [Lēda], *adj.*, of Leda; freely, daughter of Leda (an epithet of Hermione, who was, through Helen, grand-daughter of Leda).

**lēgifer, -fera, -ferum** [lēx+ferō], *adj.*, law-bringing, law-giving.

**legiō, -ōnis** [legō, select], *f.*, a levy of soldiers, soldiery, armed host, army, array.

**legō, legere, lēgi, lēctus, tr.**, gather collect; of fruit, flowers, etc., gather pluck, pick; pick, select, choose, elect; pick up, follow another's footsteps, track out; skim the sea, pass lightly over or along, traverse, coast along. *Fig.*, gather or catch with the ears, overhear; gather or catch with the eyes, survey, scan, view, observe.

**Leleges, -um, pl. m.**, the Leleges, a prehistoric people, who lived in parts of Greece and Asia Minor. Vergil, however, seems to connect them only with Asia Minor.

**Lēnaeus, -a, -um** [from a Greek word meaning wine-press], *adj.*, properly, of the wine-press, then, since Bacchus was god of wine and the vine, of Bacchus, Bacchic, Lenaeon.

**lēniō, -ire, -ivi or -ii, -itus** [lēnis], *tr.*, make soft or mild. *Fig.*, soften, tame, allay, soothe, calm.

**lēnis, -e, adj.**, soft, mild, gentle; quiet, moderate, calm.

**lentō, -āre, -āvi, -ātus** [lentus], *tr.*, bend.

**lentus, -a, -um, adj.**, pliant, limber, flexible, tough; tenacious, clinging; slow, sluggish, lazy, tranquil; of smoke, slowly rising, slow, lazy.

**leō, leōnis, m.**, lion.

**Lerna**, -ae, *f.*, Lerna, a lake and marsh near Argos in Greece. Tradition says that here dwelt the Hydra, a nine-headed monster whose very breath was poisonous. Hercules finally slew it. This story is believed to be an idealized description of the draining of the marsh of Lerna.

**lētālis**, -e [lētum], *adj.*, deadly, fatal.

**Lēthaeus**, -a, -um, *adj.*, of Lethe (a river in the underworld; those who drank of its waters forgot the past), Lethean; **amnis (flumen) Lēthaeus (Lēthaeum)**, the River of Forgetfulness.

**lētifer**, -fera, -ferum [lētum+ferō], *adj.*, death-bringing, deadly.

**lētum**, -i, *n.*, death; ruin, destruction. *Personified*, **Lētum**, -i, *n.*, Death.

**Leucaspis**, -idis, *m.*, Leucaspis, a Trojan.

**Leucātēs**, -ae, *m.*, Leucata, a promontory on the southern coast of the island of Leucadia, which lay in the Ionian Sea.

**levāmen**, -inis [levō], *n.*, means of relief, comfort, solace, relief.

**levis**, -e, *adj.*, light in weight; slight, small, tiny; light in movement, swift, speedy. *Fig.* (light, *i.e.*) of small importance, unimportant, trivial, slight.

**lēvis**, -e, *adj.*, smooth, polished, burnished; gleaming, flashing; slippery.

**levō**, -āre, -āvi, -ātus [levis], *tr.*, make light, lighten; lift up, raise; take off, remove. *Fig.*, lighten, lessen, mitigate; alleviate, relieve, succor.

**lēvō**, -āre, -āvi, -ātus [lēvis], *tr.*, make smooth, polish.

**lēx**, **lēgis**, *f.*, law, statute, decree, ordinance (made by concurrent action of the Senate and the people; *iura* includes everything that has the force of law, *i.e.* not merely *lēgēs*, but decisions, precedents, etc.); terms of a law, treaty, etc., conditions; agreement, compact; firm and settled customs.

**libāmen**, -inis [libō], *n.*, drink-offering, libation, sacrifice; offering in general.

**libēns**: see **libet**.

**liber**, **libera**, **liberum**, *adj.*, free to follow one's own will, free, unrestrained.

**Liber**, **Liberi**, *m.*, Liber, an Italian deity, later identified with the Greek god Bacchus.

**libertās**, -ātis [liber], *f.*, liberty, freedom, esp. civil liberty as opposed to slavery.

**libet**, **libēre**, **libuit** or **libitum est**, *impers. verb. intr.*, it pleases, is pleasing to; with *inf.*, one pleases to. **libēns**, -entis, *pr. prtcl. act. as adj.*, willing, ready; often = an *adv.*, willingly, cheerfully.

**libō**, -āre, -āvi, -ātus, *tr.*, take a little from anything; taste, sip, touch food and drink; take a little wine as an offering, pour out as a libation, pour out, then *fig.*, of other things, offer, present; with *ōscula*, (sip, *i.e.*) kiss lightly.

**librō**, -āre, -āvi, -ātus [libra, a balance], *tr.*, balance, poise; swing, brandish; hurl, cast.

**Liburnus**, -a, -um, *adj.*, of the Liburni, a people of Illyria. *As noun*, **Liburni**, -ōrum, *pl. m.*, the Liburnians.

**Libya**, -ae, *f.*, Libya, a region of northern Africa; by metonymy (§188), Africa.

**Libycus**, -a, -um [Libya], *adj.*, Libyan, African.

**Libystis**, -idis [*cf.* Libya], *f.*, Libyan, African.

**licet**, **licēre**, **licuit** and **licitum est**, *impers. verb. intr.*, it is permitted, is allowed or granted, one may, one might. **licet**, when followed by a subjunctive, may sometimes be rendered by granting that, even if, although; see note on vi. 802.

**Lichās**, -ae, *m.*, Lichas, a Latin.

**Liger**, **Ligeris**, *m.*, Liger, an Italian.

**lignum**, -i, *n.*, wood, esp. fire-wood; in *pl.*, fagots; timber; by metonymy, things made of wood, shaft of a spear.

**ligō**, -āre, -āvi, -ātus, *tr.*, bind, bind fast, fasten.

**Ligur** or **Ligus**, **Liguris**, *adj.*, of Liguria (a district of northwestern Italy, in Gallia Cisalpina, in the territory in which modern Genoa lies), Ligurian. *As noun*, **Ligures**, -um, *pl. m.*, the Ligurians.

**lilium**, -i or -li, *n.*, a lily.

**Lilybēius**, -a, -um, *adj.*, of Lilybaeum.



a promontory on the west coast of Sicily, Lilybean.

**limbus**, -i, m., border of a robe, esp. of a woman's robe, woven in with the cloth of which the robe is made, edge.

**limen**, **liminis**, n., properly, the cross-piece of a doorway; hence, either threshold or lintel, usually the former; by metonymy (§ 188), doorway, door, entrance, portal; house, abode, palace, temple; room, apartment; barrier or starting-place in a chariot race (a stall with a door which was kept closed till the race actually began).

**limes**, -itis, m., properly, cross-path, boundary-line; freely, path, course, line.

**limosus**, -a, -um [limus], adj., slimy, muddy, miry, swampy.

**limus**, -i, m., slime, mud, mire.

**lineus**, -a, -um [linum, flax, linen], adj., of flax, flaxen, hempen, linen.

**lingua**, -ae, f., tongue; by metonymy, language, tongue (i.e. speech), utterance; note, song (e.g. of a bird).

**linquō**, -ere, liqui, —, tr., leave (behind), lit. and fig., quit. Fig., give up, quit, abandon, resign.

**lintheum**, -i [linum, flax, linen], n., linen cloth; by metonymy (§ 188), sail.

**Liparē**, -ēs, f., Lipara, one of the Insulae Aeoliae or Vulcaneae, off the north coast of Sicily, now called Lipari.

**liquefaciō**, -facere, -fēci, -factus [liqueō+faciō], tr., make liquid, cause to melt, melt.

**liquefactus**: see **liquefaciō**.

**liquēns**: see **liqueō**.

**liquēns**: see **liquor**.

**liquēō**, -ēre, liqui or licui, —, intr., be fluid or liquid, flow. **liquēns**, -entis, pr. pt. act. as adj., fluid, liquid, streaming, watery.

**liquēscō**, -ere, —, — [liquēō], intr., become fluid or liquid; melt, become molten.

**liquidus**, -a, -um [cf. liquēō], adj., liquid, fluid. Fig., of light, air, voice, etc., limpid, clear, pure, bright, serene, transparent.

**liquor**, -i, —, intr., be fluid or liquid,

flow, trickle. **liquēns**, -entis, pr. pt. act. as adj., liquid, fluid.

**Liris**, -is, m., Liris, a Trojan.

**lis**, **litis**, f., strife, dispute, quarrel; esp., a legal quarrel, lawsuit.

**litō**, -āre, -āvi, -ātum, intr., sacrifice under favorable auspices, sacrifice acceptably; tr. (with acc. of effect; § 128), offer acceptably, perform successfully.

**litoreus**, -a, -um [litus], adj., of or on the seashore, on the (a) bank.

**litus**, -oris, n., seashore, shore, strand, beach, coast; occasionally, bank of a river.

**lituus**, -i, m., crooked staff, crook, carried by the augurs; a curved horn, clarion, trumpet.

**lividus**, -a, -um [liveō, be blue], adj., bluish, leaden-hued, dark.

**locō**, -āre, -āvi, -ātus [locus], tr., place, put, set, lay; found, establish, build.

**Locri**, -ōrum, pl. m., the Locri, the Locrians, a Greek tribe or people with several subdivisions; some of them settled in lower Italy.

**locus**, -i, m. (in pl. also n.), a place, spot, locality, region; room, space, place, chance, opportunity; place, position, station, rank; state, condition; in pl., loca, -ōrum, places connected with one another, tract, region, country, domain, realm.

**locūtus**: see **loquor**.

**longaevus**, -a, -um [longus+aevum], adj., of great age, aged, mature in years, old.

**longē** [longus], adv., far off, afar, far, at (or to) a distance, from afar, from a distance; comp., longius, further.

**longincus**, -ginqua, -gineum [longus], adj., used (1) of space, distant, remote, far removed, far off, (2) of time, long continued, long, enduring.

**longus**, -a, -um, adj., used (1) of space, long, wide, spacious; far off, distant, remote, (2) of time, long, long-continued, lasting.

**loquēla**, -ae [loquor], f., utterance, speech; by metonymy, words.

**loquor**, -i, locūtus sum, intr., talk, speak, say; tr., speak, utter, declare

**lōrica, -ae** [lōrum], *f.*, leather cuirass, corselet.

**lōrum, -i, n.**, leather strap, thong; *in pl.*, reins, harness.

**lūbricus, -a, -um, adj.**, slippery, slimy. *Fig.*, of persons, slippery, tricky. *As noun*, **lūbrica, -ōrum** (*ac. loca*), *pl. n.*, slippery places or spots.

**Lūcagus, -i, m.**, Lucagus, an Italian.

**Lūcās, -ae, m.**, Lucas, an Italian.

**lūcēō, -ēre, lūxi, — [lūx], intr.**, be bright, shine, gleam, glitter. *Fig.*, be resplendent or conspicuous.

**lūcidus, -a, -um [lūcēō], adj.**, bright, shining; gleaming, glittering.

**lūcifer, -fera, -ferum [lūx+ferō], adj.**, light-bringing. *As noun*, **Lūcifer, -feri, m.**, Lucifer, the Morning-Star.

**lūctificus, -a, -um [lūctus+faciō], adj.**, woe-causing, grief-bringing.

**luctor, -āri, -ātus sum, intr.**, wrestle, lit. and fig., struggle, strive; fight, contend, war.

**lūctus, -ūs [lūgēō], m.**, grief, *esp. as shown by outward signs*, agony, sorrow, mourning. *Personified*, **Lūctus, -ūs, m.**, Grief, Agony.

**lūcus, -i, m.**, a sacred grove; *freely*, grove, wood, thicket.

**lūdibrium, -i or -ii [lūdō], m.**, sport, mockery, derision; *by metonymy*, of the thing laughed at, the sport, laughing-stock, butt, plaything.

**lūdicer or lūdicus, lūdica, lūdicrum [lūdus], adj.**, *properly*, having to do with sport (as opposed to the serious concerns of life), trivial, slight, unimportant, commonplace.

**lūdō, -ere, lūsi, lūsus, intr.**, play, sport, frolic, jest, gambol; *tr.*, play with, amuse one's self with, make sport of, mock, trick, delude.

**lūdus, -i, m.**, sport, play, diversion; a sport, game, pastime; *in pl.*, public sports or games, shows, spectacles.

**luēs, -is, f.**, plague, pestilence, blight.

**lūgēō, -ēre, lūxi, lūctum, intr.**, mourn, grieve, lament, display grief; *tr.*, mourn over, lament, bewail.

**lūmen, -inis [originally lūcimen: cf. lūx], n.**, light, radiance, brightness;

gleam, glare; fire, flame; daylight, dawn, day; the light of life, life; *light of the eye, esp. in the pl.*, eye.

**lūna, -ae [lūx], f.**, the moon; moonlight. *Personified*, **Lūna, -ae, f.**, Luna, the moon goddess, i.e. Diana. *See* § 282.

**lūnātus, -a, -um [lūna], adj.**, moon-shaped, crescent.

**luō, luere, luli, —, tr.**, wash, lave; wash away, wash off, atone for, expiate.

*Note: In some passages, perhaps, the forms may be from a verb luō, loosen.*

**lupa, -ae, f.**, she-wolf, wolf.

**Lupercus, -i [lupus+arceō?], m.**, *properly*, Lupercus, an Italian shepherd deity, protector, apparently, of the flocks from wolves; *this deity was identified with Faunus. By metonymy*, one of the Luperci, or priests of the god Lupercus, who annually, in February, celebrated the Lupercalia or feast of purification for fields, flocks, and people. They ran nearly naked round the Palatine Hill, carrying in their hands thongs made from the hides of goats they had sacrificed. Women sought to receive blows from these whips in the belief that such blows would make them fruitful.

**lupus, -i, m.**, wolf.

**lūstrō, -āre, -avi, -ātus [lūstrum], tr.**, purify by a solemn sacrificial ceremony (*see* **lūstrum**), cleanse, lustrate; *hence*, go round, move round, round, double; move over, pass over or by, traverse, wander over; *of the sun, moon, etc.*, move round and so light up, illumine. *Note: It is possible that we have here, in reality, forms of two verbs, one akin to lūstrum, the other akin to lūx.*

**lustrum, -i, n.**, haunt, den, covert of wild beasts.

**lūstrum, -i, n.**, a purification or cleansing sacrifice, *esp. the sacrifice performed (in theory) every five years at Rome. Round the people drawn up on the Campus Martius, a pig, a ram, and a bull were carried or driven three times; at the same time prayer was made for the prosperity of Rome. By metonymy, the period of five years between two suc-*

*five purifications*, a lustrum, luster; freely, year.

**lūx**, **lūcis**, *f.*, light, radiance, sheen; daylight, dawn, day; light of life, life. *Fig.*, light, glory.

**lūxuriō**, **-āre**, **-āvi**, **-ātum** [**lūxus**, **lūxuria**], *intr.*, be rank or luxuriant. *Fig.*, of a horse, "run riot," wanton, frolic wildly, frolic, gambol.

**luxus**, **-ūs**, *m.*, excess, extravagance; luxury, voluptuousness; occasionally in good sense, splendor, magnificence.

**Lyaeus**, **-i**, *m.*, Lyaeus, a name of Bacchus (§287). *As adj.*, **Lyaeus**, **-a**, **-um**, Lyaeian, of Bacchus.

**lychnus**, **-i**, *m.*, a light, lamp, lantern.

**Lycia**: see **Lycius**.

**Lycius**, **-a**, **-um**, *adj.*, of Lycia, Lycian. *As noun*, **Lycii**, **-ōrum**, *pl. m.*, the Lycians; they fought for Troy. **Lycia**, **-ae** (*sc. terra*), *f.*, Lycia, a district in Asia Minor.

**Lyctius**, **-a**, **-um**, *adj.*, of Lyctos, a town in Crete, Lyctian; by metonymy (§188), Cretan.

**Lycurgus**, **-i**, *m.*, Lycurgus, an early king of Thrace who stoutly opposed the introduction of the rites of Bacchus into his realm.

**Lycus**, **-i**, *m.*, Lycus, a Trojan.

**Lydius**, **-a**, **-um**, *adj.*, of Lydia, a district in Asia Minor, Lydian; Etruscan, Tuscan (see note on ii. 781).

**lymphā**, **-ae**, *f.*, pure water, spring water, water.

**Lynceus**, **-ei**, *m.*, Lynceus, a Trojan.

**lynx**, **lynxis**, *c.*, a lynx.

## M

**Machāōn**, **-ōnis**, *m.*, Machaon, son of Aesculapius (the god of medicine), physician of the Greeks at Troy.

**māchina**, **-ae**, *f.*, a machine, engine, esp. one for use in war; contrivance, device.

**maciēs**, **-iēi** [**macer**, lean, thin], *f.*, leanness, thinness; by metonymy, famine, hunger.

**macte**: see **mactus**.

**mactō**, **-āre**, **-āvi**, **-ātus**, *tr.*, properly, exalt, magnify, honor; honor by setting apart as an offering to the gods, offer up, sacrifice; slay, kill.

**mactus**, **-a**, **-um** [*akin to mactō*], *adj.*, honored, worshiped, glorified; the *adj.* is found chiefly in the form **macte**, with an *imper.* of **sum**, e.g. **macte estō**, or **este**, as a phrase of commendation and best wishes, bravo, well done! all hail to thee! success attend thee! See note on ix. 641.

**macula**, **-ae**, *f.*, a spot; esp., a blot, stain, blemish.

**maculō**, **-āre**, **-āvi**, **-ātus** [**macula**], *tr.*, make spotted. *Fig.*, spot, stain, defile, pollute.

**maculōsus**, **-a**, **-um** [**macula**], *adj.*, spotted, speckled, flecked.

**madefaciō**, **-facere**, **-feci**, **-factus** [**madeō**+**faciō**], *tr.*, wet, moisten, soak.

**madēns**: see **madeō**.

**madeō**, **-ēre**, **-**, **-**, *intr.*, be wet, be moist, be soaked, reek (with blood).

**madēns**, **-entis**, *pr. partic. act. as adj.*, moist, dripping; bedewed with perfumes, essenced.

**madēscō**, **-ere**, **madui**, **-** [**madeō**], *intr.*, become wet or moist, be soaked.

**madidus**, **-a**, **-um** [**madeō**], *adj.*, wet, moist, drenched, dripping, soaked.

**maeander**: see **Maeander**.

**Maeander** or **Maeandros**, **-i**, *m.*, the Maeander, a river of Asia Minor, with a very crooked, winding course. *As common noun*, **maeander**, **-dri**, *m.*, anything that curves or winds about, e.g. a winding line of embroidery, winding border.

**Maeōn**, **-ōnis**, *m.*, Maeon, a Rutulian.

**Maeonidae**, **-ārum** [*cf.* **Maeonius**], *pl. m.*, the Maeonidae, i.e. the people of Maeonia (a part of Lydia, Asia Minor); by metonymy, Lydians, Etruscans.

**Maeonius**, **-a**, **-um**, *adj.*, of Maeonia (a part of Lydia, Asia Minor), Maeonian; by metonymy, Lydian; also, since Lydia and Phrygia were adjacent districts, loosely used as = Phrygian, Trojan.

**Maeōtus**, **-a**, **-um**, *adj.*, of the Maeotae, a warlike Scythian people on the north shore of the Black Sea, about the Palus Maeotis (now Sea of Azov); freely, Scythian.

**maerēns**: see **maereō**.

**maereō**, -ēre, —, *intr.*, be mournful, besad, pine, grieve, mourn (*used esp. of displays of grief*). **maerēns**, -entis, *pr. princpl. act. as adj.*, mourning, sorrowing, grieving, sad.

**maestus**, -a, -um [*akin to maereō*], *adj.*, sad, sorrowful, mournful, depressed, dejected; *by metonymy*, depressing, sorrow-causing, tearful.

**māgālia**, -ium, *pl. n.*, huts, tents; *by metonymy*, the quarter of a town containing the poorer dwellings, suburbs (*e.g. of Carthage*), outskirts.

**mage**: see **magis**.

**magicus**, -a, -um, *adj.*, having to do with magic, magic; *by metonymy*, poisonous.

**magis** or **mage** [*akin to māgnus*], *adv.*, in a higher degree, in greater measure, more, rather; **magis atque magis**, more and more, in ever-increasing measure.

**magister**, -tri, *m.*, master, chief, leader, controller, director, overseer; *with nāvis*, steersman, helmsman, pilot; *like English master*, teacher, trainer, instructor; guardian, keeper.

**magistra**, -ae [*feminine of magister*], *f.*, mistress; guide, director, instructor, teacher. *As adj.*, controlling, guiding, directing, helping.

**magistrātus**, -ūs [*magister*], *m.*, *prop. rly*, headship; *esp.*, headship over one's fellow citizens, a civil magistracy; *by metonymy*, magistrate.

**māgnanimus**, -a, -um [*māgnus + animus*], *adj.*, great-souled, noble-minded, high-hearted; *of a horse*, spirited, mettlesome.

**māgnus**, -a, -um, *adj.*, *comp.* **māior**, **māius**, *sup.* **māximus**, -a, -um, great, large, huge, *in the physical sense*; wide, spacious, long; extensive, spreading; high, lofty, mighty, powerful, numerous, populous; *of sounds*, loud, resounding, resonant, ringing, vehement; *of price*, high, dear, excessive; *of qualities, etc.*, great, grand, noble, weighty, stately, important, momentous, eminent; *of persons*, great, powerful, mighty, noble, con-

spicuous, illustrious; *of emotions*, strong, deep, intense, vehement; *of age, in the comp. and sup., with nātū or annis expressed or to be supplied*, older, elder, oldest, eldest; **māiorēs** (**nātū**), *pl. m.*, ancestors, forefathers, forebears.

**Magus**, -i, *m.*, Magus, an Italian slain by Aeneas.

**Māia**, -ae, *f.*, Maia, daughter of Atlas and mother of Mercury.

**māiestās**, -ātis [*māior*], *f.*, greatness, worth, dignity, honor.

**māior**, **māius**: see **māgnus**.

**māla**, -ae, *f.*, usually in *pl.*, properly, the cheek bones, in which the teeth are set, jaw, cheek; *by metonymy*, the teeth.

**male** [*malus*], *adv.*, badly, wickedly; ill, poorly, feebly; *often used with adjectives*, poorly, badly, in feeble measure, defectively (*in this use it negatives adjectives of good sense, intensifies those of bad sense*).

**Malea**, -ae, *f.*, Malea, a headland at the southeastern extremity of Laconia (Greece), proverbially dangerous to sailors, and so much dreaded by them.

**malesuādus**, -a, -um [*malus + suādeō*], *adj.*, urging or tempting to wrong, seductive.

**malignus**, -a, -um, *adj.*, of an evil nature, wicked, evil, spiteful, malicious. *Fig.*, stingy, niggardly; *of light*, scanty, feeble.

**mālō**, **mālle**, **mālul**, — [*magis + volō*], *tr.*, wish one thing rather (*i.e. more*) than another, prefer, choose rather; *with infin.*, prefer, would rather.

**malum**: see **malus**.

**malus**, -a, -um, *adj.*, *comp.* **pēior**, **pēius**, *sup.* **pessimus**, -a, -um, bad, evil, in a wide variety of senses; *of qualities, actions, or persons*, evil, wicked, vicious; *of things*, mischievous, injurious, noxious, poisonous, baneful, unfortunate, adverse, sorrowful, trying, grievous. *As nouns*, **mall**, -ōrum, *pl. m.*, the wicked, the sinful, the guilty; **malum**, -i, *n.*, evil, ill, misfortune, hardship, misery, suffering, woe.

**mālus**, -i, *m.*, a mast, staff, pole.

**mamma**, -ae, *f.*, a breast, teat of a woman; teat, dug of an animal.

**mandātum**: see **mandō**.

- mandō**, -āre, -āvī, -ātus [manus + dō], *tr.*, put into one's hands, commit to one's care, enjoin something on one, entrust, commit, consign; command a person, order, bid, commission, appoint. **mandātum**, -ī (*pf. pass. pticpl. as noun*), *n.*, commission, charge; order, injunction, command.
- mandō**, -ere, **mandī**, **mānsus**, *tr.*, chew, masticate; crunch, devour greedily; bite (*the dust*); of a horse, champ.

**maneo**, -ēre, **mānsi**, **mānsus**, *intr.*, stay, remain, abide in some place. *Fig.*, remain, abide, continue, endure, last; *tr.*, wait for, await (*a poetic use*).

**Mānēs**, -ium [perhaps akin to an old *adj.* **mānus**, good], *pl. m.*, properly, the worthy or benevolent dead, the souls of the dead, spirits, shades, ghosts, the dwellers in the underworld; also, the spirit or shade of a single person. *The living worshiped the Manes or spirits of their dead ancestors, that they might have their help in all that they attempted; hence, the gods of the underworld, the infernal powers (the Mānēs are often called Dī Mānēs); by metonymy, the underworld. Fig., the lowest depths of the sea. By metonymy, the lot or condition of the spirit in the underworld.*

**manicae**, -arum [manus], *pl. f.*, sleeve, *e.g.* of a tunic, reaching to the hands; handcuff, manacle, chains.

**manifestus**, -a, -um [manus + fendo, *old verb*, strike], *adj.*, properly, struck or touched by the hand; hence used of things within reach or in plain sight, palpable, clear, evident, apparent, clearly visible, conspicuous.

**Mānlius**, -ī or -īl, *m.*, Manlius, *i.e.* Marcus Manlius Torquatus Capitolinus, who, in 388, saved the capital from the Gauls.

**mānō**, -āre, -āvī, -ātum, *intr.*, flow, run, trickle, drip, drop.

**mantēle**, -is [akin to manus], *n.*, towel, napkin.

**manus**, -ūs, *f.*, a hand, or, freely, an arm; of birds of prey, talon; by metonymy, handiwork, workmanship, skill, work; power, might, prowess, bravery, brave deeds, exploits; a band, *esp. of soldiers*, soldiery, warriors; company, host, multitude; **manum cōferre**, meet in close combat, fight at close quarters; **manū**, *abl. sing.*, often added almost pleonastically for the sake of emphasis, with one's own hand and prowess, mightily, valiantly, in person, personally; at times, almost like actually, strange to say!

**Marcellus**, -ī, *m.*, Marcellus. (1) Marcus Claudius Marcellus, a distinguished Roman general of the Second Punic War. (2) Marcus Claudius Marcellus, known as the younger Marcellus, son-in-law of Augustus, who died in 23. See § 42.

**mare**, **maris**, *n.*, the sea, as one great division of the universe, opposed to the dry land; a particular sea; in *pl.*, seas, waters.

**maritus**, -ī [mās, masculine], *m.*, a married man, husband, bridegroom; freely, lover, suitor.

**marmor**, -oris, *n.*, marble.

**marmoreus**, -a, -um [marmor], *adj.*, of marble, marble; by metonymy, of things smooth or gleaming like marble, marble-like, smooth, polished, gleaming, flashing.

**Marpēsius**, -a, -um, *adj.*, of Marpesus or Marpessus, the mountain in Paros which contained the famous marble quarries, Marpesian, Parian.

**Mars**, **Martis** or **Māvors**, **Māvortis**, *m.*, Mars, the Italian god of war, son of Jupiter and Juno. He was father of Romulus and Remus, and so was, in one sense, founder of the Roman race and its special protector. By metonymy, war, battle, contest, conflict, encounter.

**Martius**, -a, -um [Mars], *adj.*, of Mars; freely, like Mars, warlike, valiant, martial.

**Marus**, -ī, *m.*, Marus, a Rutulian.

**massa**, -ae, *f.*, properly, a mass or lump

of doughy materials; lump, mass in general, e.g. of molten iron, ore.

**Massyli**, -ōrum, pl. m., the Massyli or Massylii, a people of northern Africa. As adj., **Massylus**, -a, -um, of the Massyli, Massylian.

**māter**, **mātris**, f., mother; matron; often used as a title of honor, esp. of goddesses; occasionally used sarcastically, dame, aged dame; in poetry, freely, woman.

**māternus**, -a, -um [māter], adj., of or belonging to a mother, mother's, maternal.

**mātūrō**, -āre, -āvi, -ātus [māturus], tr., properly, make ripe, ripen. Fig., hasten, quicken, speed.

**mātūrus**, -a, -um, adj., properly, of fruits, etc., ripe, mature. Fig., ripe, mature, full-grown, full; of proper age (for), meet or fit (for); with gen., e.g. aevi, ripe in, full of.

**Maurūsus**, -a, -um, adj., of Maurusia (the Greek name of Mauretania), Maurusian, Mauretanian, Moorish; freely, African.

**Māvors**: see **Mars**.

**Māvortius**, -a, -um [Māvors], adj., of Mars, Mars's; like Mars, warlike, martial.

**māximus**: see **māgnus**.

**Māximus**, -i, m., Maximus, a cognomen borne by members of various Roman gentēs, esp. by those of the gens Fabia.

**meātus**, -ūs [meō, go], m., a going; motion, course, movement, coming and going; of the stars or the heavens, revolution.

**medicō**, -āre, -āvi, -ātus [cf. medeor], heal by drugs, medicus, physician], tr., treat or heal by the use of drugs, cure; freely, drug, steep, medicate.

**meditor**, -ārī, -ātussum, tr., think on, ponder on, have or keep in mind; plan, design, purpose, intend.

**medium**: see **medius**.

**medius**, -a, -um, adj., in the middle of, in the midst of, in a wide variety of senses, mid, middle, lying between, intermediate, intervening; freely, the heart of, the height of, the depths of, the thick of, the extreme or extremity

of; often best rendered by an ado. within, between, among, just, full, fully, completely. As noun, **medium**, -i or -ii, n., the middle, the center, the midst.

**Medōn**, -ontis, m., Medon, a Trojan, or, perhaps, an ally of the Trojans.

**medulla**, -ae, f., the marrow of bones; the marrow, as the supposed seat of feeling, inmost being, heart.

**Megarus**, -a, -um, adj., of Megara (a town on the east coast of Sicily), Megarean.

**mel**, **mellis**, n., honey.

**Melampūs**, -podis, m., Melampus, a comrade of Hercules, father of the Italian chieftain Gyas.

**Meliboëus**, -a, -um, adj., of Meliboëa (a town of Thessaly, Greece, on the coast between Pelion and Ossa; it was the city of Philoctetes, and was famous for its purple), Meliboëan, Thessalian.

**melior**, **melius**: see **bonus**.

**Melitē**, -ēs, f., Melita, a Nereid or sea-nymph.

**membrum**, -i, n., a member or limb of an animal body; by metonymy, body, frame.

**mēmet**: see **ego**.

**memini**, **meminisse**, defective verb, tr., bethink one's self of, call to mind, recall, recollect, remember; with infn., remember, take pains or care, be careful.

**Memmius**, -i or -ii, m., Memmius, a name borne by members of the gens Memmia.

**Memnōn**, -onis, m., Memnon, son of Tithonus and Aurora; he was king of Ethiopia and an ally of the Trojans. He had arms made for him by Vulcan but was slain by Achilles.

**memor**, **memoris** [cf. memini], adj., mindful of, remembering, with good memory, unforgetting; mindful, grateful; with ira, relentless, enduring, unforgiving, vindictive.

**memorābilis**, -e [memorō], adj., worth relating, memorable, remarkable, glorious.

**memorō**, -āre, -āvi, -ātus [memor], tr., recall; recount, relate rehearse

describe; vaunt, boast of; speak, say, tell; call, name.

**mendax**, -ācis [akin to *mentior*], *adj.*, lying, deceitful, false.

**Menelaus**, -ī, *m.*, Menelaus, one of the Atridae, brother of Agamemnon; he was the first husband of Helen.

**Menoetes**, -is, *m.*, Menoetes, a Trojan, helmsman of Gyas.

**mēns**, **mentis** [akin to *memini*], *f.*, the intellectual faculties, intellect, reason, mind, understanding; = *animus*, the emotional faculties, heart, soul, disposition, feelings; like English "mind" in e.g. "have a great mind," mind, thought, plan, design, resolve, purpose, intent.

**mēnsa**, -ae, *f.*, table, banquet-board; by metonymy, food, viands; a course at a banquet.

**mēnsis**, -is, *m.*, month.

**mentior**, -īri, -ītus sum, *tr.*, lie, speak falsely; assert lyingly, claim falsely, pretend. **mentitus**, -a, -um, *pf. prtcl.* as *adj.*, lying, deceitful; feigned, counterfeit.

**mentitus**: see *mentior*.

**mentum**, -ī, *n.*, chin; by metonymy, beard.

**mephitis**, -is, *f.*, a poisonous exhalation from the ground, a spring, etc., noisome or deadly vapor.

**mercēs**, -ēdis [cf. *merx*, wares], *f.*, pay, wages; cost, price.

**mercor**, -ārī, -ātus sum [*merx*, wares], *intr.*, trade, traffic; *tr.*, traffic in, buy, purchase.

**Mercurius**, -ī or -īī [*merx*, wares], *m.*, the god Mercury, properly, an Italian god of trade and gain, but later identified with the Greek Hermes; see § 286.

**merci**: see *mereō*.

**merui**, -ere, *merui*, *meritus*, and **merui**, -ēri, *meritus* sum, *tr.*, deserve, merit (something, good, usually good); gain, acquire.

**merui**, -ere, *merui*, *meritus* sum, *tr.*, deserve, merit (something, good, usually good); gain, acquire.

**merui**, -ere, *merui*, *meritus* sum, *tr.*, deserve, merit (something, good, usually good); gain, acquire.

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**merui**, -ere, *merui*, *meritus* sum, *tr.*, deserve, merit (something, good, usually good); gain, acquire.

**merui**, -ere, *merui*, *meritus* sum, *tr.*, deserve, merit (something, good, usually good); gain, acquire.

proper: *meritō* (sc., perhaps, modo), *abl. sing. as adv.*, deservedly, rightly, properly, fittingly. *As noun*, *meritum*, -ī, *n.*, in *pass. sense*, something earned or deserved, reward, recompense; in *act. sense* (from *mereor*), that which has earned a return, service, benefit, favor, noble deed.

**mergō**, -ere, *merui*, *mersus*, *tr.*, dip in or into, plunge into, immerse. *Fig.*, hide, conceal; sink, destroy, overwhelm.

**mergus**, -ī [*mergō*], *m.*, a sea-fowl of some sort, a diver.

**meritō**: see *mereō*.

**meritum**: see *mereō*.

**meritus**: see *mereō*.

**Merops**, -opis, *m.*, Merops, a Trojan.

**mersō**, -āre, -āvī, -ātus [*freq. of mergō*], *tr.*, plunge deep in, plunge; overwhelm, destroy.

**mersus**: see *mergō*.

**merus**, -a, -um, *adj.*, pure, unmixed; the word is used esp. of wine unmixed with water. *As noun*, *merum*, -ī (sc. *vinum*), *n.*, pure wine, unmixed wine, such as was used in sacrifices; freely, wine in general.

**Messapus**, -ī, *m.*, Messapus, an Italian king, son of Neptune, an ally of Turnus; Vergil represents him as leading forces from southern Etruria.

**messus**: see *metō*.

**mēta**, -ae, *f.*, a boundary mark, esp. the turning-posts in a Roman circus (there were three of these, shaped like a cone, at each end of the spina or long, low wall which divided the open space in which the chariots raced, goal; goal, end, limit in general.

**metallum**, -ī, *n.*, a mine; by metonymy, metal, ore.

**Metiscus**, -ī, *m.*, Metiscus, a Rutulian, charioteer of Turnus.

**metō**, -ere, *messui*, *messus*, *tr.*, mow, reap, cut, gather. *Fig.*, mow down foes in battle, cut down.

**Mettus**, -ī, *m.*, Mettus, i.e. *Mettus Fufetius*, a chieftain of Alba Longa who played traitor to Tullus Hostilius, and was therefore, by the latter's orders, torn asunder by horses.

**metuēns:** *see metuō.*

**metuō, -ere, metuī, —, tr.,** be afraid of, fear, dread; *intr.,* be afraid or fearful; *with dat.,* be concerned for. **metuēns, -entis, pr. princpl. act. as adj.,** fearful, apprehensive.

**metus, -ūs, m.,** fear, dread, *esp.* foreboding fear, fear of coming woe, anxiety; religious awe, reverence.

**meus, -a, -um [mē, from ego], possessive adj.,** my, mine. *As noun, mei, meōrum, pl. m.,* my countrymen, my followers, my subjects.

**Mezentius, -i or -ii, m.,** Mezentius, an Etruscan king or chieftain from Agylla (Caere), father of Lausus, banished by his subjects on account of his cruelty; he was an ally of Turnus and was killed by Aeneas.

**mi=mihi:** *see ego.*

**micō, -āre, micuī, —, intr.,** move quickly to and fro, dart; quiver, tremble; *by metonymy (through the effect of the impact of light on things that move quickly),* flash, gleam, glitter.

**migrō, -āre, -āvi, -ātum, intr.,** remove from one place to another, migrate; go away, depart.

**miles, militis, m.,** soldier; *in sing., as coll. noun,* soldiery, soldiers, warriors.

**mille, numeral adj.,** indeclinable, a thousand. *As noun, milia, milium, pl. n.,* thousands, construed with a dependent genitive.

**minae, -ārum [cf. minor], pl. f.,** threats, menaces; *by metonymy,* perils, dangers.

**mināx, -ācis [1. minor], adj.,** threatening, menacing; of a rock, projecting, overhanging, threatening to fall, beetling.

**Minerva, -ae, f.,** Minerva, goddess of the arts and sciences, *esp.* of spinning and weaving; according to one story she sprang, fully armed, from the head of Zeus or Jupiter. *See also § 279.*

**minimē [minimus], adv.,** in the least degree, least, very little, least of all; often as a very emphatic neg., by no means, not at all.

**minimus:** *see parvus.*

**minister, -tri, m.,** helper, assistant,

servant; *in bad sense,* aider, accomplice, abettor, tool.

**ministerium, -i or -ii [minister], n.,** office, service.

**ministra, -ae [feminine of minister], f.,** servant, handmaid, helper.

**ministrō, -āre, -āvi, -ātus [minister; tr.,** serve, attend, *esp. at table;* wait upon, tend; serve up, provide, furnish, supply; impart, accord.

**minitor, -āri, -ātus sum [freq. of 1. minor], tr. and intr.,** threaten; *with acc. and infin.,* threaten, declare with threats.

**Minōs, -a, -um [Minōs], adj.,** of Minos, Minos's, Minoan.

**1. minor, -āri, -ātus sum, intr.,** jut forth, project, tower (upwards). *Fig., tr. and intr.,* threaten, menace, portend.

**2. minor:** *see parvus.*

**Minōs, Minōis, m.,** Minos, an ancient king and lawgiver of Crete, who ruled at Gnosus; after his death he was one of the judges in the underworld.

**Minōtaurus, -i, m.,** the Minotaur, a monster, half-man, half-bull, born of a bull and Pasiphaë. The monster was shut up in the Labyrinth, and was fed on human flesh. With the help of Daedalus and Ariadne (the daughter of Minos) Theseus finally slew the Minotaur.

**minus, n. sing. of minor, as adv.,** in less degree, less; **haud minus,** not less, no less, precisely as, just as; **nec minus (= nec nōn),** furthermore, besides, moreover.

**mirābilis, -e [miror], adj.,** wonderful, marvelous, extraordinary, strange.

**mirandus:** *see miror.*

**miror, -āri, -ātus sum, tr.,** wonder at, marvel at; admire, gaze at with admiring eyes; note with wonder or astonishment; *intr.,* marvel, wonder, be amazed. **mirandus, -a, -um, gerundive as adj.,** worthy of admiration, wondrous, strange.

**mirus, -a, -um, adj.,** wonderful, wondrous, marvelous, singular, strange.

**misceō, -ere, miscuī, mixtus, tr.,** mix, mingle, intermingle, unite, blend *Fig.,* throw into confusion, confound



convulse, confuse, disturb, agitate; excite, stir up, arouse; in *pass.*, be convulsed, be in confusion or uproar.

**Misēnus**, -i, m., Misēnus. (1) A famous trumpeter, comrade first of Hector, then of Aeneas. He was drowned on the coast of Campania. (2) Mount Misēnus, or (as it is usually called) Misenum, a promontory on the Campanian coast, near Naples.

**miser**, **miserā**, **miserum**, *adj.*, miserable, wretched, hapless, unfortunate; by metonymy, causing misery, wretched, violent, excessive.

**miserābilis**, -e (**miseror**), *adj.*, pitiable, deplorable, wretched, hapless.

**miserandus**: see **miseror**.

**miserō**, -ōre, **miserui**, **miseritum**, and **miseror**, -ēri, **miseritum est** [**miser**], *intr.*, usually construed with the *gen.*, pity, take pity on, have compassion on. **miseret**, *impers.* but *tr.*, construed with *acc.* (**mō**, **nōs**, etc.) of person and *gen.* of thing, one pities, takes pity on.

**miserēscō**, -ere, —, — [**miserō**], *intr.*, pity, take pity on, have compassion on.

**miseret**: see **miserō**.

**miseror**, -āri, -ātus sum [*cf.* **miser**, **miserō**], *tr.*, bewail, lament, deplore; pity, take pity on, commiserate.

**miserandus**, -a, -um, *gerundive as adj.*, lamentable, pitiable, hapless, woeful.

**missilis**, -e [**mittō**], *adj.*, capable of being hurled, hurled, cast. *As noun*, **missile**, -is (*sc.* **tēlum**), *n.*, missile, shaft, javelin, weapon.

**missus**: see **mittō**.

**mitēscō**, -ere, —, — [**mitis**], *intr.*, properly, of fruits, grow mild or mellow. *Fig.*, grow mild, grow gentle, be softened.

**mitigō**, -āre, -āvi, -ātus [**mitis**+**agō**], *tr.*, make soft or mellow. *Fig.*, soften, appease, soothe, pacify.

**mitra**, -ae, *f.*, headdress, turban, scarf, kerchief. The *mitra* completely covered the head, and had strings or lappets coming down under the chin. It was worn first by Asiatics, then in Greece

(but only by women); in Italy it was worn only by the aged and by women of loose morals.

**mittō**, -ere, **misī**, **missus**, *tr.*, send, send off or away, dispatch; cause to go, let go, dismiss; of weapons, send (forth), discharge, hurl, throw, cast, of a contest, race, etc., dispatch, perform, conclude. *Fig.*, send away, lay aside, dismiss, throw off, drop.

**mixtus**: see **miscēō**.

**Mnēstheus**, -ei, m., Mnestheus, a Trojan chieftain.

**mōbilitās**, -ātis [**mōbilis**, from **mōveō**], *f.*, movableness, mobility, nimbleness; swiftness, rapidity, speed

**modo** [*abl. sing. of modus*], *adv.*, properly, by or according to measure, within limits, used to restrict or limit a statement, etc., only, but; with *imper.* or *imper. subj.*, only, just; of time, but now, just now, a little while ago, lately, recently; **si modo**, with *subj.* if only, provided that, would that! O that!

**modus**, -i, m., a standard of measurement, measure; size, extent; proper or due measure, manner, etc., manner, mode, method, way, plan.

**moenia**, -ium, *pl. n.*, fortifications, ramparts, walls of a city, etc., bulwarks; by metonymy, of the city, etc. girdled by the walls, city, stronghold, citadel.

**mola**, -ae [*cf.* **mōlō**, grind], *f.*, millstone, mill; by metonymy, meal, esp. ground spelt, mixed with salt, and used in sacrificial rites.

**mōlēs**, **mōlis**, *f.*, huge, shapeless mass, bulk; by metonymy, a huge mass or pile of anything, massive structure, e.g. a dam, mole, breakwater, a military engine, machine. *Fig.*, burden, difficulty, labor, toil, trouble; disturbance, uproar.

**mōlior**, -iri, -itus sum [**mōlēs**], *tr.*, pile up, heap up, build (*esp. with infinite toil and trouble*), construct, rear, erect, prepare, make ready, equip; in general, perform, effect with difficulty; toil at, labor on. *Fig.*, bring about, cause; undertake, essay, try, attempt,

toil over a way or road, pursue with difficulty, press on; plot, contrive, perpetrate.

**mollīō, -ire, -ivī or -īī, -ītus** [mollis], *tr.*, make soft or pliant. *Fig.*, soften,

soothe, calm, appease, restrain, check.

**mollis, -e, adj.**, soft, mellow, tender, delicate, dainty, pliant, flexible. *Fig.*, gentle, easy, mild, favorable.

**molliter** [mollis], *adv.*, softly, delicately, daintily, gracefully, skilfully.

**moneō, -ēre, monui, monitus** [akin to *memini*], *tr.*, cause to think, remind, put in mind of; warn, advise, counsel, admonish, prompt; direct, bid, command. **monitum, -ī** (*pf. pass. princpl. as noun*), *n.*, warning, admonition.

**monile, -is, n.**, necklace, collar.

**monitum**: see **moneō**.

1. **monitus**: see **moneō**.

2. **monitus, -ūs** [moneō], *m.*, counsel, admonition, warning, prompting, bidding, direction.

**Monoecus, -ī, m.**, Monoecus, a surname of Hercules; **arx Monoeci**, Monoecus's Height, a promontory on the southern coast of Liguria. It derived its name from the temple of Hercules Monoecus which stood upon it. The modern name is Monaco.

**mōns, montis, m.**, a mountain, hill, height, *lit. and fig.*

**mōnstrō, -āre, -āvī, -ātus** [*cf. mōnstrum*], *tr.*, show, point out, indicate, guide, direct; teach, instruct, counsel; ordain, appoint, prescribe.

**mōnstrum, -ī** [akin to **moneō**], *n.*, properly, a warning, something sent from heaven to warn men so think of their relation to the gods (ancient superstition thought of every departure from the normal as an indication, if men could only understand it, of the divine will); hence, omen, portent; marvel, wonder, prodigy; a strange creature, monster, monstrosity.

**montānus, -a, -um** [mōns], *adj.*, of a mountain, on a mountain, mountain.

**monumentum, -ī** [moneō], *n.*, memorial, memento; *in pl.*, written memorials, records, chronicles.

**mora, -ae, f.**, delay, hesitation, loiter-

ing; pause, respite; *by metonymy*, a delay, hindrance, obstacle, obstruction.

**morbus, -ī, m.**, sickness, disease, malady. *Personified*, **Morbus, -ī, m.**, Disease.

**mordeō, -ēre, momordi, morsus, tr.**, bite.

**moribundus, -a, -um** [moriōr], *adj.*, ready to die, on the point of death, in the agonies of death, dying; *freely*, liable to death, mortal, perishable, perishing.

**Morini, -ōrum, pl. m.**, the Morini, a Gallic people, occupying a part of what is now Belgium.

**moriōr, mori, mortuus sum, intr.**, die, perish, be slain.

**moritūrus**: see **moriōr**.

**moror, -ārī, -ātus sum, intr.**, delay, linger, loiter, lag; *tr.*, cause to linger, delay, hinder, detain; *with nihil or nōn* and an *acc.*, not to keep a thing waiting, to pass it on without a second look, care nothing for, disregard, have no call or use for.

**mors, mortis, f.**, death.

**morsus, -ūs** [mordeō], *m.*, bite; biting into, eating, consuming. *Fig.*, grasp, clutch. *By metonymy*, jaws, teeth, fluke of an anchor.

**mortālis, -e** [mors], *adj.*, liable to death, mortal; *freely*, having to do with mortals, mortal, human; earthly. *As nouns*, **mortālēs, -īum, pl. m.**, mortals, men, mankind; **mortālia, -īum, pl. n.**, human affairs, human interests.

**mortifer, -fera, -ferum** [mors+ferō], *adj.*, death-bringing, deadly.

**mortuus**: see **moriōr**.

**mōs, mōris, m.**, manner, way, custom, habit, practice, fashion, wont; *in pl.*, ways, habits, manners, as determining conduct, character, morals; **dē mōre**, in the usual fashion, as usual, according to time-honored custom; *with gen.*, after the manner of; **sine mōre**, unprecedentedly, without restraint, wildly, furiously.

1. **mōtus**: see **moveō**.

2. **mōtus, -ūs** [moveō], *m.*, movement motion; agility, speed. *Fig.*, comma

tion, excitement; *mental disturbance, emotion.*

**moveō, -ēre, mōvi, mōtus, tr.,** move, set in motion; disturb, shake; *with a reflexive pron., esp. sē, move, proceed, advance. Fig., excite, rouse, stir up, provoke; bring about, cause; set on foot, commence, undertake; disturb, trouble, move, affect, influence; revolve or turn over in mind, meditate, ponder.*

**mox, adv.,** soon, ere long, presently.

**mūcrō, -ōnis, m.,** a sharp point, *esp. of a sword; by metonymy, sword.*

**mūgiō, -īre, -īvi or -īl, -ītum, intr.,** low, bellow; *freely, rumble, roar, mutter.*

**mūgitus, -ūs [mūgiō], m.,** lowing, bellowing; *freely, roaring.*

**mulceō, -ēre, mulsi, mulsus, tr.,** stroke, caress. *Fig., soothe, soften, appease, mollify, calm, allay.*

**Mulciber, -beris or -bri [mulceō], m.,** Mulciber, a name of Vulcan, as the god who softens, i.e. melts iron.

**muliebris, -e [mulier], adj.,** of a woman, woman's.

**multiplex, -plicis [multus+plicō], adj.,** having many folds or layers; *freely, manifold, varied, various, divers.*

**multō: see multus.**

**multum: see multus.**

**multus, -a, -um, adj.,** much, great, abundant, many, many a, constant, frequent; *of a cloak, full, thick, ample; of sound, loud, full, ringing, resonant. Fig., large, mighty, powerful; of shade and shadows, deep, profound. multō, abl. sing. (of measure of difference) as adv., by much, by a great deal, far, extremely, exceedingly; multum, acc. sing. n. as adv., much, very, greatly, exceedingly, constantly, repeatedly; of prayer, loudly, earnestly; multa, acc. pl. n. as adv., much, greatly, deeply; often, frequently.*

**mundus, -i [mundus, adj., clean, neatly ordered], m.,** the universe, the world (*thought of as perfect in all its appointments*).

**mūnīō, -īre, -īvi or -īl, -ītus, tr.,** fortify.

**mānus, māneris, n.,** office, function, duty, task; favor, service, boon; *esp., services rendered to the dead, funeral rites, funeral; ceremony, rite; gift, present, offering.*

**mūrālis, -e [mūrus], adj.,** of or on a wall, mural.

**mūrex, mūrīcis, m.,** the purple fish, a kind of shell fish from which purple dye was obtained; *by metonymy, purple dye, purple; also, of things shaped like the shell fish, a pointed, jagged rock, crag.*

**murmur, murmuris, n.,** a murmuring, murmur; *of bees, humming; roaring, rumbling, crashing, turmoil, tumult, uproar.*

**Murrānus, -i, m.,** Murranus, a Latin.

**mūrus, -i, m.,** a wall.

**Mūsa, -ae, f.,** a Muse, one of the nine goddesses of the liberal arts, poetry, music, etc.

**Mūsaeus, -i, m.,** Musaeus, a legendary bard and priest of pre-Homeric times, contemporary with Orpheus.

**mussō, -āre, -āvi, -ātum [akin to mūtus], intr.,** properly, talk in a low tone, talk to one's self, mutter; *be afraid to speak out or to act, hesitate, be at a loss, wait anxiously.*

**mūtābilis, -e [mūtō], adj.,** changeable, inconstant, fickle.

**mūtō, -āre, -āvi, -ātus [akin to moveō?], tr.,** properly (?), move from a place, change position of, change, alter, transform; *intr. (§139), change; of winds, shift, veer.*

**mūtus, -a, -um, adj.,** dumb, mute, voiceless, speechless, silent.

**mūtūus, -a, -um [mūtō], adj.,** exchanged, reciprocal, mutual; *= an adv., on both sides, by turns.*

**Mycēna, -ae, f.,** usually Mycēnae, -ārum, pl. f., Mycenae, a famous city of Argolis (Greece), ruled by Agamemnon.

**Myconus, -i, f.,** Myconus, a small island of the Aegean Sea, one of the Cyclades.

**Mygdonidēs, -ae, m.,** son of Mygdon, an epithet of Coroebus.

**Myrmidones, -um, pl. m.,** the Myrmi-

dons, a Thessalian people ruled by Achilles, famed for their warlike prowess.

**myrteus**, -a, -um [myrtus], *adj.*, of myrtle, myrtle.

**myrtus**, -i and -ūs, *f.*, myrtle-tree, myrtle; by metonymy, a shaft or spear of myrtle wood.

## N

**nactus**: see **nanciscor**.

**nam**, properly, an affirmative particle, indeed, of a truth, verily; in this sense used esp. with interrogative words, to emphasize the question, pray, indeed; as full conjunction, to introduce an explanatory or causal clause, you see, for, because.

**namque** [nam+que], *conj.*, for indeed, for surely, for, and . . . for (see note on 1. 65).

**nanciscor**, -i, **nactus sum**, *tr.*, get, find, light upon, happen on, chance on.

**nārēs**, -ium, *pl. f.*, the nostrils, the nose.

**narrō**, -āre, -āvi, -ātus, *tr.*, narrate, relate, recount, tell.

**Narycius**, -a, -um, *adj.*, of Naryx or Narycium (a city of the Locri Opuntii, on the west shore of the Euboean Sea, whose king was Ajax, son of Oileus), Narycian. Some of the Narycians made their way to Italy and founded there the place called Locri (Epizephyrii) on the west coast of Bruttium. See **Locri**.

**nāscor**, **nāscōi**, **nātus sum** [properly, (g)nāscor: akin to gignō], *intr.*, be born; spring from, be descended from; freely, arise. **nāscōens**, -entis, *pr. pticpl.* as *adj.*, freely, new-born; of a colt, newly-foaled. **nātus**, -a, -um, *pf. pticpl.* as *adj.*, born of or from, descended from, son of (construed with *abl.*). As nouns, **nāta**, -ae, *f.*, daughter; **nātus**, -i, and **gnātus**, -i (the older form), *m.*, son, offspring; in *pl.*, children, descendants; young of animals.

**nāta**, -ae: see **nāscor**.

**nātō**, -āre, -āvi, -ātum [nō], *intr.*,

swim, float, lit. and fig.; with *abl.*, swim or float with, overflow (with).

**nātū**: see 3. **nātus**.

**nātūra**, -ae [nāscor], *f.*, properly, birth, then, by metonymy, that which is bestowed by birth, the nature or natural constitution of anything, natural or essential character.

1. **nātus**, the *pticpl.*: see **nāscor**.

2. **nātus**, -i: see **nāscor**.

3. **nātus**, -ūs [nāscor], *m.*, birth (found only in *abl. sing.*); with **māior** and **māximus**, age. See **māgnus** (end).

**nauta**, -ae, and **nāvita**, -ae [the older form: cf. **nāvis**], *m.*, boatman, sailor, seaman, mariner, ferryman; in *plural*, crew, crews.

**Nautēs**, -is, *m.*, Nautes, an aged Trojan, who had received prophetic powers from Minerva.

**nauticus**, -a, -um [nauta], *adj.*, of or pertaining to sailors (= *gen. pl.* of **nauta**), nautical.

**nāvālis**, -e [nāvis], *adj.*, of or pertaining to ships, nautical, naval. As noun, **nāvāle**, -is, *n.*, usually in *pl.*, shipyard, dockyard, dock.

**nāvivragus**, -a, -um [nāvis+frangō], *adj.*, ship-breaking, ship-wrecking, dangerous, deadly.

**nāvigium**, -i or -ii [nāvis], *n.*, boat, ship, vessel.

**nāvigō**, -āre, -āvi, -ātum [nāvis+agō], *intr.*, drive a boat, make a boat go, sail, set sail; *tr.*, set sail on, navigate, traverse.

**nāvis**, -is, *f.*, ship, vessel, boat.

**nāvita**: see **nauta**.

**Naxos**, -i, *f.*, Naxos, a large island in the Aegean Sea, one of the Cyclades, famous for its wines and its devotion to Bacchus.

**-ne**, interrogative enclitic particle, used (1) in independent questions, without implying anything in itself as to the nature of the answer expected (no translation except the rising inflection is possible); (2) in dependent questions, (a) in the first member, **-ne . . . an**, whether, (b) in the second member, **utrum . . . -ne, — . . . -ne**, or.

**nē** (old form **nī**), *adv.*, used esp. with the subjunctive, both in prose and verse, and (in poetry, chiefly) with the imper., not. As conj., used (1) in purpose clauses, that . . . not, in order that . . . not, lest, (2) in clauses after verbs expressive of fear, that, lest.

**nebula**, -ae, *f.*, mist, fog, vapor, cloud.

**nec**: see **neque**.

**necdum** [**nec**, not, + **dum**], *adv.* and conj., not yet, and not yet, nor yet. See **neque** and **dum**.

**necesse**, *adj.*, found only in nom. and acc. sing. *n.*, necessary, needful, inevitable, fated.

**nec nōn**: see **neque**.

**nectar**, -aris, *n.*, properly, nectar, the drink of the gods; by metonymy, of any pleasant drink or food, nectar.

**nectō**, -ere, **nexui**, **nexus**, *tr.*, bind, tie, twine; weave, make a garland, etc.; freely, join to, bind to, unite, join or fasten together, frame, fashion. By metonymy, wreath, garland, encircle.

**nefandus**, -a, -um [**nē**, not, + **fandus**], *adj.*, properly, unspeakable, unutterable; impious, abominable, accursed, monstrous, wicked. As noun, **nefandum**, -i, *n.*, wickedness, wrong, crime.

**nefas** [**nē**, not, + **fās**], *n.*, indeclinable, anything contrary to divine law, any impious thing or deed, impiety, wickedness, crime, sinfulness; shame, disgrace: of a person, the embodiment of sin, an impious or monstrous creature, wretch. As *adj.*, unlawful, impious.

**negō**, -āre, -āvi, -ātum [**nec**, not, + **aiō**], *intr.*, say no, say that . . . not, deny; with *infin.*, be unwilling, refuse, decline; *tr.*, deny, refuse.

**nēmō**, *gen.* **nūllius**, *dat.* **nēmīnī**, *acc.* **nēmīnem**, *abl.* **nūllō** [**nē**, not, + **homō**], *m.*, no man, nobody, no one.

**memorōsus**, -a, -um [**nemus**], *adj.*, woody, well-wooded, wooded.

**nemus**, **memoris**, *n.*, properly, grazing ground for cattle, esp. an open wood or glade (in which cattle might graze in summer), wood, grove, forest, glade.

**neō**, **nēre**, **nēvi**, **nētus**, *tr.*, spin, weave, broider, embroider.

**Neoptolemus**, -i, *m.*, Neoptolemus, a name of Pyrrhus, the son of Achilles. See **Pyrrhus**.

**nepōs**, **nepōtis**, *m.*, grandson; freely, descendant, offspring, son; in *pl.*, descendants, posterity.

**Neptūnius**, -a, -um [**Neptūnus**], *adj.*, of Neptune, Neptune's, Neptunian.

**Neptūnus**, -i, *m.*, Neptune, god of the sea; see § 285.

**neque** or **nec**, originally *neg. adv.*, without connective force, not (this use is still seen in **necdum** and in certain compound words); in later times, usually, a conj., equivalent in sense to **et nōn** (it must in fact often be resolved in translation into these elements) or to **et tamen nōn**, and not, and yet not, nor, neither, not . . . either; **neque** (**nec**) . . . **neque** (**nec**), neither . . . nor; **et** . . . **neque** (**nec**), and . . . not, and . . . and yet . . . not, not only, but also . . . not; **neque** (**nec**) . . . **et**, and (on the one hand) not . . . and (but), not only not, but also; **neque enim**, nor indeed (see also note on l. 198); **nec nōn**, or **nec nōn et**, and also, also, furthermore, besides, likewise (the two negatives destroying each other); **nec minus** (= **nec nōn**), furthermore, besides, likewise; **nec . . . aut**, neither (not) . . . nor (the negative force of the **nec** being carried over into the clause beginning with **aut**).

**nequeō**, **nequire**, **nequivi** or **nequil**, **nequitum** [**nē**, not, + **queō**], *intr.*, be not able, be unable, cannot.

**nequiquam** [**nē**, not, + **quiquam**, old *abl. sing.* of **quisquam**], *adv.*, properly, in no way whatever, not at all; in vain, to no purpose, without avail or effect, uselessly, fruitlessly; (fruitlessly because needlessly), needlessly, without reason or cause.

**Nēreis**, **Nēreidis** [**Nēreus**], *f.*, a daughter of Nereus, a Nereid, one of the sea-nymphs.

**Nērēius**, -a, -um [**Nēreus**], *adj.*, of Nereus, Nereus's; freely, in *f.*, daughter of Nereus.

**Nēreus**, -ei, *m.*, Nereus, a sea god; he was son of Oceanus, husband of Doris, and father of the Nereids.

**Nērītōs**, -ī, *f.*, Neritos, a place mentioned in *iii*. 271; it may be either a mountain on the island of Ithaca, or an island near Ithaca (probably the latter).

**nervus**, -ī, *m.*, sinew, tendon; by metonymy, of things made from sinews, a bow-string, string of a musical instrument.

**nesciō**, -īre, -īvi or -īi, -ītum [*nē*, not, +*sciō*], *tr.*, not to know (of), be ignorant of, be unacquainted with. **nesciō quis or quī** (*qua*, *quid* or *quod*), an idiomatic expression, counting, practically, as a compound *indef. pron.*, I-don't-know-who, *i.e.* some one or other, some one, some.

**nescius**, -a, -um [*nē*, not, +*sciō*], *adj.*, not knowing, unwitting, ignorant (of), unaware (of), unacquainted with; = *an adv.*, unwittingly, ignorantly.

**neu**: see *nēve*.

**nēve** or **neu**, *conj.*, usually correlative to *nē* in *neg. purpose clauses* or in *imperative sentences*, and . . . not, or . . . not, nor; *nēve* (*neu*) . . . *nēve* (*neu*), not . . . nor, neither . . . nor (*yet*).

**nex**, *neclis*, *f.*, death by violence, a violent death, murder, slaughter.

**nexus**: see *nectō*.

**nī**, *conj.*, (1) = *nē*, in a *purpose clause*; see *nē*; (2) = *nisi*, if . . . not, unless.

**nīdor**, -ōris, *m.*, smell, *esp. the smell of roasting meat*, odor.

**nīdus**, -ī, *m.*, nest; by metonymy, the young birds in a nest, nestlings.

**niger**, *nigra*, *nigrum*, *adj.*, (*lustrous*) black, sable, dark, dusky, swarthy; by metonymy, deadly.

**nigrāns**: see *nigrō*.

**nigrēscō**, -ere, *nigrui*, — [*niger*], *intr.*, grow or turn black, become dark.

**nigrō**, -āre, -āvī, -ātum [*niger*], *intr.*, be black. **nigrāns**, -antis, *pr. prtcl.*, *act. as adj.*, black, dusky, lowering.

**nihil**, or, in contracted form, **nīl**, *n.*, *indeclinable*, nothing; *acc. as adv.* (§ 184), to no extent, in no degree, in no respect. in no wise, not at all.

**nīl**: see *nihil*.

**Nīlus**, -ī, *m.*, the Nile, the great river of Egypt.

**nimbōsus**, -a, -um [*nimbus*], *adj.*, stormy, rainy; of a mountain or a height, storm-capped.

**nimbus**, -ī, *m.*, a dark raincloud, a cloud in general, *e.g.* of smoke; a violent rain-storm, thunder-storm, storm, rain. *Fig.*, (*cloud, i.e.*) multitude, throng.

**nīmīrum** [*nī* = *nē*, not, + *mīrus*], *adv.*, properly, naturally; without doubt, doubtless, certainly.

**nīmīum**: see *nīmīus*.

**nīmīus**, -a, -um [*nē*, not, + *root of mē-tior*], *adj.*, excessive, too great, very great, great; **nīmīum**, *n. sing. as adv.*, too much, too well, too, well.

**Nīphaeus**, -ī, *m.*, Niphaeus, a Rutulian.

**Nīsaēō**, -ēs, *f.*, Nisaea, one of the Nereids or sea-nymphs.

**nīsi** [*nī* = *nē*, not, + *si*], *conj.*, if . . . not, unless.

**nīsus**, -ūs [*nītor*], *m.*, a leaning on, a pressing against; a striving, exertion, effort; by metonymy, a strained (set) posture or position.

**Nīsus**, -ī, *m.*, Nisus, a Trojan, friend of Euryalus.

**nīteō**, -ēre, —, —, *intr.*, shine, glitter, glisten. **nītēns**, -entis, *pr. prtcl. act. as adj.*, shining, gleaming, glittering, sparkling, bright, brilliant, resplendent; of animals, sleek, fat.

**nītēscō**, -ere, *nītui*, — [*nīteō*], *intr.*, begin to shine, shine.

**nītīdus**, -a, -um [*nīteō*], *adj.*, shining, glittering, bright.

**nītor**, *nīti*, *nīxus sum*, *intr.*, lean or rest on something, support one's self by, brace one's self against; exert one's self, strain, strive, struggle; with *ālīs*, rest on, be poised on; (*strive onwards, i.e.*) press forward with effort, make one's way, advance; (*strive upwards, i.e.*) mount, climb, ascend.

**nīvālis**, -e [*nīx*], *adj.*, snowy, snow-capped, snow-laden; freely, snow-like.

**nīveus**, -a, -um [*nīx*], *adj.*, of snow, snowy. *Fig.*, of color, snow-white, snowy.

**mamma**, -ae, *f.*, a breast, teat of a woman; teat, dug of an animal.

**mandātum**: see **mandō**.

1. **mandō**, -āre, -āvi, -ātus [manus + dō], *tr.*, put into one's hands, commit to one's care, enjoin something on one, entrust, commit, consign; command a person, order, bid, commission, appoint. **mandātum**, -i (*pf. pass. princpl. as noun*), *n.*, commission, charge; order, injunction, command.
2. **mandō**, -ere, **mandi**, **mānsus**, *tr.*, chew, masticate; crunch, devour greedily; bite (*the dust*); of a horse, champ.

**maneo**, -ēre, **mānsi**, **mānsus**, *intr.*, stay, remain, abide in some place. *Fig.*, remain, abide, continue, endure, last; *tr.*, wait for, await (*a poetic use*).

**Mānēs**, -ium [perhaps akin to an old adj. **mānus**, good], *pl. m.*, properly, the worthy or benevolent dead, the souls of the dead, spirits, shades, ghosts, the dwellers in the underworld; also, the spirit or shade of a single person. *The living worshiped the Manes or spirits of their dead ancestors, that they might have their help in all that they attempted; hence, the gods of the underworld, the internal powers (the Mānēs are often called Di Mānēs); by metonymy, the underworld. Fig., the lowest depths of the sea. By metonymy, the lot or condition of the spirit in the underworld.*

**manicae**, -arum [manus], *pl. f.*, sleeve, *e.g. of a tunic, reaching to the hands*; handcuff, manacle, chains.

**manifestus**, -a, -um [manus + fendo, *old verb, strike*], *adj.*, properly, struck or touched by the hand; hence used of things within reach or in plain sight, palpable, clear, evident, apparent, clearly visible, conspicuous.

**Mānlius**, -i or -ii, *m.*, Manlius, *i.e. Marcus Manlius Torquatus Capitolinus, who, in 388, saved the capital from the Gauls.*

**mānō**, -āre, -āvi, -ātum, *intr.*, flow, run, trickle, drip, drop.

**mantēle**, -is [akin to manus], *n.*, towel, napkin.

**manus**, -ūs, *f.*, a hand, or, freely, an arm; of birds of prey, talon; by metonymy, handiwork, workmanship, skill, work; power, might, prowess, bravery, brave deeds, exploits; a band, *esp. of soldiers*, soldiery, warriors; company, host, multitude; **manum cōferre**, meet in close combat, fight at close quarters; **manū**, *abl. sing.*, often added almost pleonastically for the sake of emphasis, with one's own hand and prowess, mightily, valiantly, in person, personally; at times, almost like actually, strange to say!

**Marcellus**, -i, *m.*, Marcellus. (1) *Marcus Claudius Marcellus, a distinguished Roman general of the Second Punic War.* (2) *Marcus Claudius Marcellus, known as the younger Marcellus, son-in-law of Augustus, who died in 23. See § 42.*

**mare**, **maris**, *n.*, the sea, as one great division of the universe, opposed to the dry land; a particular sea; in *pl.*, seas, waters.

**maritus**, -i [mās, masculine], *m.*, a married man, husband, bridegroom; freely, lover, suitor.

**marmor**, -oris, *n.*, marble.

**marmoreus**, -a, -um [marmor], *adj.*, of marble, marble; by metonymy, of things smooth or gleaming like marble, marble-like, smooth, polished, gleaming, flashing.

**Marpēsius**, -a, -um, *adj.*, of Marpesus or Marpeessus, the mountain in Paros which contained the famous marble quarries, Marpesian, Parian.

**Mars**, **Martis** or **Māvors**, **Māvortis**, *m.*, Mars, the Italian god of war, son of Jupiter and Juno. He was father of Romulus and Remus, and so was, in one sense, founder of the Roman race and its special protector. By metonymy, war, battle, contest, conflict, encounter.

**Martius**, -a, -um [Mars], *adj.*, of Mars; freely, like Mars, warlike, valiant, martial.

**Marus**, -i, *m.*, Marus, a Rutulian.

**massa**, -ae, *f.*, properly, a mass or lump

of doughy materials; lump, mass in general, e.g. of molten iron, ore.

**Massyli**, -ōrum, pl. m., the Massyli or Massylli, a people of northern Africa. As adj., **Massylus**, -a, -um, of the Massyli, Massyllian.

**māter**, **mātris**, f., mother; matron; often used as a title of honor, esp. of goddesses; occasionally used sarcastically, dame, aged dame; in poetry, freely, woman.

**māternus**, -a, -um [**māter**], adj., of or belonging to a mother, mother's, maternal.

**mātūrō**, -āre, -āvi, -ātus [**mātūrus**], tr., properly, make ripe, ripen. Fig., hasten, quicken, speed.

**mātūrus**, -a, -um, adj., properly, of fruits, etc., ripe, mature. Fig., ripe, mature, full-grown, full; of proper age (for), meet or fit (for); with gen., e.g. **aevi**, ripe in, full of.

**Maurūsius**, -a, -um, adj., of Maurusia (the Greek name of Mauretania), Maurusian, Mauretanian, Moorish; freely, African.

**Māvors**: see **Mars**.

**Māvortius**, -a, -um [**Māvors**], adj., of Mars, Mars's; like Mars, warlike, martial.

**māximus**: see **māgnus**.

**Māximus**, -i, m., Maximus, a cognomen borne by members of various Roman gentes, esp. by those of the gens **Fabia**.

**meātus**, -ūs [**meō**, go], m., a going; motion, course, movement, coming and going; of the stars or the heavens, revolution.

**medicō**, -āre, -āvi, -ātus [cf. **medeor**, heal by drugs, **medicus**, physician], tr., treat or heal by the use of drugs, cure; freely, drug, steep, medicate.

**meditor**, -ārī, -ātussum, tr., think on, ponder on, have or keep in mind; plan, design, purpose, intend.

**medium**: see **medius**.

**medius**, -a, -um, adj., in the middle of, in the midst of, in a wide variety of senses, mid, middle, lying between, intermediate, intervening; freely, the heart of, the height of, the depths of, the thick of, the extreme or extremity

of; often best rendered by an adv. within, between, among. just, full, fully, completely. As noun, **medium**, -ī or -īi, n., the middle, the center, the midst.

**Medōn**, -ontis, m., Medon, a Trojan, or, perhaps, an ally of the Trojans.

**medulla**, -ae, f., the marrow of bones; the marrow, as the supposed seat of feeling, inmost being, heart.

**Megarus**, -a, -um, adj., of Megara (a town on the east coast of Sicily), Megarean.

**mel**, **mellis**, n., honey.

**Melampus**, -podis, m., Melampus, a comrade of Hercules, father of the Italian chieftain Gyas.

**Meliboeus**, -a, -um, adj., of Meliboea (a town of Thessaly, Greece, on the coast between Pelion and Ossa; it was the city of Philoctetes, and was famous for its purple), Meliboean, Thessalian.

**melior**, **melius**: see **bonus**.

**Melitē**, -ēs, f., Melita, a Nereid or sea-nymph.

**membrum**, -ī, n., a member or limb of an animal body; by metonymy, body, frame.

**mēmet**: see **ego**.

**memini**, **meminisse**, defective verb, tr., bethink one's self of, call to mind, recall, recollect, remember; with *infin.*, remember, take pains or care, be careful.

**Memmius**, -ī or -īi, m., Memmius, a name borne by members of the gens **Memmia**.

**Memnōn**, -onis, m., Memnon, son of **Tithonus** and **Aurora**; he was king of **Ethiopia** and an ally of the Trojans. He had arms made for him by **Vulcan** but was slain by **Achilles**.

**memor**, **memoris** [cf. **memini**], adj., mindful of, remembering, with good memory, unforgetting; mindful, grateful; with **ira**, relentless, enduring, unforgiving, vindictive.

**memorābilis**, -e [**memorō**], adj., worth relating, memorable, remarkable, glorious.

**memorō**, -āre, -āvi, -ātus [**memor**], tr., recall; recount, relate rehearse



describe; vaunt, boast of; speak, say, tell; call, name.  
**mendāx**, -ācis (*akin to mentior*), *adj.*, lying, deceitful, false.  
**Menelāus**, -ī, *m.*, Menelaus, *one of the Atridae, brother of Agamemnon; he was the first husband of Helen.*  
**Menoetēs**, -is, *m.*, Menoetes, *a Trojan, helmsman of Gyas.*  
**mēns**, **mentis** (*akin to meminī*), *f.*, the intellectual faculties, intellect, reason, mind, understanding; = **animus**, the emotional faculties, heart, soul, disposition, feelings; *like English "mind" in e.g. "have a great mind,"* mind, thought, plan, design, resolve, purpose, intent.  
**mēnsa**, -ae, *f.*, table, banquet-board; *by metonymy*, food, viands; *a course at a banquet.*  
**mēnsis**, -is, *m.*, month.  
**mentior**, -īrī, -ītus **sum**, *tr.*, lie, speak falsely; assert lyingly, claim falsely, pretend. **mentitus**, -a, -um, *pf. prtcl.* as *adj.*, lying, deceitful; feigned, counterfeit.  
**mentitus**, *see mentior.*  
**mentum**, -ī, *n.*, chin; *by metonymy*, beard.  
**mephitis**, -is, *f.*, a poisonous exhalation from the ground, a spring, etc., noisome or deadly vapor.  
**mercēs**, -ēdis [*cf. merx*, wares], *f.*, pay, wages; cost, price.  
**mercor**, -ārī, -ātus **sum** [*merx*, wares], *intr.*, trade, traffic; *tr.*, traffic in, buy, purchase.  
**Mercurius**, -ī or -īl [*merx*, wares], *m.*, the god Mercury, properly, an Italian god of trade and gain, but later identified with the Greek Hermes; *see § 286.*  
**merēns**: *see mereō.*  
**mereō**, -ēre, **merui**, **meritus**, *and mereor*, -ērī, **meritus sum**, *tr.*, earn, deserve, merit (*something, good or bad, usually good*); gain, acquire. **merēre bene**, male, or sic, *with or without dē+abl.*, deserve well or ill (*thus*) of, i.e. by benefiting or injuring, benefit, aid, help, injure. **meritus**, -a, -um, *pf. pass. prtcl.* as *adj.*, well-earned, deserved, due, just, meet,

proper: **meritō** (*sc.*, perhaps, modo), *abl. sing.* as *adv.*, deservedly, rightly, properly, fittingly. *As noun*, **meritum**, -ī, *n.*, *in pass. sense*, something earned or deserved, reward, recompense; *in act. sense (from mereor)*, that which has earned a return, service, benefit, favor, noble deed.  
**mergō**, -ere, **mersi**, **mersus**, *tr.*, dip in or into, plunge into, immerse. *Fig.*, hide, conceal; sink, destroy, overwhelm.  
**mergus**, -ī [*mergō*], *m.*, a sea-fowl of some sort, a diver.  
**meritō**: *see mereō.*  
**meritum**: *see mereō.*  
**meritus**: *see mereō.*  
**Merops**, -opis, *m.*, Merops, *a Trojan.*  
**mersō**, -āre, -āvi, -ātus [*freg. of mergō*], *tr.*, plunge deep in, plunge; overwhelm, destroy.  
**mersus**: *see mergō.*  
**merus**, -a, -um, *adj.*, pure, unmixed; the word is used esp. of wine unmixed with water. *As noun*, **merum**, -ī (*sc. vinum*), *n.*, pure wine, unmixed wine, such as was used in sacrifices; freely, wine in general.  
**Messāpus**, -ī, *m.*, Messapus, *an Italian king, son of Neptune, an ally of Turnus; Vergil represents him as leading forces from southern Etruria.*  
**messus**: *see metō.*  
**mēta**, -ae, *f.*, a boundary mark, esp. the turning-post in a Roman circus (there were three of these, shaped like a cone, at each end of the spina or long, low wall which divided the open space in which the chariots raced, goal; goal, end, limit in general).  
**metallum**, -ī, *n.*, a mine; *by metonymy*, metal, ore.  
**Metiscus**, -ī, *m.*, Metiscus, *a Rutulian, charioteer of Turnus.*  
**metō**, -ere, **messui**, **messus**, *tr.*, mow, reap, cut, gather. *Fig.*, mow down foes in battle, cut down.  
**Mettus**, -ī, *m.*, Mettus, i.e. Mettus Fufetius, *a chieftain of Alba Longa who played traitor to Tullus Hostilius, and was therefore, by the latter's orders, torn asunder by horses.*

**metuēns**: see **metuō**.

**metuō**, -ere, **metui**, —, *tr.*, be afraid of, fear, dread; *intr.*, be afraid or fearful; *with dat.*, be concerned for. **metuēns**, -entis, *pr. ptcp. act. as adj.*, fearful, apprehensive.

**metus**, -ūs, *m.*, fear, dread, *esp.* foreboding fear, fear of coming woe, anxiety; religious awe, reverence.

**meus**, -a, -um [**mē**, from **ego**], *possessive adj.*, my, mine. *As noun*, **mei**, **meōrum**, *pl. m.*, my countrymen, my followers, my subjects.

**Mezentius**, -i or -ii, *m.*, Mezentius, an Etruscan king or chieftain from Agylla (Caere), father of Lausus, banished by his subjects on account of his cruelty; he was an ally of Turnus and was killed by Aeneas.

**mi**=**mihi**: see **ego**.

**micō**, -āre, **micui**, —, *intr.*, move quickly to and fro, dart; quiver, tremble; by *metonymy* (through the effect of the impact of light on things that move quickly), flash, gleam, glitter.

**migrō**, -āre, -āvi, -ātum, *intr.*, remove from one place to another, migrate; go away, depart.

**miles**, **millitis**, *m.*, soldier; *in sing.*, as *coll. noun*, soldiery, soldiers, warriors.

**mille**, *numeral adj.*, indeclinable, a thousand. *As noun*, **millia**, **millium**, *pl. n.*, thousands, construed with a dependent *genitive*.

**minae**, -ārum [*cf.* **minor**], *pl. f.*, threats, menaces; by *metonymy*, perils, dangers.

**mināx**, -ācis [*l. minor*], *adj.*, threatening, menacing; of a rock, projecting, overhanging, threatening to fall, beetling.

**Minerva**, -ae, *f.*, Minerva, goddess of the arts and sciences, *esp.* of spinning and weaving; according to one story she sprang, fully armed, from the head of Zeus or Jupiter. See also § 279.

**minimē** [**minimus**], *adv.*, in the least degree, least, very little, least of all; often as a very emphatic *neg.*, by no means, not at all.

**minimus**: see **parvus**.

**minister**, -tri, *m.*, helper, assistant,

servant; *in bad sense*, aider, accomplice, abettor, tool.

**ministerium**, -i or -ii [**minister**], *n.*, office, service.

**ministra**, -ae [*feminine of minister*], *f.*, servant, handmaid, helper.

**ministrō**, -āre, -āvi, -ātus [**minister**], *tr.*, serve, attend, *esp. at table*; wait upon, tend; serve up, provide, furnish, supply; impart, accord.

**minitor**, -āri, -ātus *sum* [*freq. 2. l. minor*], *tr. and intr.*, threaten; *with acc. and infin.*, threaten, declare with threats.

**Minōius**, -a, -um [**Minōs**], *adj.*, of Minos, Minos's, Minoan.

**1. minor**, -āri, -ātus *sum*, *intr.*, jut forth, project, tower (upwards). *Fig. tr. and intr.*, threaten, menace, portend.

**2. minor**: see **parvus**.

**Minōs**, **Minōis**, *m.*, Minos, an ancient king and lawgiver of Crete, who ruled at Gnosus; after his death he was one of the judges in the underworld.

**Minōtaurus**, -i, *m.*, the Minotaur, a monster, half-man, half-bull, born of a bull and Pasiphae. The monster was shut up in the Labyrinth, and was fed on human flesh. With the help of Daedalus and Ariadne (the daughter of Minos) Theseus finally slew the Minotaur.

**minus**, *n. sing. of minor*, as *adv.*, in less degree, less; **haud minus**, not less, no less, precisely as, just as; **nec minus** (= **nec nōn**), furthermore, besides, moreover.

**mirābilis**, -e [**miror**], *adj.*, wonderful, marvelous, extraordinary, strange.

**mirandus**: see **miror**.

**miror**, -āri, -ātus *sum*, *tr.*, wonder at, marvel at; admire, gaze at with admiring eyes; note with wonder or astonishment; *intr.*, marvel, wonder, be amazed. **mirandus**, -a, -um, *gerundive as adj.*, worthy of admiration, wondrous, strange.

**mirus**, -a, -um, *adj.*, wonderful, wondrous, marvelous, singular, strange.

**miscēō**, -ēre, **miscui**, **mixtus**, *tr.*, mix, mingle, intermingle, unite, blend. *Fig.*, throw into confusion, confound.

convulse, confuse, disturb, agitate; excite, stir up, arouse; *in pass.*, be convulsed, be in confusion or uproar.

**Misēnus**, -i, m., Misēnus. (1) *A famous trumpeter, comrade first of Hector, then of Aeneas. He was drowned on the coast of Campania.* (2) *Mount Misēnus, or (as it is usually called) Misenum, a promontory on the Campanian coast, near Naples.*

**miser**, **miserā**, **miserum**, *adj.*, miserable, wretched, hapless, unfortunate; *by metonymy*, causing misery, wretched, violent, excessive.

**miserābilis**, -e (*miseror*), *adj.*, pitiable, deplorable, wretched, hapless.

**miserandus**: *see miseror*.

**miserēō**, -ēre, **miserul**, **miseritum**, and **miseror**, -ēri, **miseritum est** [**miser**], *intr.*, usually construed with the *gen.*, pity, take pity on, have compassion on. **miseret**, *impers.* but *tr.*, construed with *acc.* (**mē**, **nōs**, etc.) of person and *gen.* of thing, one pities, takes pity on.

**miserēscō**, -ere, —, — [**miserēō**], *intr.*, pity, take pity on, have compassion on.

**miseret**: *see miserēō*.

**miseror**, -ārī, -ātus sum [*cf.* **miser**, **miserēō**], *tr.*, bewail, lament, deplore; pity, take pity on, commiserate. **miserandus**, -a, -um, *gerundive as adj.*, lamentable, pitiable, hapless, woeful.

**missilis**, -e [**mittō**], *adj.*, capable of being hurled, hurled, cast. *As noun*, **missile**, -is (*sc. tēlum*), *n.*, missile, shaft, javelin, weapon.

**missus**: *see mittō*.

**mitēscō**, -ere, —, — [**mitis**], *intr.*, *prop.*, of fruits, grow mild or mellow. *Fig.*, grow mild, grow gentle, be softened.

**mitigō**, -āre, -āvi, -ātus [**mitis**+**agō**], *tr.*, make soft or mellow. *Fig.*, soften, appease, soothe, pacify.

**mitra**, -ae, *f.*, headdress, turban, scarf, kerchief. *The mitra completely covered the head, and had strings or lappets coming down under the chin. It was worn first by Asiatics, then in Greece*

(but only by women); in Italy it was worn only by the aged and by women of loose morals.

**mittō**, -ere, **missi**, **missus**, *tr.*, send, send off or away, dispatch; cause to go, set go, dismiss; of weapons, send (forth), discharge, hurl, throw, cast, of a contest, race, etc., dispatch, perform, conclude. *Fig.*, send away, lay aside, dismiss, throw off, drop.

**mixtus**: *see misceō*.

**Mnēstheus**, -ēi, m., Mnestheus, a Trojan chieftain.

**mōbilitās**, -ātis [**mōbilis**, from **mōveō**], *f.*, movableness, mobility, nimbleness; swiftness, rapidity, speed.

**modo** [*abl. sing. of modus*], *adv.*, *prop.*, by or according to measure, within limits, used to restrict or limit a statement, etc., only, but; with *imper.* or *imper. subj.*, only, just; of time, but now, just now, a little while ago, lately, recently; **si modo**, with *subj.*, if only, provided that, would that! O that!

**modus**, -i, m., a standard of measurement, measure; size, extent; proper or due measure, manner, etc.; manner, mode, method, way, plan.

**moenia**, -ium, *pl. n.*, fortifications, ramparts, walls of a city, etc., bulwarks; *by metonymy*, of the city, etc. girdled by the walls, city, stronghold, citadel.

**mola**, -ae [*cf.* **molō**, grind], *f.*, millstone, mill; *by metonymy*, meal, esp. ground spelt, mixed with salt, and used in sacrificial rites.

**mōlēs**, **mōlis**, *f.*, huge, shapeless mass, bulk; *by metonymy*, a huge mass or pile of anything, massive structure, e.g. a dam, mole, breakwater, a military engine, machine. *Fig.*, burden, difficulty, labor, toil, trouble; disturbance, uproar.

**mōlior**, -iri, -itus sum [**mōlēs**], *tr.*, pile up, heap up, build (*esp. with infinite toil and trouble*), construct, rear, erect, prepare, make ready, equip; *in general*, perform, effect with difficulty; toil at, labor on. *Fig.*, bring about, cause; undertake, essay, try, attempt,

toil over a way or road, pursue with difficulty, press on; plot, contrive, perpetrate.

**mollis**, -ire, -ivi or -ii, -itus [mollis], *tr.*, make soft or pliant. *Fig.*, soften, soothe, calm, appease, restrain, check.

**mollis**, -e, *adj.*, soft, mellow, tender, delicate, dainty, pliant, flexible. *Fig.*, gentle, easy, mild, favorable.

**molliter** [mollis], *adv.*, softly, delicately, daintily, gracefully, skilfully.

**moneo**, -ere, **monui**, **monitus** [akin to **memini**], *tr.*, cause to think, remind, put in mind of; warn, advise, counsel, admonish, prompt; direct, bid, command. **monitum**, -i (*pf. pass. princpl. as noun*), *n.*, warning, admonition.

**monile**, -is, *n.*, necklace, collar.

**monitum**: see **moneo**.

1. **monitus**: see **moneo**.

2. **monitus**, -us [moneo], *m.*, counsel, admonition, warning, prompting, bidding, direction.

**Monoecus**, -i, *m.*, Monoecus, a surname of Hercules; **arx Monoeci**, Monoecus's Height, a promontory on the southern coast of Liguria. It derived its name from the temple of Hercules Monoecus which stood upon it. The modern name is Monaco.

**mōns**, **montis**, *m.*, a mountain, hill, height, *lit. and fig.*

**mōnstrō**, -āre, -āvī, -ātus [*cf.* **mōnstrum**], *tr.*, show, point out, indicate, guide, direct; teach, instruct, counsel; ordain, appoint, prescribe.

**mōnstrum**, -i [akin to **moneo**], *n.*, properly, a warning, something sent from heaven to warn men so that they think of their relation to the gods (ancient superstition thought of every departure from the normal as an indication, if men could only understand it, of the divine will); hence, omen, portent; marvel, wonder, prodigy; a strange creature, monster, monstrosity.

**montānus**, -a, -um [mōns], *adj.*, of a mountain, on a mountain, mountain.

**monumentum**, -i [moneo], *n.*, memorial, memento; *in pt.*, written memorials, records, chronicles.

**mora**, -ae, *f.*, delay, hesitation, loiter-

ing; pause, respite; *by metonymy*, a delay, hindrance, obstacle, obstruction.

**morbis**, -i, *m.*, sickness, disease, malady. *Personified*, **Morbis**, -i, *m.*, Disease.

**mordeō**, -ēre, **momordi**, **morsus**, *tr.*, bite.

**moribundus**, -a, -um [morior], *adj.*, ready to die, on the point of death, in the agonies of death, dying; *freely*, liable to death, mortal, perishable, perishing.

**Morini**, -ōrum, *pl. m.*, the Morini, a Gallic people, occupying a part of what is now Belgium.

**morior**, **mori**, **mortuus sum**, *intr.*, die, perish, be slain.

**moritūrus**: see **morior**.

**moror**, -āri, -ātus sum, *intr.*, delay, linger, loiter, lag; *tr.*, cause to linger, delay, hinder, detain; *with nihil or nōn and an acc.*, not to keep a thing waiting, to pass it on without a second look, care nothing for, disregard, have no call or use for.

**mors**, **mortis**, *f.*, death.

**morsus**, -us [mordeō], *m.*, bite; biting into, eating, consuming. *Fig.*, grasp, clutch. *By metonymy*, jaws, teeth, fluke of an anchor.

**mortālis**, -e [mors], *adj.*, liable to death, mortal; *freely*, having to do with mortals, mortal, human; earthly. *As nouns*, **mortālēs**, -ium, *pl. m.*, mortals, men, mankind; **mortālīa**, -ium, *pl. n.*, human affairs, human interests.

**mortifer**, -fera, -ferum [mors+ferō], *adj.*, death-bringing, deadly.

**mortuus**: see **morior**.

**mōs**, **mōris**, *m.*, manner, way, custom, habit, practice, fashion, wont; *in pl.*, ways, habits, manners, as determining conduct, character, morals; **dē mōre**, in the usual fashion, as usual, according to time-honored custom; *with gen.*, after the manner of; **sine mōre**, unprecedentedly, without restraint, wildly, furiously.

1. **mōtus**: see **moveo**.

2. **mōtus**, -us [moveo], *m.*, movement motion; agility, speed. *Fig.*, comm-

tion, excitement; *mental disturbance*, emotion.

**moveō, -ēre, mōvi, mōtus, tr.**, move, set in motion; disturb, shake; *with a reflexive pron., esp. sē*, move, proceed, advance. *Fig.*, excite, rouse, stir up, provoke; bring about, cause; set on foot, commence, undertake; disturb, trouble, move, affect, influence; revolve or turn over in mind, meditate, ponder.

**mox, adv.**, soon, ere long, presently.

**mucrō, -ōnis, m.**, a sharp point, *esp. of a sword; by metonymy*, sword.

**mūgiō, -ire, -ivi or -ii, -itum, intr.**, low, bellow; *freely*, rumble, roar, mutter.

**mūgitus, -ās [mūgiō], m.**, lowing, bellowing; *freely*, roaring.

**mulceō, -ēre, mulsi, mulsus, tr.**, stroke, caress. *Fig.*, soothe, soften, appease, mollify, calm, allay.

**Mulciiber, -beris or -bri [mulceō], m.**, Mulciber, a name of Vulcan, as the god who softens, i.e. melts iron.

**muliebris, -e [mulier], adj.**, of a woman, woman's.

**multiplex, -plicis [multus+plicō], adj.**, having many folds or layers; *freely*, manifold, varied, various, divers.

**multō: see multus.**

**multum: see multus.**

**multus, -a, -um, adj.**, much, great, abundant, many, many a, constant, frequent; of a cloak, full, thick, ample; of sound, loud, full, ringing, resonant. *Fig.*, large, mighty, powerful; of shade and shadows, deep, profound. **multō, abl. sing. (of measure of difference) as adv.**, by much, by a great deal, far, extremely, exceedingly; **multum, acc. sing. n. as adv.**, much, very, greatly, exceedingly, constantly, repeatedly; of prayer, loudly, earnestly; **multa, acc. pl. n. as adv.**, much, greatly, deeply; often, frequently.

**mundus, -i [mundus, adj.**, clean, neatly ordered], **m., the universe, the world (thought of as perfect in all its appointments).**

**muniō, -ire, -ivi or -ii, -itum, tr.**, fortify.

**mūnus, mūneris, n.**, office, function, duty, task; favor, service, boon; *esp., services rendered to the dead*, funeral rites, funeral; ceremony, rite; gift, present, offering.

**mūrālis, -e [mūrus], adj.**, of or on a wall, mural.

**mūrex, mūricis, m.**, the purple fish, a kind of shell fish from which purple dye was obtained; by metonymy, purple dye, purple; also, of things shaped like the shell fish, a pointed, jagged rock, crag.

**murmur, murmuris, n.**, a murmuring, murmur; of bees, humming; roaring, rumbling, crashing, turmole, tumult, uproar.

**Murrānus, -i, m.**, Murrānus, a Latin.

**mūrus, -i, m.**, a wall.

**Mūsa, -ae, f.**, a Muse, one of the nine goddesses of the liberal arts, poetry, music, etc.

**Mūsaeus, -i, m.**, Musaeus, a legendary bard and priest of pre-Homeric times, contemporary with Orpheus.

**mussō, -āre, -āvi, -ātum [akin to mūtus], intr.**, properly, talk in a low tone, talk to one's self, mutter; be afraid to speak out or to act, hesitate, be at a loss, wait anxiously.

**mūtābilis, -e [mūtō], adj.**, changeable, inconstant, fickle.

**mūtō, -āre, -āvi, -ātus [akin to moveō?], tr.**, properly (?), move from a place, change position of, change, alter, transform; *intr.* (§ 139), change; of winds, shift, veer.

**mūtus, -a, -um, adj.**, dumb, mute, voiceless, speechless, silent.

**mūtus, -a, -um [mūtō], adj.**, exchanged, reciprocal, mutual; = *an adv.*, on both sides, by turns.

**Mycēna, -ae, f.**, usually Mycēnae, -arum, *pl. f.*, Mycenae, a famous city of Argolis (Greece), ruled by Agamemnon.

**Myconus, -i, f.**, Myconus, a small island of the Aegean Sea, one of the Cyclades.

**Mygdonidēs, -ae, m.**, son of Mygdon, an epithet of Coroeus.

**Myrmidones, -um, pl. m.**, the Myrmi-

dons, a Thessalian people ruled by Achilles, famed for their warlike prowess.

**myrteus**, -a, -um [myrtus], adj., of myrtle, myrtle.

**myrtus**, -i and -ūs, f., myrtle-tree, myrtle; by metonymy, a shaft or spear of myrtle wood.

## N

**nactus**: see **nascor**.

**nam**, properly, an affirmative particle, indeed, of a truth, verily; in this sense used esp. with interrogative words, to emphasize the question, pray, indeed; as full conjunction, to introduce an explanatory or causal clause, you see, for, because.

**namque** [nam+que], conj., for indeed, for surely, for, and . . . for (see note on i. 65).

**nascor**, -i, **nactus sum**, tr., get, find, light upon, happen on, chance on.

**nārēs**, -ium, pl. f., the nostrils, the nose.

**nārrō**, -āre, -āvi, -ātus, tr., narrate, relate, recount, tell.

**Nārycius**, -a, -um, adj., of Naryx or Narycium (a city of the Locri Opuntii, on the west shore of the Euboean Sea, whose king was Ajax, son of Oileus), Narycian. Some of the Narycians made their way to Italy and founded there the place called Locri (Epizephyrii) on the west coast of Bruttium. See **Locri**.

**nāscor**, **nāsci**, **nātus sum** [properly, (g)nāscor: akin to gignō], intr., be born; spring from, be descended from; freely, arise. **nāscēns**, -entis, pr. ptcl. as adj., freely, new-born; of a colt, newly-foaled. **nātus**, -a, -um, pf. ptcl. as adj., born of or from, descended from, son of (construed with abl.). As nouns, **nāta**, -ae, f., daughter; **nātus**, -i, and **gnātus**, -i (the older form), m., son, offspring; in pl., children, descendants; young of animals.

**nāta**, -ae: see **nāscor**.

**natō**, -āre, -āvi, -ātum [nō], intr.,

swim, float, lit. and fig.; with abl., swim or float with, overflow (with).

**nātū**: see 3. **nātus**.

**nātūra**, -ae [nāscor], f., properly, birth, then, by metonymy, that which is bestowed by birth, the nature or natural constitution of anything, natural or essential character.

1. **nātus**, the ptcl.: see **nāscor**.

2. **nātus**, -i: see **nāscor**.

3. **nātus**, -ūs [nāscor], m., birth (found only in abl. sing.); with **māior** and **māximus**, age. See **māgnus** (end).

**nauta**, -ae, and **nāvita**, -ae [the older form: cf. **nāvis**], m., boatman, sailor, seaman, mariner, ferryman; in plural, crew, crews.

**Nautēs**, -is, m., Nautes, an aged Trojan, who had received prophetic powers from Minerva.

**nauticus**, -a, -um [nauta], adj., of or pertaining to sailors (=gen. pl. of **nauta**), nautical.

**nāvālis**, -e [nāvis], adj., of or pertaining to ships, nautical, naval. As noun, **nāvāle**, -is, n., usually in pl., shipyard, dockyard, dock.

**nāvifragus**, -a, -um [nāvis+frangō], adj., ship-breaking, ship-wrecking, dangerous, deadly.

**nāvigium**, -i or -ii [nāvis], n., boat, ship, vessel.

**nāvigō**, -āre, -āvi, -ātum [nāvis+agō], intr., drive a boat, make a boat go, sail, set sail; tr., set sail on, navigate, traverse.

**nāvis**, -is, f., ship, vessel, boat.

**nāvita**: see **nauta**.

**Naxos**, -i, f., Naxos, a large island in the Aegean Sea, one of the Cyclades, famous for its wines and its devotion to Bacchus.

**-ne**, interrogative enclitic particle, used (1) in independent questions, without implying anything in itself as to the nature of the answer expected (no translation except the rising inflection is possible); (2) in dependent questions, (a) in the first member, **-ne . . . an**, whether, (b) in the second member, **utrum . . . -ne, — . . . -ne, or**.

**nē** (old form **nī**), *adv.*, used esp. with the subjunctive, both in prose and verse, and (in poetry, chiefly) with the imper., not. As conj., used (1) in purpose clauses, that . . . not, in order that . . . not, lest, (2) in clauses after verbs expressive of fear, that, lest.

**nebula**, -ae, *f.*, mist, fog, vapor, cloud.

**nec**: see **neque**.

**necdum** [**nec**, not, + **dum**], *adv.* and conj., not yet, and not yet, nor yet. See **neque** and **dum**.

**necesse**, *adj.*, found only in nom. and acc. sing. *n.*, necessary, needful, inevitable, fated.

**nec nōn**: see **neque**.

**nectar**, -aris, *n.*, properly, nectar, the drink of the gods; by metonymy, of any pleasant drink or food, nectar.

**nectō**, -ere, **nexul**, **nexus**, *tr.*, bind, tie, twine; weave, make a garland, etc.; freely, join to, bind to, unite, join or fasten together, frame, fashion. By metonymy, wreath, garland, encircle.

**nefandus**, -a, -um [**nē**, not, + **fandus**], *adj.*, properly, unspeakable, unutterable; impious, abominable, accursed, monstrous, wicked. As noun, **nefandum**, -i, *n.*, wickedness, wrong, crime.

**nefas** [**nē**, not, + **fās**], *n.*, indeclinable, anything contrary to divine law, any impious thing or deed, impiety, wickedness, crime, sinfulness; shame, disgrace: of a person, the embodiment of sin, an impious or monstrous creature, wretch. As *adj.*, unlawful, impious.

**negō**, -āre, -āvi, -ātum [**nec**, not, + **aiō**?], *intr.*, say no, say that . . . not, deny; with *infin.*, be unwilling, refuse, decline; *tr.*, deny, refuse.

**nēmō**, *gen.* **nūllius**, *dat.* **nēmīni**, *acc.* **nēmīnem**, *abl.* **nūllō** [**nē**, not, + **homō**], *m.*, no man, nobody, no one.

**memorōsus**, -a, -um [**nemus**], *adj.*, woody, well-wooded, wooded.

**nemus**, **memoris**, *n.*, properly, grazing ground for cattle, esp. an open wood or glade (in which cattle might graze in summer), wood, grove, forest, glade.

**neō**, **nēre**, **nēvi**, **nētus**, *tr.*, spin, weave, broder, embroider.

**Neoptolemus**, -i, *m.*, Neoptolemus, a name of Pyrrhus, the son of Achilles. See **Pyrrhus**.

**nepōs**, **nepōtis**, *m.*, grandson; freely, descendant, offspring, son; in *pl.*, descendants, posterity.

**Neptūnius**, -a, -um [**Neptūnus**], *adj.*, of Neptune, Neptune's, Neptunian.

**Neptūnus**, -i, *m.*, Neptune, god of the sea; see § 285.

**neque** or **nec**, originally *neg. adv.*, without connective force, not (this use is still seen in **necdum** and in certain compound words); in later times, usually, a conj., equivalent in sense to **et nōn** (it must in fact often be resolved in translation into these elements) or to **et tamen nōn**, and not, and yet not, nor, neither, not . . . either; **neque** (**nec**) . . . **neque** (**nec**), neither . . . nor; **et** . . . **neque** (**nec**), and . . . not, and . . . and yet . . . not, not only, but also . . . not; **neque** (**nec**) . . . **et**, and (on the one hand) not . . . and (but), not only not, but also; **neque enim**, nor indeed (see also note on i. 198); **nec nōn**, or **nec nōn et**, and also, also, furthermore, besides, likewise (the two negatives destroying each other); **nec minus** (= **nec nōn**), furthermore, besides, likewise; **nec** . . . **aut**, neither (not) . . . nor (the negative force of the **nec** being carried over into the clause beginning with **aut**).

**nequeō**, **nequire**, **nequīvi** or **nequī**, **nequitum** [**nē**, not, + **queō**], *intr.*, be not able, be unable, cannot.

**nequiquam** [**nē**, not, + **quiquam**, old *abl. sing.* of **quisquam**], *adv.*, properly, in no way whatever, not at all; in vain, to no purpose, without avail or effect, uselessly, fruitlessly; (fruitlessly because needlessly), needlessly, without reason or cause.

**Nēreis**, **Nēreidis** [**Nēreus**], *f.*, a daughter of Nereus, a Nereid, one of the sea-nymphs.

**Nērēius**, -a, -um [**Nēreus**], *adj.*, of Nereus, Nereus's; freely, in *f.*, daughter of Nereus.

**Nēreus**, -ei, *m.*, Nereus, a sea god; he was son of Oceanus, husband of Doris, and father of the Nereids.

**Nēritos**, -i, *f.*, Neritos, a place mentioned in *iii*. 271; it may be either a mountain on the island of Ithaca, or an island near Ithaca (probably the latter).

**nervus**, -i, *m.*, sinew, tendon; by metonymy, of things made from sinews, a bow-string, string of a musical instrument.

**nesciō**, -ire, -ivi or -ii, -itum [*nē*, not, +*sciō*], *tr.*, not to know (*of*), be ignorant of, be unacquainted with. **nesciō quis** or **qui** (*qua*, *quid* or *quod*), an idiomatic expression, counting, practically, as a compound *indef. pron.*, I-don't-know-who, *i.e.* some one or other, some one, some.

**nescius**, -a, -um [*nē*, not, +*sciō*], *adj.*, not knowing, unwitting, ignorant (*of*), unaware (*of*), unacquainted with; = *an adv.*, unwittingly, ignorantly.

**neu**: see **nēve**.

**nēve** or **neu**, *conj.*, usually correlative to **nē** in *neg. purpose clauses* or in *imperative sentences*, and . . . not, or . . . not, nor; **nēve** (**neu**) . . . **nēve** (**neu**), not . . . nor, neither . . . nor (*yet*).

**nex**, **neis**, *f.*, death by violence, a violent death, murder, slaughter.

**nexus**: see **nectō**.

**nī**, *conj.*, (1) = **nē**, in a *purpose clause*; see **nē**; (2) = **nisi**, if . . . not, unless.

**nīdor**, -ōris, *m.*, smell, *esp.* the smell of roasting meat, odor.

**nīdus**, -i, *m.*, nest; by metonymy, the young birds in a nest, nestlings.

**niger**, **nigra**, **nigrum**, *adj.*, (*lustrous*) black, sable, dark, dusky, swarthy; by metonymy, deadly.

**nigrāns**: see **nigrō**.

**nigrēscō**, -ere, **nigrui**, — [**niger**], *intr.*, grow or turn black, become dark.

**nigrō**, -āre, -āvī, -ātum [**niger**], *intr.*, be black. **nigrāns**, -antis, *pr. prtcl.*, *act. as adj.*, black, dusky, lowering.

**nihil**, or, in contracted form, **nīl**, *n.*, *indeclinable*, nothing; *acc. as adv.* (§ 134), to no extent, in no degree, in no respect. in no wise, not at all.

**nīl**: see **nihil**.

**Nīlus**, -i, *m.*, the Nile, the great river of Egypt.

**nimbōsus**, -a, -um [**nimbus**], *adj.*, stormy, rainy; of a mountain or a height, storm-capped.

**nimbus**, -i, *m.*, a dark raincloud, a cloud in general, *e.g.* of smoke; a violent rain-storm, thunder-storm, storm, rain. *Fig.*, (*cloud, i.e.*) multitude, throng.

**nīmīrum** [**nī**=**nē**, not, +**mīrus**], *adv.*, properly, naturally; without doubt, doubtless, certainly.

**nīmīum**: see **nīmīus**.

**nīmīus**, -a, -um [**nē**, not, +*root of mē-*tior], *adj.*, excessive, too great, very great, great; **nīmīum**, *n. sing. as adv.*, too much, too well, too, well.

**Nīphaeus**, -i, *m.*, Niphaeus, a Rutulian.

**Nisaeō**, -ēs, *f.*, Nisaea, one of the Nereids or sea-nymphs.

**nisi** [**nī**=**nē**, not, +**si**], *conj.*, if . . . not, unless.

**nīsus**, -ūs [**nītor**], *m.*, a leaning on, a pressing against; a striving, exertion, effort; by metonymy, a strained (*set*) posture or position.

**Nīsus**, -i, *m.*, Nisus, a Trojan, friend of Euryalus.

**nīteō**, -ēre, —, —, *intr.*, shine, glitter, glisten. **nītēns**, -entis, *pr. prtcl. act. as adj.*, shining, gleaming, glittering, sparkling, bright, brilliant, resplendent; of animals, sleek, fat.

**nītēscō**, -ere, **nītui**, — [**nīteō**], *intr.*, begin to shine, shine.

**nītīdus**, -a, -um [**nīteō**], *adj.*, shining, glittering, bright.

**nītor**, **nīti**, **nīxus sum**, *intr.*, lean or rest on something, support one's self by, brace one's self against; exert one's self, strain, strive, struggle; with **ālīs**, rest on, be poised on; (*strive onwards, i.e.*) press forward with effort, make one's way, advance; (*strive upwards, i.e.*) mount, climb, ascend.

**nīvālis**, -e [**nīx**], *adj.*, snowy, snow-capped, snow-laden; freely, snow-like.

**nīveus**, -a, -um [**nīx**], *adj.*, of snow, snowy. *Fig.*, of color, snow-white, snowy.



**alxor**, -āri, -ātus sum [nitor], *intr.*, strain one's self, struggle, strive.

**nixus**: see **nitor**.

**nō**, nāre, nāvi, —, *intr.*, swim, float.

**noceō**, -ēre, nocui, —, *intr.*, hurt, harm, injure, do mischief to.

**nocturnus**, -a, -um [nox], *adj.*, of or belonging to the night, nocturnal; *often*=an *adv.*, by night, at night.

**nōdō**, -āre, -āvi, -ātus [nōdus], *tr.*, tie in a knot, knot; bind, fasten.

**nōdus**, -i, m., a knot; by metonymy, fold, coil, spire of a serpent.

**Noēmōn**, -onis, m., Noēmōn, a Trojan.

**Nomas**, Nomadis, m., a Nomad, i.e. one who leads the life of a wandering shepherd; in *pl.*, the Nomads, the Numidians. See **Numida**.

**nōmen**, -inis [originally (g)nōmen: cf. (g)nōscō], n., properly, that by which a thing is known, name, title; of people connected by a common name, name, race, stock, family; a word; name, renown, fame, honor, reputation, glory.

**Nōmentum**, -i, n., Nomentum, a Sabine town.

**nōn**, *adv.*, not; nōn . . . aut=nōn . . . neque (the neg. being carried over into the *aut* clause), not . . . nor (yet).

**nōndum**, *adv.*, not yet. See **dum**.

**nōnus**, -a, -um [originally novenus; cf. novem], ordinal numeral *adj.*, ninth.

**nōs**: *pl.* of **ego**.

**nōscō**, -ere, nōvi, nōtus, *tr.*, begin to know, learn, become acquainted with; = agnōscō, recognize; in *pf.*, *plupf.*, and *fut. pf.*, have become acquainted with, have learned, know. **nōtus**, -a, -um, *pf. pass. ptcp.* as *adj.*, known, well-known, familiar, famous.

**noster**, nostra, nostrum [nōs], *poss. pronominal adj.*, our, ours, my, mine; on our side, friendly to us, propitious. As *noun*, nostrī, -ōrum, *pl. m.*, our (my) countrymen.

**nota**, -ae [nōscō], *f.*, that by which a thing is known, mark, sign, esp. a letter of the alphabet; in *pl.*, letters, characters; mark, spot, band, e.g. on the body of a snake.

**nothus**, -a, -um, *adj.*, spurious; ap-

plied esp. to children born out of wedlock, illegitimate, bastard. As *noun*, illegitimate (bastard) son (of).

**notō**, -āre, -āvi, -ātus [nota], *tr.*, mark, designate; brand. *Fig.*, mark, note, observe.

**nōtus**: see **nōscō**.

**Notus**, -i, m., Notus, the South Wind. *often* stormy; *forcely*, wind.

**novem**, indeclinable numeral *adj.*, nine.

**noverca**, -ae, *f.*, a stepmother.

**noviās** [novem], numeral *adv.*, nine times.

**novitās**, -ātis [novus], *f.*, newness, novelty.

**novō**, -āre, -āvi, -ātus [novus], *tr.*, make new, make for the first time, build (new); fashion anew, renew; change, alter.

**novus**, -a, -um, *adj.*, new, fresh, young; novel, unusual; strange, wondrous; in *sup.*, last, latest.

**nox**, noctis, *f.*, night; by metonymy, darkness, obscurity. *Fig.*, the night of death, death. Personified, **Nox**, Noctis, *f.*, Night, conceived of as a goddess, daughter of Chaos and mother of the Furies.

**noxa**, -ae [noceō], *f.*, hurt, harm; by metonymy, of the cause of harm, offence, crime, fault.

**noxius**, -a, -um [noceō], *adj.*, hurtful, harmful, injurious.

**nūbēs**, nūbis, *f.*, a cloud, esp. a storm-cloud; cloud in general, e.g. of dust, smoke; mist. *Fig.*, cloud of people, birds, etc., throng, array; with **belli** storm-cloud, i.e. pressure, brunt.

**nūbila**: see **nūbilus**.

**nūbilis**, -e [nūbō], *adj.*, marriageable, ripe for marriage.

**nūbilus**, -a, -um [nūbēs], *adj.*, cloudy. As *noun*, nūbila, -ōrum, *pl. n.*, the clouds; by metonymy, the sky.

**nūdō**, -āre, -āvi, -ātus [nūdus], *tr.*, make or lay bare, bare, strip. *Fig.*, leave (defences, etc.) exposed, leave defenceless; lay bare, disclose, expose.

**nūdus**, -a, -um, *adj.*, naked, bare, uncovered; lightly clad. *Fig.*, open, exposed, free; unburied.

**nūllus**, -a, -um [nō, not, +ūllus], *adj.*, not any, none, no; =an *adv.*, in no wise

in no degree, to no extent, not at all. *As pron., no one, nobody.*

**num**, *interrogative adv., used in questions which look for a neg. answer (for the corresponding form in English cf. e.g. he was not moved, was he?).*

**Numa**, -ae, m., Numa, the name of two Rutulians.

**Numānus**, -i, m., Numanus, a Rutulian, surnamed Remulus.

**nūmen**, -inis [nuō, nod], n., a nod, esp. as expressive of one's will; hence, by metonymy, nod, beck, will, command, permission, sanction; esp., the divine will, will of a deity; divine power, godhead, majesty of the gods, deity; divine presence, inspiration; divine favor or help; a deity, divinity, god, a divine power.

**numerus**, -i, m., number; numbers, multitude, force of numbers; order, arrangement, esp. musical order, harmony, rhythm; in pl., tuneful strains, melody.

**Numicus**, -i, m., Numicus, a river of Latium; it was on the banks of this river that Aeneas was last seen.

**Numida**, -ae, m., a Nomad; esp., a Numidian. The Numidians dwell in northern Africa, between Mauretania and the domain of Carthage, i.e. in modern Algiers.

**Numitor**, -ōris, m., Numitor, king of Alba Longa, forced from the throne by his brother Amulius; he was father of Rhea Silvia, and so grandfather of Romulus and Remus.

**numquam** [nē, not, +umquam], adv., never, at no time.

**nunc**, adv., at this present moment, at this very instant, now, at this time; **nunc . . . nunc**, now . . . now, at one time . . . at another.

**nūntia**, -ae [feminine of nūntius], f., a messenger.

**nūntiō**, -āre, -āvī, -ātus [nūntius], tr., announce, report, declare.

**nūntius**, -i or -ii, m., messenger; by metonymy, message, news, tidings. *As adj., nūntius*, -a, -um, with gen., announcing, prone or wont to report.

**nūper** [originally noviper: cf. novus] adv., recently, lately.

**nurus**, -ūs, f., daughter-in-law; freely daughter.

**nūsq̄am** [nē, not, +ūsq̄am], adv., nowhere; also of time, never.

**nūtō**, -āre, -āvī, -ātum [freq. of nuō, nod], intr., nod with one's head. *Fig.*, sway to and fro, totter, reel.

**nūtrimentum**, -i [cf. nūtrix; nūtriō, nurture], n., nourishment, food. *Fig.*, food for a fire, fuel.

**nūtrix**, -icis [nūtriō, nurture], f., nurse.

**nūtus**, -ūs [nuō, nod], m., nod, esp. as indicative of one's will, beck, will, command.

**nympha**, -ae, f., a nymph, a minor deity or semi-deity; see §§ 289, 290, 291.

**Nysa**, -ae, f., Nysa, the mountain on which Bacchus was reared. See § 287.

## O

**Ō**, interjection, expressing varied emotions, e.g. joy, surprise, grief, anger, desire, oh! ah!

**ob**, prep. with acc., on account of, for, on behalf of, for the sake of.

**obducō**, -ere, -dūxi, -ductus [ob+ducō], tr., draw before, draw over.

**obeō**, **obire**, **obivī** or **obii**, **obitus** [ob+eō], tr., go toward, go to meet, visit; traverse; of the sea, (go to meet, i.e.) surround, envelop, encompass; enter, face, endure, bear the brunt of (battles, perils, etc.).

**ōbex**, **ōbicis**, f., bolt, bar; barrier, obstacle.

**obiciō**, **obicere**, **obicī**, **obicetus** [ob+iaciō], tr., throw before, throw in the way of, expose, offer, present; throw out before one's self, thrust out. **obiectus**, -a, -um, pf. pass. prtcl. as adj., properly, thrust out; jutting, projecting. *Note: The first syllable of obiciō counts as heavy (§ 228).*

**obiectō**, -āre, -āvī, -ātus [freq. of obiciō], tr., throw against or before. *Fig.*, throw in the way of, expose.

1. **obiectus**: see **obiciō**.

2. **obiectus**, -ūs [obiciō], m., properly,

a casting or thrusting against (or in the way); interposition, projection.

1. obitus: see obeō.

2. obitus, -ūs (obeō), *m.*, sinking, setting, of a heavenly body; ruin, death.

oblātus: see offerō.

oblicus, obliqua, oblicum, *gen.* obliqui, obliquae, obliqui (for spelling see note on secuntur, i. 185), *adj.*, turned sidewise, slanting, oblique, transverse; = *an adv.*, crosswise, at right angles.

obliquō, -āre, -āvi, -ātus (oblicus), *tr.*, turn or bend obliquely, turn, slant.

oblitus: see obliviscor.

obliviscor, -i, oblitus sum, *intr.*, with *gen.* of thing, forget, be unmindful of; *tr.*, with *acc.* of a person or a thing, forget, disregard.

oblivium, -i or -ii (obliviscor), *n.*, forgetfulness, oblivion.

obloquor, -i, oblocūtus sum (ob+loquor), *tr.*, speak against; with *acc.* of effect (§ 128), sound forth one strain to match another, thrill forth as accompaniment.

obluctor, -āri, -ātus sum (ob+luctor), *intr.*, wrestle against, strive against, struggle against.

obmutescō, -ere, obmutui, — (ob+mūtus), *intr.*, become dumb or voiceless, become silent.

obnitor, obniti, obnixus sum (ob+nitor), *intr.*, lean on, bear or press against, strive (against); make a mighty effort, strain every nerve; struggle (successfully), make headway.

obnixus: see obnitor.

oborior, oboriri, obortus sum (ob+orior), *intr.*, arise, appear, spring up; (of tears), start forth, flow, stream.

obortus, -a, -um, *pf. prtcl.* as *adj.*, of tears, starting, streaming.

obortus: see oborior.

obruō, -ere, -ui, -utus (ob+ruō), *tr.*, overwhelm, cover; overwhelm with weapons, overcome, overpower; overwhelm with water, sink, submerge, drown.

obscēnus, -a, -um, *adj.*, filthy, foul, dirty; loathsome, hideous; repulsive,

disgusting; unnatural, and so ill omened, ominous.

obscurō, -āre, -āvi, -ātus (obscurus), *tr.*, darken, obscure, becloud.

obscurus, -a, -um, *adj.*, dark, darkened, dim, dusky, obscure; *in fully pass. sense*, of things or persons in the dark, darkened, hidden, unseen. *Fig.*, of tradition, oracles, etc., dim, obscure, uncertain, mysterious.

observō, -ere, -sēvi, -situs (ob+servō), *tr.*, plant (in, on, or over), sow. obsitus, -a, -um, *pf. pass. prtcl.* as *adj.*, with emphasis on the results of planting, overgrown, covered with, full of.

observō, -āre, -āvi, -ātus (ob+servō), *tr.*, watch, mark, note, observe.

obsessus: see obsideō.

obsideō, -ēre, -sēdi, -sessus (ob+sedeō), *tr.*, properly, sit over against (at, before, in); blockade, block up, beset, besiege, invest; master, overpower, occupy, possess.

obsidiō, -ōnis (obsideō), *f.*, blockade, siege.

obsidō, -ere, —, — (ob+sidō), *tr.*, beset, blockade, invest, besiege; occupy, take possession of.

obsitus: see observō.

obstipescō, -ere, -ui, — (ob+stupeō), *intr.*, become senseless, be stupefied. *Fig.*, be bewildered, be astonished, be horror-struck, be dazed, stand aghast or horrified.

obstō, -āre, -stiti, -stātum (ob+stō), *intr.*, stand over against, stand in the way (of), oppose, hinder, hamper; restrain, check.

obstruō, -ere, -struxi, -strūctus (ob+struō), *tr.*, properly, pile up or build one thing (against or) before another; block up, close up, barricade, render impassable. *Fig.*, of the ears, mind, etc., block up, stop, seal.

obtectus: see obtegō.

obtegō, -ere, -tēxi, -tēctus (ob+tegō), *tr.*, cover over, cover up; conceal, hide.

obtestor, -āri, -ātus sum (ob+testor), *tr.*, call to witness, make entreaty to, implore, entreat; beg for; with two

*accusatives, entreat one for something; beg something of one.*  
**obtorqueō, -āre, -torsī, -torsus** [ob+torqueō], *tr.*, turn toward; turn a thing toward itself, turn round and round; twist.  
**obtortus**: *see* **obtorqueō**.  
**obtruncō, -āre, -āvī, -ātus** [ob+truncus], *tr.*, cut off, lop away, cut down, cut to pieces, butcher, slay, kill.  
**obtundō, -ere, -tudi, -tānsus** [ob+tundō], *tr.*, strike against, beat; blunt, dull by striking. **obtānsus, -a, -um**, *pf. pass. prtcl. as adj.*, blunted, dull, lit. and *fig.*, insensible, unfeeling, obtuse.  
**obtūsus**: *see* **obtundō**.  
**obtūtus, -ūs** [obtueor, gaze at fixedly], *m.*, fixed (*set*) gaze, stare, look.  
**obuncus, -a, -um** [ob+uncus], *adj.*, bent, hooked, curved, crooked.  
**obvertō, -ere, -verti, -versus** [ob+vertō], *tr.*, turn toward or against, turn one thing to meet another; in *pass.*, with middle force, turn toward, face (*about*).  
**obversus**: *see* **obvertō**.  
**obvius, -a, -um** [ob+via], *adj.*, in the way of, in the path of; open to, exposed to; often best rendered freely, to meet, before, across the path of.  
**occāsus, -ūs** [occidō], *m.*, a falling, sinking, setting (*e.g. of the sun*); by *metonymy*, the West, the Occident. *Fig.*, fall, downfall, ruin, destruction.  
**ccidō, -ere, -cidi, -cāsus** [ob+cadō], *intr.*, fall down, fall, sink, set. *Fig.*, fall, sink, perish, die, be ruined, be lost.  
**occidō, -ere, occidi, occisus** [ob+caedō], *tr.*, cut down, hew down, slay, kill.  
**occisus**: *see* **occidō**.  
**occubō, -āre, -**, — [ob+cubō, *old verb*, lie], *intr.*, lie in or on, used only of lying (low) in death, lie low, lie dead, lie buried; rest, repose.  
**occulō, -ere, occului, occultus, tr., um, pf. pass. prtcl. as adj.**, hidden, concealed, secret.

**occultō, -āre, -āvī, -ātus** [*freq. of* **occulō**], *tr.*, hide, conceal, secrete.  
**occultus**: *see* **occultō**.  
**occumbō, -ere, occubui, occubitus** [ob+cumbō, *old verb*, lay], *intr.* (§ 139), fall down, sink down; with *dat.*, fall on, meet, face, endure; *esp.*, fall in death, die.  
**occupō, -āre, -āvī, -ātus** [ob+capiō], *tr.*, lay hold on a thing before any one else can take it, seize (*beforehand*), lit. and *fig.*, gain quickly, master; assail, attack, assault, smite, strike.  
**occurrō, -ere, occurri, occursum** [ob+currō], *intr.*, run against or toward, run in the path of, run to meet, meet; confront, fall on, assail, attack.  
**Ōceanus, -i, m.**, the Ocean, constantly personified by the ancients. It was sometimes thought of as a river flowing round the whole earth.  
**ōcior, ōcius, comp. adj.**, swifter, faster, fleet; swift, fleet. **ōcius, n. sing. as adv.**, more swiftly; usually, swiftly, speedily, soon, at once.  
**ōcius**: *see* **ōcior**.  
**ocrea, -ae, f.**, a metal legging, worn *esp. by soldiers*, a greave.  
**oculus, -i, m.**, an eye.  
**ōdi, ōdisse, defective verb, tr.**, hate, loathe, dislike.  
**odium, -i or -ii** [*cf.* **ōdi**], *n.*, hatred, enmity; loathing, dislike, grudge.  
**odor, odōris, m.**, smell, odor; fragrance, perfume; stench.  
**odōrātus**: *see* **odōrō**.  
**odōrō, -āre, -āvī, -ātus** [odor], *tr.*, cause to smell, perfume. **odōrātus, -a, -um, pf. pass. prtcl. as adj.**, perfumed, scented, fragrant.  
**odōrus, -a, -um** [odor], *adj.*, usually, emitting a smell, odorous; very rarely, keen-scented.  
**Oenōtrius, -a, -um and Oenōtrus, -a, -um** [*from a Greek word meaning wine*], *adj.*, of Oenotria (*i.e. southern Italy, called by the Greeks the Land of Wine*), Oenotrian; by *metonymy* (§ 188), Italian.  
**Oenōtrus**: *see* **Oenōtrius**.  
**offa, -ae, f.**, bit, morsel; *esp.*, a ball (*cake*) of flour, cake.

**offerō, -ferre, obtuli, oblātus** [ob+ferō], *tr.*, bring or set before or against, throw in the way of, expose; present, offer, proffer; show, display.

**officium, -i** or **-ii** [ob+faciō], *n.*, a (voluntary) service, kindly office, kindness.

**offulgeō, -ēre, offulsi, —** [ob+fulgeō], *intr.*, shine against or on, gleam upon, flash on.

**Oileus, -ei, m.**, Oileus, king of the Locrians, father of the Ajax who sought to wrong Cassandra.

**Ōleáros, -i, f.**, Olearus, an island in the Aegean Sea, one of the Cyclades, now called Antiparos.

**oleaster, oleastrī, m.**, a wild olive tree, oleaster, olive.

**oleō, -ēre, olui, —, intr.**, smell.

**oleum, -i, n.**, olive oil, oil.

**ŏlim** [olle, ole, *old forms of ille*], *adv.*, properly, at that time (*i.e.* at some time other than this present time); used (1) usually of the past, some time ago, long since, once on a time, formerly, (2) of the future, in days to come, in the future, hereafter, thereafter, some day, one day, (3) as=*saepe, nōnumquam*, at times, now and again, sometimes, often.

**olīva, -ae, f.**, an olive tree, olive; by metonymy, an olive branch, wreath of olive.

**olīvum, -i** [*cf.* olīva], *n.*, olive oil, oil.

**olle** or **ollus**; *see ille*.

**ollus**; *see ille*.

**Olympus, -i, m.**, Olympus, a famous mountain in the northeastern part of Thessaly, the residence of the gods (§273); by metonymy, heaven.

**ōmen, ōminis, n.**, sign or token of coming events, omen, portent.

**omnigenus, -a, -um** [omnis+genus], *adj.*, of all kinds, of every sort.

**omninō** [omnis], *adv.*, altogether, wholly, entirely, utterly.

**omniparēns, -entis** [omnis+parēns], *adj.*, all-begetting, all-producing, mother (parent) of all.

**omnipotēns, -entis** [omnis+potēns], *adj.*, all-powerful, all-mighty, omnipotent.

**omnis, -e, adj.**, every, each, all; the whole, the entire.

**onerō, -āre, -āvi, -ātus** [onus], *tr.*, burden, load, freight; *freely*, load, stow away. *Fig.*, burden, oppress, overwhelm.

**onerōsus, -a, -um** [onus], *adj.*, burdensome, heavy; burdened, loaded.

**onus, oneris, n.**, load, burden.

**onustus, -a, -um** [onus], *adj.*, loaded, laden, burdened.

**opācō, -āre, -āvi, -ātus** [opācus], *tr.*, shade, make shady, overshadow.

**opācus, -a, -um, adj.**, shaded, shady, overshadowed, darkened, dark, obscure.

**opera, -ae** [opus], *f.*, labor cheerfully performed, loving service, help, aid.

**operiō, operire, operui, opertus, tr.**, cover, envelop, enwrap, wrap, enshroud. **opertus, -a, -um, pf. pass. ptcp.** as *adj.*, covered, hidden, concealed, secret.

**operor, -āri, -ātus sum** [*cf.* opera, opus], *intr.*, be at work, be busy, toil; with *dat.*, be busy at or on, be engaged in, toil on or over.

**opīmus, -a, -um, adj.**, fat; fruitful, fertile, rich. *Fig.*, fine, splendid; rich, sumptuous, dainty; **spolia opima**, the splendid or princely spoils, spoils won by a Roman general-in-chief who in hand-to-hand conflict slew the leader of the opposing force and stripped him of his armor.

**opperior, -iri, oppertus sum, tr.**, wait for, await.

**oppetō, -ere, -petivi or -ii, -petitus** [ob+petō], *tr.*, go to meet, encounter; *esp.*, with *mortem* expressed or to be supplied, meet one's end, die, perish.

**oppōnō, -ere, -posui, -positus** [ob+pōnō], *tr.*, put or set against or before, set in the way (*of*), array against, oppose; expose. **oppositus, -a, -um, pf. pass. ptcp.** as *adj.*, properly, set over against; opposed, opposing, hostile.

**oppositus**; *see* oppōnō.

**oppressus**; *see* opprimō.

**opprimō, -ere, -pressi, -pressus** [ob+premō], *tr.*, press down or against,

press together, crush. *Fig.*, crush, overwhelm, overpower, overcome.

**oppugnō, -āre, -āvi, -ātus** [ob+pugna], *tr.*, fight against, attack, assault, besiege.

**ops, opis, f.**, in *sing.*, power, ability, might; *by metonymy*, help, aid, assistance, succor (*so, at times, in pl.*); in *pl.*, usually, means, resources, riches, wealth, fortune, *sometimes*, might, power.

**optātus**: see **optō**.

**optimus**: see **bonus**.

**optō, -āre, -āvi, -ātus, tr.**, choose, select; wish for earnestly, crave, desire; *with infin.*, desire, yearn; in a *parenthetical phrase*, pray, hope. **optātus, -a, -um, pf. pass. prtcl. as adj.**, wished for, longed for, desired, welcome, beloved. **optātō (sc., perhaps, modo), abl. sing. as adv.**, according to one's wish, as one would have it, opportunely.

**opulentia, -ae** [opulentus], *f.*, wealth, riches.

**opulentus, -a, -um** [ops], *adj.*, wealthy, rich (*in*), richly endowed.

**opus, operis, n.**, work, labor, toil; *by metonymy*, of the results of toil, a work, task, occupation; deed, action, performance; in the phrase **opus est**, construed with *abl.*, need (*of*), necessity (*of*), through the idea of there is work to be done with or by a thing.

**ōra, -ae, f.**, edge, border, margin; *esp.*, edge of the land, coast, sea-coast, shore, often with a suggestion of remoteness; line, stretch of country; region, clime, country.

**ōrāculum or ōrāclum, -ī** [ōrō], *n.*, a divine utterance, oracle, prophecy; the place where the prophecy is delivered, oracle.

**orbis, -is, m.**, a circle, circuit, ring, disk; circular *foli.*, coll.; a circular course or evolution; of a heavenly body, circuit, course, orbit; with **ter-rarum** expressed or to be supplied, the circle of the lands, *i.e.* the world, the earth, the universe; of time, circuit, cycle.

**Orcus, -ī, m.**, Orcus, a god of the under-

world, identified with Pluto, Dis, Pluto; *by metonymy*, the underworld, the land of the dead; death, destruction.

**ōrdior, -īri, ōrsus sum, tr. and intr.**, properly, begin a web by laying the warp; freely, begin, undertake, attempt; *esp.* begin to speak, begin. **ōrsus, -ī (pf. prtcl., in fully pass. sense, as noun), n.**, beginning, undertaking; *esp.*, beginning in speech, utterance, words.

**ōrdō, ōrdinis, m.**, row, line, series; a line or rank of persons, *e.g.* soldiers, or captives; a bank or tier of oars; arrangement, array, class, category; order, course, succession, sequence; the settled order of things, destiny; **ōrdine, abl. sing. as adv.**, in order, in due course, regularly, fittingly, in detail.

**Orēas, -adis, f.**, a mountain nymph.

**Orestēs, -ae or -is, m.**, Orestes, son of Agamemnon and Clytemnestra. Clytemnestra had been unfaithful to Agamemnon and later had slain him; to avenge this crime Orestes killed her. For this he was driven mad by the Furies and pursued by them till he was cleansed and set free by Minerva's help. Orestes also slew Pyrrhus, son of Achilles, because the latter had married Hermione, who had been previously betrothed to Orestes.

**orgia, -ōrum, pl. n.**, a festival in honor of Bacchus, held at night, with wild revelry; orgies, revels.

**Oriēns**: see **orior**.

**origō, -inis** [*cf.* **orior**], *f.*, origin, beginning; source, lineage; a race, stock, family; of a person who is the source of a race, founder, progenitor, sire.

**Ōrion, ōrionis, m.**, Orion, properly, a hunter famous in ancient myth, armed with belt and sword, translated to heaven as a constellation; then the constellation Orion, thought of as equipped with sword and belt (its rising and setting were attended by storms).

**orior, oriri, ortus sum, intr.**, rise, appear, arise, spring up, *lit. and fig.*; (rise, *i.e.*) spring from, be born, be descended (from). **Oriēns, -entis** (*sc*

- sōl)**, *m.*, the rising sun, the dawn; *by metonymy*, the East, the Orient.
- ōrnātus**, -ūs (**ōrnō**), *m.*, adornment, ornament, decoration; *esp.*, (splendid) apparel, attire.
- ōrnō**, -āre, -āvi, -ātus, *tr.*, fit out, equip; arm; deck, adorn.
- ornus**, -i, *f.*, a wild mountain ash, ash.
- Ornytos**, -i, *m.*, Ornytus, an Etruscan.
- ōrō**, -āre, -āvi, -ātus, *tr.*, properly, speak; plead, argue; beg (*for*), pray for, crave; entreat, beseech, implore, beg, pray.
- Orontēs**, -ae, *m.*, Orontes, a comrade of Aeneas, leader of the Lycians.
- Orpheus**, -ei, *m.*, Orpheus, a famous legendary poet and singer of Thrace, belonging to pre-Homeric days; *by his strains he could make the rivers stand still and draw the trees and rocks after him. When his wife Eurydice died, by the charms of his music he gained entrance to the underworld and prevailed on Pluto to permit Eurydice to return to the upper world. The god, however, made Orpheus promise not to look back at Eurydice till they had reached the world above. Just at the border line between the two worlds Orpheus looked around and Eurydice was caught back into the world of shades.*
- Orsilochus**, -i, *m.*, Orsilochus, a Trojan.
- ōrsūm**: *see* **ōrdior**.
- ōrsus**: *see* **ōrdior**.
- 1. ortus**: *see* **orior**.
- 2. ortus**, -ūs (**orior**), *m.*, a rising, *esp.* of a heavenly body, *e.g.* the sun; *in pl.*, the rising rays of the sun, dawn.
- Ortygia**, -ae, *f.*, Ortygia. (1) A name of Delos. (2) An island in the harbor of Syracuse, forming part of the city.
- ōs**, **ōris**, *n.*, mouth, *in a wide variety of senses, lit. and fig.*, opening, entrance; lips, jaws; *by metonymy* (§ 188), face, countenance, features, head, the eyes, *esp. in pl.*; speech, utterance, language, words.
- os**, **ossis**, *n.*, a bone; *by metonymy*, frame, body; inmost being.
- ōsculum**, -i (*dim. of* **ōs**), *n.*, properly, a little mouth; *then, as dim. of affec-*

*tion*, pretty mouth, sweet lips, lips, *by metonymy*, a kiss.

**Osinius**, -i or -ii, *m.*, Osinius, a prince or king of Clusium in Etruria.

**ostendō**, -ere, -tendī, -tentus (**obs = ob + tendō**), *tr.*, stretch before; show, exhibit, display; *freely, (display, i.e.)* give promise of.

**ostentō**, -āre, -āvi, -ātus [*freq. of ostendō*], *tr.*, present to view, show, exhibit, display; show off, parade.

**ōstium**, -i or -ii (*dim. of* **ōs**), *n.*, mouth, *lit. and fig.*, entrance, portal; *mouth of a river, harbor, haven.*

**ostrum**, -i, *n.*, properly, shell-fish; *by metonymy*, purple dye, purple, procured from a shell-fish.

**Othryadēs**, -ae, *m.*, son of Othrys, a title of Panthus.

**ōtium**, -i or -ii, *n.*, leisure, rest, quiet, ease, repose, peace.

**ovile**, -is (**ovis**), *n.*, a sheep-fold.

**ovis**, -is, *f.*, a sheep.

**ovō**, -āre, -āvi, -ātum, *intr.*, exult, rejoice, triumph.

## P

**pābulum**, -i [*cf.* **pāscō**], *n.*, food, nourishment, *esp. of animals*; fodder, pasturage, pasture.

**Pachynum**, -i, *n.*, Pachynum, a promontory on the southeastern coast of Sicily.

**paciscor**, -i, **pactus sum**, *intr.*, make a bargain, covenant, agree; *tr.*, covenant or agree concerning something, agree on, promise, bargain for, stipulate (*for*); barter, hazard. **pactus**, -a, -um, *pf. princpl.*, *in fully pass. sense, as adj.*, agreed on, covenanted, stipulated; promised, plighted, betrothed.

**pācō**, -āre, -āvi, -ātus (**pāx**), *tr.*, bring into a state of peace, pacify, tame, quiet.

**pactus**: *see* **paciscor**.

**Padus**, -i, *m.*, the Po, the great river of northern Italy, in Gallia Cisalpina.

**paeān**: *see* **Paeān**.

**Paeān**, -ānis, *m.*, properly, Paeon, described in Homer as the physician of the gods, but commonly a title of Apollo as

*the healing god (§281, end); by metonymy, a hymn to Apollo; freely, a joyous song, song of triumph or thanksgiving, paean.*

**paenitet, paenitère, paenituit**, —, *impers. but tr., construed with acc. of person and gen. of thing, properly, (it) repents one of, i.e. makes one repent of, one repents (of), is sorry (for), regrets.*

**Pagasmus, -i, m.**, Pagasus, a Trojan slain by Camilla.

**Palaemôn, -onis, m.**, Palaemon, a sea-god, son of Ino.

**palaestra, -ae, f.**, a school where wrestling was taught, a wrestling-place, wrestling-ground; by metonymy, a wrestling-bout, wrestling.

**palam, adv.**, openly, publicly, without concealment or disguise, plainly.

**Palamédēs, -is, m.**, Palamedes, a descendant, according to Vergil, of Belus, king of Egypt, one of the Greeks before Troy, famed for his wisdom. Ulixes craftily caused his death by charging him with treachery to the Greeks; he was tried by the whole Greek army, convicted on trumped-up evidence, and stoned to death.

**Palinūrus, -i, m.**, Palinurus, the pilot of Aeneas's ship and of the whole fleet. As the fleet was sailing from Sicily to Italy, the sleep god overcame him and threw him into the sea; he succeeded in reaching Italy but was murdered there by the natives.

**palla, -ae, f.**, properly, a shawl, square or rectangular in shape; a robe or mantle, worn esp. by Roman women, usually as an outer garment. It was long and flowing, reaching to the feet. Vergil naturally represents this robe as worn also by Trojan women.

**Palladium:** see **Palladius**.

**Palladius, -a, -um [Pallas], adj.**, of or belonging to Pallas. As noun, **Palladium, -i or -ii, n.**, a statue of Pallas, esp. the Palladium, or statue of Pallas which, so story said, fell into Troy from heaven during the reign of Ilus, and was thenceforth jealously guarded because the perpetuity of the

city was believed to be involved in the preservation and possession of this statue (for a similar case at Rome see **ancile**). Ulixes and Diomedes carried off the statue in a night expedition into Troy.

**Pallas, -adis, f.**, Pallas, a Greek goddess, with whom the Latin Minerva was subsequently identified. See **Minerva**.

**Pallās, -antis, m.**, Pallas, son of Evander; he fought for Aeneas against Turnus with a body of Arcadian horse-men, but was slain by Turnus.

**pallēns:** see **palleo**.

**palleō, -ēre, pallui, —, intr.**, be pale, or, since the paleness of the ancients was sallowness, be sallow, be yellow **pallēns, -entis, pr. prtepl. act. as adj.**, pale, pallid, sallow, wan.

**pallidus, -a, -um [palleō], adj.**, pale, pallid, wan. The adj. is used esp. of death or of the dead.

**pallor, -ōris [cf. palleō], m.**, paleness, pallor, sallowness.

**palma, -ae, f.**, the palm of the hand; by metonymy (§188), the hand; by metonymy again, blade of an oar, and since its leaf resembles a hand, palm tree, palm branch; esp., a wreath of palm, bestowed or carried as a token of victory, palm, prize, victory; of one who gains the palm, victor.

**palmōsus, -a, -um [palma], adj.**, abounding in palm trees, palmy.

**palmula, -ae [dim. of palma], f.**, oar-blade, oar.

**pālor, -ārī, -ātus sum, intr.**, wander about, straggle, be scattered.

**pālūs, -ūdis, f.**, standing water, marsh, marshy lake, pool, pond.

**pampineus, -a, -um [pampinus, vine-shoot], adj.**, made of vine-leaves, of vine branches, wrapped or wreathed with vine-leaves.

**Pandarus, -i, m.**, Pandarus. (1) Son of Lycaon, one of the Lycian allies of the Trojans, famous as an archer. (2) A Trojan, son of Alcanor, slain, together with his brother Bitias, by Turnus.

**pandō, -ere, pandi, passus, tr.**, spread out, stretch out, extend, unfold; throw



open, lay open, open; *of the hair*, loosen, allow to stream free, *esp. in the phrase crinibus passis*, with streaming or dishevelled hair. *Fig.*, open or unfold in speech, expound, relate, reveal, disclose.

**pangō, -ere, pepigi or panxi, pactus or pactus**, *tr.*, fasten, fix. *Fig.*, fix, settle, agree on, covenant, promise in an agreement or compact; with **foedus** (treaty), conclude, make, strike.

**Panopēa, -ae, f.**, Panopea, a sea-nymph, one of the Nereids.

**Panopēs, -is, m.**, Panopes, a Sicilian, in the train of Aescles.

**Pantagiās, -ae, m.**, Pantagias, a river in eastern Sicily, near Megara.

**Panthūs, -i, m.**, Panthus, a Trojan, priest of Apollo.

**papāver, -eris, n.**, the poppy; poppy-juice.

**Paphos, -i, f.**, Paphos, a city in the western part of the island of Cyprus; it was sacred to Venus.

**papilla, -ae, f.**, a nipple, teat on the breast of human beings or of animals, breast.

**pār, paris, adj.**, equal (in a wide variety of senses), like, similar, corresponding; equal in numbers, equally matched, well matched; with **ālāe**, poised, balanced, even; with **lēgēs**, fair, just, impartial.

**parātus**: see **parō**.

**Parcae, -ārum, pl. f.**, the Parcae, the Fates; properly, Italian deities of birth and death, described as three in number, but later identified with certain Greek deities, namely, Clotho, who spun the thread of human life, Lachesis, who allotted to each mortal his portion of thread, and Atropos, the Inevitable One, who brought to each man his doom, and slit the thread of his life.

**parcō, -ere, peperci, -i, intr.**, construed with *dat.*, be sparing of anything, use sparingly, spare; (use carefully to avoid injuring, i.e.) spare, be gracious to, show mercy to, preserve, guard; refrain or cease from something, abstain from, restrain, banish (*fear, etc.*). **parce, parcite**, forbear, refrain,

stay your hand, hold! peace!; *tr.*, a poetic use, (*spare, i.e.*) save, keep, preserve.

**parēns, -entis [pariō], c.**, a parent, *lit. and fig.*, father, mother; *in. pl.*, parents, and, *freely*, sires, forefathers, ancestors.

**pāreō, -ēre, -ui —, intr.**, properly, appear, show one's self, *esp. in answer to a command*; hence, obey, hearken to, yield to, submit to, be subject to.

**pariēs, -etis, m.**, wall; *esp.*, a house wall.

**pariō, -ere, peperī, partus, tr.**, bring forth, give birth to, bear; *in pass.*, be born. *Fig.*, win, secure, gain, obtain, procure.

**Paris, -idis, m.**, Paris, a son of Priam and Hecuba; he carried off Helen, wife of Menelaus, to Troy and thus caused the Trojan war. See §§ 51, 53.

**pariter [pār], adv.**, equally, in equal measure or degree, in like manner; = **simul, unā**, together, side by side, in unison.

**Parius, -a, -um [Paros], adj.**, of Paros, Parian.

**parma, -ae, f.**, a shield (properly, one small and round, carried by infantry and cavalry); shield in general, buckler.

**parō, -āre, -āvi, -ātus, tr.**, make ready, *lit. and fig.*, prepare, set in order, arrange; prepare, provide; array, equip; set about, undertake, essay, attempt; with *infm.*, make ready or prepare to do something, plan, intend, design, essay, attempt. **parātus, -a, -um, pf. pass. princpl. as adj.**, properly, prepared, *lit. and fig.*, arranged, ready, ready to hand, at hand.

**Paros, -i, f.**, Paros, an island in the Aegean Sea, one of the Cyclades, famous for its pure white marble.

**pars, partis, f.**, a part, portion, piece, share, space; *esp.*, a part of the earth or of a given country, region, place, quarter; direction, side; **pars . . . pars, pars . . . alii, alii . . . pars**, some . . . others, one part . . . another part; **pars alone**, without correlative, some, others.

**Parthenopaeus**, -i, *m.*, Parthenopaeus, a son of Atalanta and Meleager, who took part in the famous expedition of the Seven against Thebes.

**partim** [*acc. sing. of pars, old form*], *adv.*, partly, in part.

**partior**, -iri, -itus sum [*pars*], *tr.*, part, divide; share, distribute. *Note*: The *pf. prtcl.* often occurs in full *pass. sense*.

**partitus**: see **partior**.

1. **partus**: see **pariō**.

2. **partus**, -ūs [*pariō*], *m.*, a bringing forth, bearing, birth, delivery; by *metonymy*, that which is brought forth, offspring, brood.

**parum** [*akin to parvus*], *adv.*, too little, not . . . enough, not very, (*but*) little.

**parumper** [*cf. parvus+per*], *adv.*, for a little while, a short time, a while, for the moment.

**parvulus**, -a, -um [*dim. of parvus*], *adj.*, very small, little, tiny.

**parvus**, -a, -um, *adj.*, *comp. minor*, *minus*, *sup. minimus*, -a, -um, little, small, tiny. *Fig.*, young, trifling, slight, slender, humble; *in comp.*, smaller, younger, inferior, less; *minōrēs*, with *nātū* expressed or understood, descendants, posterity, children's children. *As noun*, **parvum**, -i, *n.*, a little, humble lot, modest lot or circumstances.

**pascō**, -ere, **pāvi**, **pāstus**, *tr.*, cause to eat, feed; *esp.*, cause animals to eat, drive to pasture, pasture, feed; *freely*, feed, nourish, support, *lit. and fig.*; with animals, birds, etc., as subjects, feed on, eat, devour, consume. *Fig.*, of a person, feed, i.e. feast, delight; *intr.*, feed. *In pass.*, as a *dep. verb*, feed, graze, browse. *Fig.*, of fire, feed, browse, i.e., *freely*, play about

**Pasiphaë**, -ēs, *f.*, Pasiphaë, wife of Minos, king of Crete. According to one story, Neptune, according to another, Venus, inspired her with a passion for a beautiful bull by which she became the mother of the Minotaur. See **Minotaurus**.

**passim** [*cf. passus, pf. pass. prtcl. of pandō*], *adv.*, properly, dispersedly;

here and there, everywhere, all about in divers places, in all directions.

1. **passus**: see **pandō**.

2. **passus**: see **pator**.

3. **passus**, -ūs, *m.*, a step.

**pāstor**, -ōris [*pāscō*], *m.*, herdsman, shepherd.

**pāstōrālis**, -e [*pāstor*], *adj.*, of or belonging to herdsmen or shepherds, shepherds'.

1. **pāstus**: see **pāscō**.

2. **pāstus**, -ūs [*pāscō*], *m.*, food, usually of animals, fodder, pasture; by *metonymy*, pasture ground, pasturage, grazing ground.

**Patavium**, -i or -ii, *n.*, Patavium, a city in northern Italy, in the territory of the Veneti, now called Padua.

**patefaciō**, -ere, -feci, -factus [*pateō + faciō*], *tr.*, lay open, open.

**patēns**: see **pateō**.

**pateō**, -ēre, -ui, —, *intr.*, lie open, be open, stand open; stretch out, spread out, extend. *Fig.*, be evident, be manifest, be revealed, be disclosed.

**patēns**, -entis, *pr. prtcl. act. as adj.*, open, spreading, wide, free.

**pater**, **patris**, *m.*, a father; *freely*, like English father, *esp. in pl.*, ancestor, forebear, forefather, sire; *esp.*, as a title of honor to gods, and, less often, to men, father; *in pl.*, parents; nobles, chiefs, elders, senators.

**patera**, -ae [*pateō*], *f.*, a bowl for libations, libation-bowl, of large size, but flat and shallow like a saucer, saucer.

**paternus**, -a, -um [*pater*], *adj.*, of or belonging to one's father or fathers, paternal, ancestral, hereditary.

**patēscō**, -ere, **patui**, — [*pateō*], *intr.*, begin to open, open: be laid open, be disclosed, be revealed. *Fig.*, be laid bare, be disclosed or revealed, become manifest.

**patiēns**: see **pator**.

**pator**, **pati**, **passus** sum, *tr.*, suffer, undergo, endure, face, submit to, brook, put up with. *Fig.*, suffer, allow, permit, *esp. with the infn.* **patiēns**, -entis, *pr. prtcl. act. as adj.*, enduring, long-suffering, patient.

**patria**: see **patrius**.

**patrius, -a, -um** [pater], *adj.*, of a father, fatherly, paternal; of or pertaining to one's father, father's, paternal; pertaining to one's fathers or ancestors, ancestral, hereditary, time-honored; belonging to one's own country or nation, native, national. *As noun, patria, -ae* (*sc. terra*), *f.*, native country or city, fatherland, home; *freely*, country, land.

**Patrōn, -ōnis, m.**, Patron, a Greek, from Acarnania, a comrade of Aeneas.

**patruus, -i** [pater], *m.*, an uncle (on the father's side).

**paucus, -a, -um, adj.**, usually in *pl.*, few, a few. *As noun, pauca, -ōrum* (*sc.*, perhaps, *verba*), *pl. n.*, a few words, a few things. *paucis, abl. as adv.*, in a few words, briefly.

**paulātim** [paulus], *adv.*, little by little, by degrees, gradually, slowly.

**paulisper** [*cf. paulus + per*], *adv.*, (for) a little while, a while.

**paulum**: *see paulus.*

**paulus, -a, -um, adj.**, rare except in certain forms, little, small. **paulum, acc. sing. as adv.** (§ 134), a little, somewhat; for a moment, a while.

**pauper, -eris, adj.**, properly, of persons who possess but moderate means, but are not paupers, in modest circumstances, of small means, poor, needy; humble, lowly.

**pauperiēs, -iēi** [pauper], *f.*, limited means, humble circumstances, poverty.

**pavidus, -a, -um** [paveō, be struck with fear], *adj.*, terror-stricken, trembling, timid, fearful, anxious, nervous.

**pavitō, -āre, -āvi, -ātum** [*freg. of paveō, be struck with fear*], *intr.*, be terror-stricken, tremble or quake with fear or excitement.

**pavor, -ōris** [paveō, be struck with terror], *m.*, violent fear, terror, dread; trembling or quaking due to fear, anxiety, nervousness, excitement.

**pax, pācis** (*akin to paciscor?*), *f.*, properly, agreement, compact; peace; pardon, favor, grace.

**pecten, -inis** [*cf. pectō, comb*], *m.*,

a comb for the hair; a quill or pick used in striking the strings of a lyre.

**pectus, -oris, n.**, breast-bone, chest, breast; by metonymy, heart, soul, mind, understanding (both soul and mind were thought of as situate in the breast); wisdom, courage.

**1. pecus, pecoris, n.**, cattle, in collective sense; a flock, herd; beasts, animals in general; *esp.*, small cattle, sheep, goats; *freely*, of bees, a swarm.

**2. pecus, -udis, f.**, a single head of cattle, beast, animal; *esp.*, a sheep; in *pl.*, herds, flocks; of sheep used in sacrifices, victim.

**pedes, -itis** [*cf. pēs*], *m.*, properly, one who goes on foot; *esp.*, a foot-soldier, infantryman; in *coll. sing. or in pl.*, infantry.

**pedester, -estris, -estre** [pedes], *adj.*, properly, of things that go on foot or are done on foot, pedestrian; with *aciēs* or *pūna*, on foot, of the foot-soldiers, infantry.

**pēior, pēius**: *see malus.*

**pelagus, -i, n.**, the open sea, the main, high seas, the sea, the deep.

**Pelasgi, -ōrum, pl. m.**, the Pelasgi, the Pelasgians, a name applied by the ancients to the earliest (prehistoric) inhabitants of Greece and the Greek world in general; *freely*, Greeks. *As adj.*, **Pelagius, -a, -um**, Pelasgian; *freely*, Greek, Grecian.

**Pelagus, -a, -um**: *see Pelasgi.*

**Peliās, -ae, m.**, Pelias, a Trojan, wounded by Ulixes on the night of the capture of Troy.

**Pēlidēs, -ae, m.**, son or descendant of Peleus, a title (1) of Achilles, son of Peleus, (2) of Pyrrhus Neoptolemus, son of Achilles, and grandson of Peleus.

**pellāx, -ācis** [pelliciō, 'are], *adj.*, seductive, wily, crafty, deceitful, tricky, artful.

**pellis, -is, f.**, a skin of a beast, hide.

**pellō, -ere, pepuli, pulsus, tr.**, beat, strike, knock; strike at, push, thrust out, drive out, expel, banish; strike or drive in battle, i.e. rout, chase, repel, put to flight, overcome, vanquish.

- Fig.*, drive away, expel, dispel, banish, dislodge, rout.
- Pelopēus**, -a, -um, *adj.*, of Pelops (an early king of the Peloponnesus, which, indeed, derived its name from him), Pelops', Pelopian; *freely*, Peloponnesian, Grecian.
- Pelōrus** (um), -i, *m. and n.*, Pelorus, a promontory on the northeast coast of Sicily, on the west side of the Straits of Messina; by metonymy, the Straits of Messina (the strait between Italy and Sicily).
- pelta**, -ae, *f.*, a shield, small and moon-shaped (crescent), carried esp. by barbarians (see *barbari*), and hence ascribed to the Amazons.
- Penātēs**, -ium [*cf.* *penitus*, *penetrō*], *pl. m.*, the Penates, old Italian deities of the household, and of the state, thought of as one great household (§§ 296-298); by metonymy, images of the Penates; dwelling, abode, habitation, home.
- pendēō**, -ēre, *pendi*, —, *intr.*, hang, be suspended, hang down; hang over something, hover, lean forward; hang on something, be perched on. *Fig.*, hang, be suspended, float; ("hang about," *i.e.*) linger, loiter, dally, tarry; be suspended, be interrupted.
- pendō**, -ere, *pendi*, *pēnsus*, *tr.*, hang, suspend.
- Pēneleūs**, -i, *m.*, Peneleūs, a Greek who slew Coroebus.
- penetrābilis**, -e [*penetrō*], *adj.*, properly, in *pass. sense*, penetrable; in *act. sense*, penetrating, piercing, keen.
- penetrālis**, -e [*penetrō*], *adj.*, of or in the interior, inner, interior, innermost, inmost; by metonymy, since the inmost portions of a house or temple were the most holy, holy, sacred, situate in the penetralia. *As noun*, **penetrālia**, -ium, *pl. n.*, the inmost recesses of a house or temple, inner apartments, shrine, sanctuary, holy of holies, the penetralia.
- penetrō**, -āre, -āvi, -ātus [*cf.* *penitus*], *tr.*, properly, but rarely, with *acc. of effect* (§ 128), put one thing within another; usually apparently *trans.* but

- really with *acc. of limit of motion* (§ 127), make one's way to, enter, penetrate.
- penitus**, *adv.*, inwardly, deep within, far within; within; deep into, to the very center; from within; far away, far, remotely. *Fig.*, thoroughly, utterly, completely, wholly.
- Penthesilēa**, -ae, *f.*, Penthesilea, queen of the Amazons who fought for Troy; she was slain by Achilles.
- Pentheus**, -ei or -eos, *m.*, Pentheus, a king of Thebes in Boeotia, Greece, who opposed the introduction of the rites of Bacchus and so was driven mad by the god. He was torn to pieces by his mother and his aunts, while they were in a Bacchic frenzy.
- penus**, -ūs and -i [*akin to penetrō*: the food was stored in the innermost part of the house], *m. and f.*, a broad word covering all kinds of food and drink, food, provisions.
- peplum**, -i, *n.*, a peplos, a shawl worn by Greek women, corresponding to the Roman *palla*, robe, mantle, full and long, and richly embroidered; esp., a robe offered to Minerva (*Pallas*).
- per**, *prep. w. acc.*, used (1) of space, through, across, over, along, on, amid, among, around, (2) of time, through-out, through, during, for, in, (3) to denote the instrument or means, through, by means of, by, (4) to denote a cause or reason, through, on account of, for the sake of, (5) in modal expressions, with, in (*per* with an *acc. of adj. or noun* often = an *adv. or adv. phrase*), (6) in oaths and entreaties, by, (7) in composition, through, over, thoroughly.
- perāctus**: see *peragō*.
- peragō**, -ere, -ēgi, -āctus [*per*+*agō*], *tr.*, go through with, finish, accomplish, do, perform, execute. *Fig.*, go over (thoughts, etc.), consider carefully, ponder.
- peragrō**, -āre, -āvi, -ātus [*per*+*ager*], *tr.*, travel through, wander over or through, traverse; scour, range.
- percellō**, -ere, -cull, -culus [*per*+*cellō*, old verb, drive on], *tr.*, beat

down, strike or smite down, fell, overturn, overthrow.

**percurrō, -ere, -curri, -cursum** [per+currō], *tr.*, run over, hasten through. *Fig.*, run over in speaking, mention hastily or briefly, touch on briefly.

**percussus**: see **percutiō**.

**percutiō, -ere, -cussi, -cussus** [per+quatiō], *tr.*, shake violently or thoroughly, strike or smite through, pierce; strike, smite, beat, hit. *Fig.*, smite, strike, affect deeply, move, influence.

**perditus**: see **perdō**.

**perdō, -ere, -didi, -ditus** [per+dō], *tr.*, destroy, ruin. **perditus, -a, -um**, *pf. pass. ptcp. as adj.*, properly, ruined; of a person, wretched, hapless; of things, desperate, hopeless.

**peredō, -ere, -ēdi, -ēsus** [per+edō], *tr.*, eat up, devour, consume, waste away; freely, slay, kill.

**peregrinus, -a, -um** [per+ager, through peregre, *adv.*, abroad, from abroad], *adj.*, from other lands, from abroad, foreign.

**peremptus**: see **perimō**.

**perennis, -e** [per+annus], *adj.*, properly, lasting through the year, year-long; freely, lasting through (the) years, everlasting, eternal, undying.

**pereō, -ire, -ivi or -ii, -itum** [per+eō], *intr.*, go through (something); pass away, vanish; perish, die, be slain, be lost, be ruined, fall in ruins.

**pererrō, -āre, -āvi, -ātus** [per+errō], *tr.*, wander through, roam over. *Fig.*, roam over with one's eyes, survey, scan, examine.

**perfectus**: see **perficiō**.

**perferō, -ferre, -tuli, -lātus** [per+ferō], *tr.*, bear or carry through, carry or drive home (a missile, stroke, etc.); with reflexive pron. as object, go, proceed, betake one's self. *Fig.*, bear or endure to the end, bear, suffer, endure, undergo; carry news, reports, etc., report, announce.

**perficiō, -ere, -fēci, -fectus** [per+faciō], *tr.*, do thoroughly or fully, perform, finish, complete; work, make, fashion.

**perfidus, -a, -um** [per, contrary to (?) + fidēs], *adj.*, faithless, false, treacherous, perfidious.

**perfiō, -āre, -āvi, -ātus** [per+fiō], *tr.*, blow through, blow over.

**perforō, -āre, -āvi, -ātus** [per+forō, cut, bore], *tr.*, bore through and through, pierce, penetrate.

**perfundō, -ere, -fudi, -fusus** [per+fundō], *tr.*, pour over; wet, drench; (of the sea) wash; moisten, besprinkle, bedew. *Fig.*, drench with dye-stuff, dye.

**perfurō, -ere, —, —** [per+furō], *intr.*, rave wildly, rage madly, vent one's fury.

**perfusus**: see **perfundō**.

**Pergama, -ōrum, pl. n.**, Pergamus or Pergamum, the citadel of Troy; by metonymy (§ 188), Troy.

**Pergamea**: see **Pergameus**.

**Pergameus, -a, -um** [Pergamum], *adj.*, of Pergamum; by metonymy, of Troy, Trojan. *As noun*, Pergamea, -ae (sc. urbs), *f.*, Pergamea, the name of a town in Crete founded by Aeneas in the course of his wanderings after the fall of Troy.

**pergō, -ere, perrēxi, perrēctum** [per+regō], *intr.*, keep straight on, go on, move on, continue, proceed, advance; with *infin.*, proceed. *Fig.*, go on in speaking, proceed, continue.

**perhibeō, -ēre, -hibui, -hibitus** [per+habeō], *tr.*, properly, hold forth or out, proffer, present. *Fig.*, proffer in speech, say, assert, declare.

**periculum or periculum, -i, n.**, trial, attempt, experiment; by metonymy, of the results or the accompaniments of trial and experiment, risk, hazard, danger, peril.

**perimō, -ere, -ēmi, -ēptus** [per+emō], *tr.*, properly, take away (remove) entirely, i.e. destroy, ruin, lay waste, annihilate; slay, kill.

**Periphās, -antis, m.**, Periphas, a Greek, comrade of Pyrrhus on the night of the capture of Troy.

**periūrium, -i or -ii, n.**, failure to keep one's oath, perjury, treachery.

**periūrus, -a, -um, adj.**, properly, of one

*who breaks his oath, perjured, treacherous, lying.*  
**perlābor**, -lābī, -lāpsus sum [per+lābor], *tr.*, glide through or over, skim.  
**perlātus**: *see* perferō.  
**perlegō**, -ere, -lēgi, -lēctus [per+legō], *tr.*, survey, scan, examine.  
**permēsus**: *see* permētior.  
**permētior**, -mētiri, -mēsus sum [per+mētior], *tr.*, measure through or out; like *English* measure, *e.g.* in *Shakespeare*, traverse, travel over.  
**permisceō**, -ēre, -miscui, -mixtus [per+misceō], *tr.*, mix thoroughly, mix, mingle, join, unite.  
**permissus**: *see* permittō.  
**permittō**, -ere, -misi, -missus [per+mittō], *tr.*, properly, let something go through or pass by; allow, suffer, permit, grant, brook, sanction; throw, hurl; commit, consign, entrust, surrender, give up.  
**permixtus**: *see* permisceō.  
**permulceō**, -ēre, -mulsi, -mulsus [per+mulceō], *tr.*, properly, stroke carefully, rub gently. *Fig.*, soothe, appease.  
**pernix**, -icis, *adj.*, active, nimble, agile, swift.  
**perōsus**, -a, -um [per+ōdi], *adj.*, perhaps a *pf. pass. princpl.* of a verb  
**perōdi**, *in dep. sense*, hating thoroughly, detesting.  
**perpessus**: *see* perpetior.  
**perpetior**, -peti, -pessus sum [per+patior], *tr.*, endure steadfastly, bear patiently, endure; with *inf.*, suffer, permit, allow.  
**perpetuus**, -a, -um, *adj.*, continuous, unbroken; entire, whole.  
**perplexus**, -a, -um [per+plectō, weave, plait], *adj.*, properly, interwoven, entangled. *Fig.*, tangled, intricate, confused.  
**perrumpō**, -ere, -rūpi, -ruptus [per+rumpō], *tr.*, break through, make or force one's way through.  
**perentiō**, -ire, -sēnsi, -sēsus [per+entiō], *tr.*, perceive clearly; be fully conscious of, feel deeply.  
**persequor**, -sequi, -secutus sum [per

+sequor], *tr.*, follow to the end, follow earnestly and perseveringly, follow up; in *hostile sense*, pursue.  
**persolvō**, -ere, -solvi, -solutus [per+solvo], *tr.*, loosen, release or discharge fully (*e.g.* a debt), pay in full, pay, give; pay, render (*thanks, vows, etc.*), offer, return.  
**personō**, -sonāre, -sonui, -sonitum [per+sonō], *tr.*, cause something to resound, make something ring or echo.  
**perstō**, -stāre, -stiti, -stātum [per+stō], *intr.*, continue standing, stand firm. *Fig.*, stand firm, be unmoved, persist, continue, abide, last.  
**perstringō**, -ere, -strinxi, -strictus [per+stringō], *tr.*, graze, touch lightly, barely touch.  
**pertaedet**, **pertaedēre**, **pertaesum est** [per+taedet], *impers. but tr.*, construed with *acc. of person and gen. of thing*, (one) is thoroughly weary of, is tired of, is sick of, is disgusted with, one loathes.  
**pertaesum est**: *see* pertaedet.  
**pertemptō**, -āre, -āvi, -ātus [per+temptō], *tr.*, properly, feel all over, test; lay hold on, *lit.* and *fig.*, seize, pervade, master, possess.  
**perterreō**, -ēre, -ui, -territus [per+terreō], *tr.*, frighten greatly, alarm, terrify, fill with dismay.  
**perterritus**: *see* perterreō.  
**pervenio**, -ire, -vēni, -ventum [per+veniō], *intr.*, come all the way to, make one's way, come; with *ad* or *in*, arrive at, reach.  
**pervius**, -a, -um [per+via], *adj.*, having a way or thoroughfare through, passable. *See note on il. 453.*  
**pēs**, **pedis**, *m.*, a foot, whether of man or of animals, hoof, claw, talon; by *metonymy*, step, pace, speed of foot; a rope attached to the foot or lower part of a sail, sheet-rope, sheet, used in *trimming the sails, esp. in tacking.*  
**pessimus**: *see* malus.  
**pestis**, -is, *f.*, a contagious disease, infection, plague, pest, taint of disease; destruction, ruin, calamity; mischief. *Fig.*, plague, pest; of monstrous creatures or personages, scourge, curse.

- Petelia**, -ae, *f.*, Petelia, an ancient Italian town, in Bruttium, on the Gulf of Tarentum.
- petō**, -ere, -ivi or -ii, -itus, *tr.*, properly (?), fall on something; in hostile sense, rush at, attack, assail, aim at; in friendly sense, make for something, seek, aim at, pursue; seek, go in search of, repair to, go or proceed to; desire, want; seek, search for; ask or beg for.
- Phaeaces**, -um, *pl. m.*, the Phaeacians, a people, who, according to the Homeric poems, lived a blissful life on an island called Scheria, which has been variously identified, e.g. with Corcyra, the modern Corfu.
- Phaedra**, -ae, *f.*, Phaedra, daughter of Minos, king of Crete, and wife of Theseus. She fell in love with her stepson Hippolytus; when he rejected her advances, she accused him to his father, who prevailed on Neptune to cause his death. Later, Hippolytus's innocence became clear and Phaedra committed suicide.
- Phaëthōn**, -ontis [a Greek word, a *pr. pticpl. act.*, meaning beaming, radiant, an epithet of the sun; then the title of the sun, Shiner, Dazzler], *m.*, Phaëthōn, the Sun God.
- phalanx**, -angis, *f.*, a band of soldiers in close battle array, battle host, array, army, force.
- phalārica**, -ae, *f.*, a phalarica, i.e. a large heavy spear, in use among barbarian nations, wrapped with tow and pitch which were set on fire before the weapon was hurled; it was thrown usually by machines, though Vergil makes Turnus throw one by hand.
- phalerae**, -arum, *pl. f.*, a disk or boss of metal, esp. one worn on the breast as an ornament, e.g. by soldiers, or, more often, among the Romans, by horses, trappings, ornaments.
- Phaleris**, -is, *m.*, Phaleris, a Trojan.
- pharetra**, -ae, *f.*, a quiver.
- pharetrātus**, -a, -um [pharetra], *adj.*, armed or equipped with a quiver, quiver-bearing.
- Pharus**, -i, *m.*, Pharos, an Italian.
- Phēgeus**, -ei, *m.*, Phegeus. (1) A Trojan slave. (2) A Trojan slain by Turnus.
- Pherēs**, -ētis, *m.*, Pheres, a Trojan.
- Philoctētēs**, -ae, *m.*, Philoctetes, a king of Meliboea in Thessaly, Greece, a famous archer. He fought against Troy. Later, having been driven out by the Meliboeans, he founded Petelia in Italy.
- Phinēsius**, -a, -um, *adj.*, of Phineus (king of Salmydessus in Thrace. He put out the eyes of his son and so was himself blinded by the gods, and the Harpies were sent to torment him by carrying off or defiling all his food), Phineus's, Phinean.
- Phlegethōn**, -ontis, *m.*, Phlegethon, a fiery river in the underworld.
- Phlegyas**, -ae, *m.*, Phlegyas, king of the Lapithae, and father of Ixion. Angry because Apollo had made love to his daughter, he set fire to a temple of the god; for this impiety he was severely punished in the underworld.
- Phoebēus**, -a, -um [Phoebus], *adj.*, of Phoebus, Phoebus's.
- Phoebus**, -i [a Greek word, properly an *adj.*, bright, radiant, epithet of Apollo as radiant with youth, later, as the sun god], *m.*, Phoebus, the Radiant One, a title of Apollo (§ 231), the Sun God, Apollo.
- Phoenices**, -um, *pl. m.*, the Phoenicians; their home was in Phoenicia, on the east coast of the Mediterranean, but they settled all about that sea.
- Phoenissa**: see **Phoenissus**.
- Phoenissus**, -a, -um, *adj.*, found only in *f.*, Phoenician. As noun, **Phoenissa**, -ae, *f.*, a Phoenician woman.
- Phoenix**, -icis, *m.*, Phoenix, a Greek chieftain, son of Amyntor, king of Argos. Becoming afraid of his father he fled to Peleus, who received him kindly; he became teacher of Achilles and his comrade in the Trojan war.
- Pholoē**, -ēs, *f.*, Pholoē, a Cretan woman, slave among the Trojans, one of the prizes in the boat race.
- Phorbās**, -antis, *m.*, Phorbās, a Trojan, friend of Palinurus.
- Phorcus**, -i, *m.*, Phorcus. (1) A son of

*Pontus (Sea) and Gaea (Earth), a sea deity.* (2) *An Italian.*

**Phryges:** *see Phryx.*

**Phrygia:** *see Phrygius.*

**Phrygius, -a, -um [Phryx], adj.,** Phrygian; *by metonymy, since Troy belonged to Phrygia, Trojan.* *As noun, Phrygia, -ae (sc. terra), f.,* Phrygia, a term of different meanings at different periods; *in earlier times it included most of Asia Minor, at least, most of western Asia Minor. Phrygiae, -arum, pl. f.,* Trojan women.

**Phryx, Phrygis, m., a** Phrygian; *by metonymy, a Trojan.*

**Phthia, -ae, f.,** Phthia, a city and district in Thessaly, Greece, over which, according to one story, Achilles ruled.

**piaculum, -i [piō], n.,** a means of appeasing a deity, sin-offering, expiatory offering or sacrifice, atonement, expiation; *by metonymy, that which requires atonement, sin, crime, guilt.*

**picea, -ae [piceus: perhaps (originally an adj., with arbor to be supplied), f.,** the pitch-pine tree, pine.

**piceus, -a, -um [pix], adj.,** of pitch, pitchy; *by metonymy, pitch-black, smoky, lurid, dark, black.*

**pictura, -ae [pingō], f.,** the art or process of painting; *by metonymy, a painting, picture.*

**picturatus, -a, -um [pictura], adj.,** figured, embroidered, brodered, wrought.

**pictus:** *see pingō.*

**pietas, -ātis [pius], f.,** devotion to duty, dutifulness, in a wide variety of senses (*see § 62*), merit, high character; *of duty done toward parents and kinsfolk, filial piety, filial love, affection in general, love; of duty done toward the gods, devotion, piety, reverence; also of the dealings of gods with men, compassion, pity, sympathy, tenderness, graciousness, goodness, sense of right, justice.*

**piget, pigere, piguit, —, impers. but tr.,** with acc. of person and gen. of thing, (it) irks one, (it) displeases or vexes one, one is displeased or vexed with, is disgusted (with), one regrets.

**pignus, -oris, n.,** something deposited as a pledge, security; *in general, pledge.* token, assurance.

**pila, -ae, f.,** a pillar, column; *freely,* mass of masonry, pier, mole.

**pilentum, -i, n.,** a four-wheeled carriage, luxurious and richly decorated, open on the sides but with a top, used by Roman women in religious processions, and to carry sacred emblems, utensils, etc.

**Pilumnus, -i, m.,** Pilumnus, an old Italian deity, having to do, properly, with childbirth, described by Vergil as an ancestor (great-grandfather) of Turnus.

**pineus, -a, -um [pinus], adj.,** of pine or pines, pine, piney.

**pingō, -ere, pinxi, pictus, tr.,** paint; *with or without acū, broider, embroider; stain, dye, color; freely,* adorn.

**pictus, -a, -um, pf. pass. prtcl. as adj.,** painted, dyed, stained, gaily decorated, gay colored, tattooed; brodered, embroidered, figured; adorned, decorated.

**pinguis, -e, adj.,** fat, rich in fat or oil, oily, unctuous, resinous, pitchy. *Fig., of the soil, rich, fertile; of altars, richly-laden, rich in victims, streaming with blood and fat.*

**pinifer, -fera, -ferum [pinus+ferō], adj.,** pine-bearing, piney, pine-covered.

**pinna, -ae, f.,** a feather; *esp.,* a wing-feather, plume, wing, pinion.

**pinus, -ūs or -i, f.,** a pine tree, pine; *by metonymy (§ 187),* a ship made of pine beams, a pine torch, fagot.

**piō, -āre, -āvī, -ātus, tr.,** appease, propitiate (the gods by sacrifice, etc.); atone for, expiate sin; avenge, punish guilt.

**Pirithous, -i, m.,** Pirithous, a son of Ixion and king of the Lapithae; *in company with Theseus he tried to carry off Proserpina from the underworld, but failed. His punishment for this sin is variously described by different writers.*

**piscis, -is, m.,** a fish.

**piscosus, -a, -um [piscis], adj.,** abundant in fish, rich in fish.



**pistrix**, -icis, *f.*, a sea-monster, *e.g.* a whale shark; *the term is vaguely used of any strange creature of the deep.*

**pius**, -a, -um, *adj.*, duty-doing, devoted to duty, dutiful, *in a wide variety of senses* (§ 62); *in general*, just, virtuous, righteous, good; *dutiful toward one's parents and kinsfolk*, filial, affectionate, respectful, loyal; *dutiful (i.e. occupying right relations) toward the gods*, pious, holy, pure, sacred; *of the gods*, kind, friendly, considerate.

**pix**, picis, *f.*, pitch.

**placeō**, -ēre, -ui, **placitum**, or **placeō**, -ēre, **placitum est**, *intr.*, please, be pleasing to, delight; *with mihi, tibi, etc.*, I, you, etc., am resolved, have decided or decreed. **placitus**, -a, -um, *pf. pass. prtcl.*, *in dep. sense*, as *adj.*, pleasing, welcome, agreeable, acceptable.

**placidē** [**placidus**], *adv.*, quietly, gently, peacefully, harmlessly.

**placidus**, -a, -um [**placeō**], *adj.*, quiet, gentle, peaceful, calm, tranquil, placid; kindly, friendly, gracious, propitious.

**placitus**: see **placeō**.

**placō**, -āre, -āvi, -ātus [*akin, probably, to placeō*], *tr.*, calm, quiet, still, soothe, pacify; appease, propitiate, reconcile.

**plāga**, -ae, *f.*, blow, stroke, thrust.

1. **plaga**, -ae, *f.*, region, tract, district, realm.

2. **plaga**, -ae, *f.*, hunting-net, snare. *The real difference between the rēte and the plaga is not known; the plaga, perhaps, was the smaller, placed across roads and narrow openings in the bushes. For the use of nets in hunting see indāgō.*

**plangor**, -ōris [*cf. plangō, strike*], *m.*, properly, a striking, beating, *esp. of the breast as a sign of grief*; by metonymy, the noise thus made, lamentation, wailing, shriek, mourning.

**plānitēs**, -iēi [**plānus**, level], *f.*, level, plain.

**planta**, -ae, *f.*, the sole of the foot, foot.

**plaudō**, -ere, **plausi**, **plausum**, *intr.*,

clap or beat the hands together, ap-  
plaud; *of a bird*, flap (with) the wings;  
*tr.*, beat, strike; *with acc. of effect*  
(§ 128), beat out a dance, etc.

**plausus**, -ūs [**plaudō**], *m.*, clapping of the hands, applause; flapping, beating, fluttering (*of wings*).

**plēbs**, **plēbis**, *f.*, properly, the common people, the commons, the plebeians; *freely*, the rank and file of an army, the common throng, the common soldiers.

**Plēmyrium**, -i or -ii, *n.*, Plemmyrium, a promontory of Sicily, near Syracuse.

**plēnus**, -a, -um [**plēō**, old verb, fill], *adj.*, well-filled, full of, filled with; *of sails*, swelling, bellying; *with mōnsa*, generous, richly-laden.

**plīcō**, -āre, -āvi or -ui, -ātus or -itus, *tr.*, fold, fold up, double (*up*), coil.

**plūma**, -ae, *f.*, a fine soft feather; *in pl.*, downy feathers, down.

**plumbum**, -i, *n.*, lead.

**pluō**, **pluere**, **plui**, —, *intr.*, usually *impers.*, (it) rains.

**plūrimus**: see **multus**.

**plūs**: see **multus**.

**Plūtōn**, -ōnis, *m.*, Pluto, ruler of the underworld. See § 300.

**pluvia**, -ae, *f.*, rain; a shower.

**pluviālis**, -e [**pluvia**, **pluvius**], *adj.*, rainy; rain-bringing.

**pluvius**, -a, -um [**pluō**], *adj.*, rainy; rain-bringing.

**pōculum**, -i, *n.*, drinking-cup, goblet, beaker.

**Podalirius**, -i or -ii, *m.*, Podalirius, a Trojan.

**poena**, -ae, *f.*, properly, a fine, one of the earliest forms of punishment; satisfaction, compensation, expiation, atonement; punishment, torture, penalty; revenge, vengeance; **poenās sūmere** or **recipere**, exact a penalty or punishment; **poenās dare**, pay the penalty.

**Poeni**, -ōrum [*akin to Phoenices*], *pl. m.*, properly, the Phoenicians, but regularly the Carthaginians, as one very prominent branch of the Phoenician people.

**poliō**, -ire, -ivi or -ii, -itus, *tr.*, make smooth, polish, furbish, burnish.

**Politéēs, -ae, m.**, Polites, a son of Priam and Hecuba, killed before his parents' eyes by Pyrrhus.

**polliceor, -eri, pollicitus sum, tr.**, offer, proffer, promise.

**pollicitus**: see **polliceor**.

**polluō, -ere, pollui, pollutus, tr.**, properly, in physical sense, defile, pollute, stain, infect. *Fig.*, defile, violate, dishonor, desecrate, outrage.

**Pollux, -ācis, m.**, Pollux, brother of Castor; he was son of Jupiter by Leda, wife of Tyndareus, the king of Sparta, and so was immortal. He was famous also as a boxer. When Castor, who was mortal, died, Pollux wished to die also, but could not, being immortal. Jupiter, however, agreed that the brothers might, turn and turn about, spend each one day in the upper world, one in the world below.

**polus, -i, m.**, a pole, *i.e.* extremity of the axis on which the heavens and the earth revolve; by metonymy (§ 188), the sky, the heavens.

**Polyboetēs, -ae, m.**, Polyboetes, a Trojan, priest of Ceres.

**Polydōrus, -i, m.**, Polydorus, a son of Priam, treacherously slain by Polymestor, king of Thrace, whose guest he was.

**Polyphēmus, -i, m.**, Polyphemus, one of the Cyclopes in Sicily, whose single eye was put out by Ulixes.

**Pōmētīl, -ōrum, pl. m.**, Pometil, usually called Pometia or Suessa Pometia, an ancient town of the Volsci in Latium.

**pompa, -ae, f.**, properly, a public procession, *esp.* in connection with solemn occasions, *e.g.* games, festivals, triumphs, funerals; funeral train, funeral rites; freely, sacred rites.

**pondus, -eris (pendō), n.**, a weight, used in scales; weight, *i.e.* heaviness, quantity. *Fig.*, load, burden.

**pōne, adv.**, after, behind.

**pōnō, -ere, posui, positus** [originally, **posinō=por**, old *prep.* prefix, to, toward, +**sinō**], *tr.*, put down, set down, place, lay, *lit.* and *fig.*; put off, lay aside, *lit.* and *fig.*; put up, set up, erect, build, found, establish; =**com-pōnō**, arrange for burial, lay to rest,

bury, inter; set or put on the table, serve up. *Fig.*, set up, establish, ordain; appoint, assign, fix.

**pōns, pontis, m.**, a bridge; boarding-bridge, gangway, drawbridge; a bridge connecting a tower with the walls of a city.

**pontus, -i, m.**, the (open) sea, the deep; by metonymy, a sea, billow.

**poples, poplitis, m.**, the ham or region back of the knee; freely, knee; **poplitem succidere**, hamstring, *i.e.* disable by cutting the tendons back of the knee.

**populāris, -e** [populus], *adj.*, of or belonging to the people, popular.

**pōpuleus, -a, -um** [pōpulus, the poplar], *adj.*, of the poplar, poplar.

**populō, -āre, -āvi, -ātus, and populor, -āri, -ātus sum, tr.**, lay waste, devastate, ravage, despoil, plunder. *Fig.*, rob, despoil of, deprive of.

**populor**: see **populō**.

**populus, -i, m.**, a people, as a body politic, a nation; the people as opposed to the governing powers; freely, throng, multitude, host, crowd.

**porca, -ae, f.**, sow, pig.

**porrigō, -ere, -rēxi, -rēctus** [por, old *prep.* prefix, to, toward, +**regō**], *tr.*, stretch out, spread out, extend; *in pass.*, in middle sense, spread out, stretch out.

**porrō** [akin to **prō**], *adv.*, used (1) properly with expressions of motion, forward, onward, on and on, (2) with expressions of rest or locality, at a distance, afar, (3) of succession in time, again, in turn, (4) *fig.*, of succession in a discussion or narration, next, furthermore, besides.

**Porsenna, -ae, m.**, Porsenna, a king of Etruria who tried to restore Tarquinius Superbus to his throne.

**porta, -ae, f.**, a gate, *esp.* of a city; in general, passageway, entrance, outlet, exit.

**portendō, -ere, -di, -tentus** [por, old *prep.* prefix, to, toward, +**tendō**], *tr.*, properly, hold forth, stretch out. *Fig.*, point out the future, foretell, predict, foreshadow, presage, portend. **por-**

**tentum**, -i (*pf. pass. participle as noun*), *n.*, anything that foreshadows the future, omen, portent, sign.

**portentum**: see **portendō**.

**porticus**, -ūs [**porta**], *f.*, colonnade, portico (so called from the openings, **portae**, along its sides or front); corridor, cloister, gallery.

**portitor**, -ōris [**portō**], *m.*, carrier, conveyer; boatman, ferryman.

**portō**, -āre, -āvi, -ātus, *tr.*, bear, carry, convey, bring.

**Portūnus**, -i [**portus**], *m.*, Portunus, an Italian god of harbors, identical with Palaemon (§ 289).

**portus**, -ūs (*akin to porta*), *m.*, properly, entrance; harbor, haven, port.

**poscō**, -ere, **poposci**, —, *tr.*, ask for urgently, demand, claim, beg; demand, require; with two accusatives, demand or ask something of another; (*demand, t.e.*) ask, inquire into; without object, ask; with *inf.* (§ 167), demand that, urge that.

**positus**: see **pōnō**.

**possum**, **posse**, **potui**, — [**potis**+**sum**], *intr.*, be able, have the power (*to*), be in position to, can; with *acc. of neuter adj. or pron.* (§ 134), sometimes, too, without such an *acc.*, can do, be able to do, have or possess power or force. **potēns**, -entis, *pr. participle act. as adj.*, able, powerful, mighty, great; with *gen.*, having power over, swaying, ruling; *freely*, master of, ruler of.

**post**, *adv.*, used (1) of place, behind, after, (2) of time, afterwards, in after days, after, hereafter. *As prep. with acc.*, (1) of place, after, behind, (2) of time, after, since.

**posterus**, -a, -um [**post**], *adj.*, *comp.* **posterior**, **posterius**, *sup.* **postrēmus**, -a, -um, and **postumus**, -a, -um, coming after or next in time, next, following, ensuing; *freely*, future; in *comp.*, latter, later; in *sup.*, of space, hindmost, last; of time, latest, last; in form **postumus**, last-born, late born, last, applied *esp.* to a child born after its father's death. *As noun*, **postrēma**, -ōrum, *pl. n.*, the rear of anything

**posthabeō**, -āre, -ui, -itus [**post**+**habeō**], *tr.*, hold or set behind or after, place after, esteem less, hold in less regard.

**postis**, -is, *m.*, doorpost; door, *esp. in pl.*; *freely*, gate, entrance.

**postquam** [**post**+**quam**], *conj.*, after, since, when, as soon as.

**postrēmus**: see **posterus**.

**postumus**: see **posterus**.

**potēns**: see **possum**.

**potentia**, -ae [**potēns**], *f.*, power, might, strength.

**potestās**, -ātis (*akin to potis*), *f.*, power, might; *esp.*, legal or constitutional power, authority, sway. *Fig.*, power, authority, permission, opportunity, chance.

1. **potior**, **potiri** or **poti**, **potitus sum** [**potis**], *intr.*, construed with *abl.*, become master of, gain control of, take or get possession of, get, gain, obtain; be master of, possess, enjoy.

2. **potior**: see **potis**.

**potis**, -e, *adj.*, *comp.* **potior**, **potius**, able, powerful; with *est* as = **potest**, is able, can; in *comp.*, better, preferable. **potius**, *n. sing. comp. as adv.*, preferable, rather, more.

**potitus**: see 1. **potior**.

**potius**: see **potis**.

**pōtō**, -āre, -āvi, -ātus or **pōtus**, *tr.*, drink, quaff.

**prae**, *adv.*, before, in front. *As prep. with abl.*, before.

**praebeō**, -āre, -ui, -bitus [**prae**+**habeō**], *tr.*, hold forth or out, offer, proffer, present; furnish, supply.

**praecedō**, -ere, -cessi, -cessum [**prae**+**cēdō**], *tr.*, go before, precede.

**praecelsus**, -a, -um [**prae**+**celsus**], *adj.*, very high, lofty.

**praeceps**, -cipitis [**prae**+**caput**], *adj.*, headforemost, headlong, heels over head. *Fig.*, steep, precipitous, sheer; headlong, in headlong flight or course, hasty, in haste, pell-mell, quick, speedy, swift; headstrong, violent. *As noun*, **praeceps**, -cipitis, *n.*, a perpendicular ascent or descent, a sheer or precipitous height, a steep, a precipice; the verge, edge of such a height.

**praeeptum:** *see praecipio.*

**praeeptus:** *see praecipio.*

**praecipio, -ere, -cēpi, -ceptus** [**prae+capio**], *tr.*, take beforehand. *Fig.*, anticipate, forestall; advise, admonish, teach, instruct; prescribe, bid, command. **praeeptum, -i** (*pf. pass. prtcl. as noun*), *n.*, an instruction; injunction, admonition, direction, rule.

**praecipitō, -āre, -āvi, -ātus** [**prae+ceps**], *tr.*, throw (down) headlong, cast or fling headlong, fling; drive headlong, impel, hurry, urge on, *lit. and fig.*; *intr.* (§ 139), rush down, descend swiftly, hasten, hurry.

**praecipuē** [**praecipuus**], *adv.*, especially, particularly, chiefly.

**praecipuus, -a, -um** [**praecipio**], *adj.*, properly, taken before others, first chosen; choice, chief, especial, special, particular, peculiar.

**praecīlārus, -a, -um** [**prae+clārus**], *adj.*, properly, very bright. *Fig.*, brilliant, splendid, famous, illustrious, noble, glorious.

**praecō, -ōnis, m.**, a public crier, herald.

**praecordia, -ōrum** [**prae+cor**], *pl. n.*, properly, the diaphragm, midriff; freely, the heart, the breast.

**praeda, -ae, f.**, booty, spoil, plunder, *esp. booty won in war*; freely, prey, prize.

**praedicō, -ere, -dixi, -dictus** [**prae+dicō**], *tr.*, say beforehand; foretell, predict, prophesy; warn, charge, command, bid. **praedictum, -i** (*pf. pass. prtcl. as noun*), *n.*, prediction, prophecy.

**praedictum:** *see praedicō.*

**praedō, -ōnis** [**praeda**], *m.*, robber, plunderer, brigand, pirate, marauder.

**praeeō, -ire, -ivi or -ii, -itum** [**prae+eō**], *intr.*, go before, precede, be in advance.

**praefērō, -ferre, -tuli, -lātus** [**prae+ferō**], *tr.*, carry or bear before; offer, proffer. *Fig.*, set one thing above or before another, prefer, esteem more highly.

**praeficiō, -ere, -fēci, -fectus** [**prae+faciō**], *tr.*, set over, put in command or charge of, place in authority over.

**praefigō, -ere, -fixi, -fixus** [**prae+figō**], *tr.*, fix or set before; fasten on the end of, fasten on; *with acc. and abl.*, fix one thing by means of another, fit with a tip, tip, point.

**praefixus:** *see praefigō.*

**praegnās, -antis or -ātis** [**prae+(g)nāscor**], *adj.*, pregnant (*with*).

**praelātus:** *see praefērō.*

**praemetuō, -ere, -ui, -** [**prae+metuō**], *tr.*, fear beforehand, dread.

**praemissus:** *see praemittō.*

**praemittō, -ere, -misi, -missus** [**prae+mittō**], *tr.*, send before or forward, send in advance.

**praemium, -i or -ii** [**prae+emō**], *n.*, something specially taken or chosen, reward, recompense, prize.

**praenatō, -āre, -**, — [**prae+natō**], *intr.*, swim before or by; float by, flow by, glide by.

**praepes, -petis** [**prae+petō**, go, fly], *adj.*, swiftly flying, swift, fleet, nimble; applied *esp. to birds from whose flight omens were derived*; hence, ominous, of good omen.

**praepinguis, -e** [**prae+pinguis**], *adj.*, very fat; of soil, very rich, fertile.

**praereptus:** *see praeripio.*

**praeripio, -ere, -ripui, -reptus** [**prae+rapio**], *tr.*, snatch a thing away before (*some one else can seize it*), wrest from.

**praerumpō, -ere, -rūpi, -ruptus** [**prae+rumpō**], *tr.*, break off in front, break off. **praeruptus, -a, -um, pf. pass. prtcl. as adj.**, broken, steep, precipitous, towering.

**praeruptus:** *see praerumpō.*

**praesaepē, -is** [**prae+saepio**], *n.*, properly, an enclosure; *esp.*, a stall, stable; bee-hive, hive.

**praesāgus, -a, -um** [**prae+sāgus**, prophetic], *adj.*, having knowledge of beforehand, foreknowing, foreboding.

**praescius, -a, -um** [**prae+sciō**], *adj.*, having knowledge of beforehand, foreknowing, divining.

**praesēns:** *see praesum.*

**praesentia, -ae** [**praesēns**], *f.*, presence.

**praesentiō, -ire, -sēnsi, -sēnsus**

[**prae+sentio**], *tr.*, perceive or feel beforehand, foresee, detect, scent.

**praesideō**, -ēre, -sēdi, -sessum [**prae+sedēō**], *intr.*, sit before or over, preside over, have the care of, direct, control, watch, guard, defend, protect.

**praestāns**; *see praestō*.

**praestō**, -āre, -stiti, -stitum or **stātum** [**prae+stō**], *intr.*, stand before something. *Fig.*, be superior to, excel, surpass; **praestat**, *impers.*, (it) is better (*best*); *tr.*, surpass, outstrip, excel; show, display, exhibit. **praestāns**, -antis, *pr. ptcl. act. as adj.*, surpassing, superior, preëminent, signal, splendid.

**praesum**, -esse, **praeui**, — [**prae+sum**], *intr.*, be before (something or some one); be over, be in charge of, have control of, be first or foremost.

**praesēns**, -entis, *pr. ptcl. as adj.*, before one, present, in person, in bodily presence, on hand, ready; instant, immediate, speedy; ready, collected, resolute, firm; of gods, aiding in bodily presence (*cf.* "a very present help in time of trouble"), propitious, favorable, helpful; strong, powerful.

**praetendō**, -ere, -dī, -tus [**prae+tendō**], *tr.*, stretch before, set in front of; stretch forth, extend; offer, proffer, present. **praetentus**, -a, -um, *pf. pass. ptcl. as adj.*, stretched before, lying before; *freely*, before, opposite.

**praetentus**; *see praetendō*.

**praeter**, *adv.*, past, by, beyond. *As prep. with acc.*, past, by, beyond; above, *lit. and fig.*; besides, in addition to; contrary to; except.

**praetereā** [**praeter+eā**, *old acc. pl. (?) of is*], *adv.*, properly, beyond this, besides, in addition, also; rarely, thereafter, hereafter, afterwards.

**praetereō**, -ire, -ivi or -ii, -itus [**praeter+eō**], *tr.*, go by, pass by, pass beyond, pass, outstrip.

**praeterfugiō**, -ere, -fugi, — [**praeter+fugiō**], *intr.*, fly or flee past or by.

**praeterlābor**, -lābi, -lāpsus sum [**praeter+lābor**], *tr.*, glide by; flow by; sail by, pass by.

**praetervēhor**, -ī, -vectus sum [**prop. erly, pass. of praetervēhō**; *sc. equō. nāvi, etc.*], *tr.*, sail by, glide by, pass by or along.

**praetextō**, -ere, -texui, -textus [**prae+texō**], *tr.*, properly, weave in front; fringe, border, *lit. and fig.*; cover, conceal, cloak.

**praevertō**, -ere, -ti, -sus, and **praevertor**, -ī, — [**prae+vertō**], *tr.*, outstrip, outrun, surpass, excel; prepossess, preoccupy, occupy, possess, master.

**praevideō**, -ēre, -vidi, -visus [**prae+videō**], *tr.*, see beforehand, foresee; see in time.

**prātum**, -ī, *n.*, a meadow, mead.

**prāvus**, -a, -um, *adj.*, crooked. *Fig.*, crooked, perverse, wrong.

**precor**, -ārī, -ātus sum [*cf. prex*], *tr.*, pray for, ask for, beseech, implore; pray to, supplicate, beseech, entreat, invoke; *intr.*, pray, implore, make entreaty or supplication.

**prehendō** or **prēndō**, -ere, -dī, **prehēnsus** or **prēnsus**, *tr.*, grasp, grasp at, catch, seize, clutch, lay hold on eagerly, quickly, or violently.

**prehēnsō** or **prēnsō**, -āre, -āvi, -ātus [**prehendō**], *tr.*, grasp, grasp at, catch (*at*), seize, clutch.

**prehēnsus**; *seeprehendō*.

**premo**, -ere, **pressi**, **pressus**, *tr.*, press, press down, squeeze; press with the feet, tread on, step on, tread; press down on, overwhelm, crush, oppress, lay low; *press one by pursuing him*, press hard or close on, pursue closely, beset, assail; drive, force, press home; (*press down, i.e.*) compress, close, shut; check, hold, stay, restrain; press down, weigh down, confine; cover, conceal, hide. *Fig.*, oppress, burden, weigh down, overwhelm, crush; repress, suppress, hide, conceal; repress, check, restrain; hamper; check, curb, control, rule.

**prēndō**; *seeprehendō*.

**prēnsō**; *seeprehēnsō*.

**prēnsus**; *seeprehendō*.

**pressō**, -āre, -āvi, -ātus [*freq. of premo*], *tr.*, press, squeeze.

**pressus:** *see* **premō**.

**pretium**, -i or -ii, *n.*, price, value, worth; money, *as representing price*; reward, prize, guerdon.

**prex**, **precis** [*cf.* **precor**], *f.*, prayer, entreaty.

**Priamēus**, -a, -um [**Priamus**], *adj.*, of Priam, Priam's, son or daughter of Priam.

**Priamidēs**, -ae [**Priamus**], *m.*, son of Priam.

**Priamus**, -i, *m.*, Priam. (1) *The aged king of Troy, husband of Hecuba, father of many sons and daughters, esp. Hector and Paris.* (2) *A Trojan, grandson of king Priam.*

**pridem**, *adv.*, long ago, long since; **iam pridem**, long since, long ago, for a long time, this long time (*past*).

**primaevus**, -a, -um [**primus**+**ae-vum**], *adj.*, in one's first years, in the first period of life, young, blooming, fresh.

**primō**: *see* **prior**.

**primum**: *see* **prior**.

**primus**: *see* **prior**.

**princeps**, -ipis [**primus**+**cipio**], *adj.*, properly, first taken or chosen; first in space, time, or order, foremost, leading, chief. *As noun*, **princeps**, -ipis, *m.*, a chief, chieftain, leader; author; (*of a race*), source, founder.

**principium**, -i or -ii [**princeps**], *n.*, beginning. **principiō**, *abl. sing. as adv.*, of time, in the beginning, at first; of sequence (*balanced sometimes by inde*), in the first place, first, to begin with.

**prior**, -ōris [*akin to* **prae**, 1. **prō**], *adj.*, in comp., of time or order, former, prior, first, previous; leading, in advance; = *an adv.*, first; freely, taking the lead. *As noun*, **prior**, -ōris, *m.*, leader, winner; in *pl.*, the men of earlier days, the men of old, the ancients, ancestors, forefathers. **prius**, *n. sing. as adv.*, before, sooner, rather; **prius** . . . **quam** or **priusquam**, rather than, before, until. *In sup.*, **primus**, -a, -um, *used* (1) *of space or time*, first, foremost, leading, earliest, most ancient, the first part (*front, edge*) of, the ex-

tremity of, outer, the beginning of, (2) *of rank or station*, first, foremost, highest, leading, chief, principal, best, most noble; *the adj. is often best rendered by very, or by an adv. phrase*, at first, from the very outset. **primō**, *abl. sing. as adv.*, used properly in a contrast, at first, at the outset, in the beginning; **primum**, *acc. sing. as adv.*, used properly in a series, balanced usually by **mox**, **deinde**, **tunc**, at first, in the first place; with **omnium**, first of all; in **primis**, properly, among the first, especially, first and foremost; **ut**, **ubi**, or **cum primum**, when . . . first, as soon as; so **ut**, **ubi** or **cum** with forms of the *adj.* **primus**, when . . . first, as soon as. *As nouns*, **primi**, -ōrum, *pl. m.*, chiefs, leaders, nobles; **prima**, -ōrum, *pl. n.*, the first place, the lead.

**priscus**, -a, -um [*akin to* **prior**], *adj.*, of or belonging to the former days, old-time, old, ancient, primitive; good old, venerable.

**pristinus**, -a, -um [*akin to* **prior**], *adj.*, former, one-time, old, original.

**Pristis**, -is [*akin to* **pistris**?], *f.*, **Pristis**, Sea-monster, Shark, the name of a Trojan ship.

**prius**: *see* **prior**.

**priusquam**: *see* **prior**.

1. **prō**, *prep. with abl.*, used (1) *of space, lit. and fig.*, before, in, in front of; (*before, in front of, i.e.*) in defence of, on behalf of, for the sake of; in return for, in compensation for, in retribution for, instead of, in place of, for, (2) *in modal relations*, in proportion to, according to; **prō sē**, to the best of one's ability, with might and main. *As a prep. prefix*, **prō** (*old form, prōd*)=before, in front, forth, forward, for.

2. **prō**, *interjection*, oh! ah! alas!

**proavus**, -i [1. **prō**+**avus**], *m.*, a great-grandfather; sire, forefather, ancestor.

**probō**, -āre, -āvi, -ātus [*cf.* **probus**, good, proper], *tr.*, try, test; approve, commend, sanction; with *inf.*, (*approve, i.e. be willing that something should be done*), permit, suffer.

**Procās, -ae, m.**, Procās, a king of Alba Longa, the father of Amulius and Numitor.

**procāx, -ācis** [procō, ask, demand], *adj.*, bold, pert, saucy, insolent, impudent, wanton, shameless.

**procēdō, -ere, -cessi, -cessum** [1. prō + cēdō], *intr.*, go forth, come forth; go forward, move on, advance, proceed. *Fig.*, of time, etc., move on, advance, pass, glide on, proceed, go.

**procella, -ae** [1. prō + cellō, old verb, drive on], *f.*, a driving blast or storm, hurricane, squall, tempest, blast, gust.

**procerēs, -um, pl. m.**, chiefs, nobles, leaders, princes.

**Prochyta, -ae, f.**, Prochyta, a small island off the coast of Campania, near the promontory of Misenum.

**prōclāmō, -āre, -āvi, -ātus** [1. prō + clāmō], *intr.*, cry out, cry aloud, exclaim.

**Procris, -is, f.**, Procris, wife of Cephalus, king of Phocis, Greece. She was accidentally shot by her husband while he was hunting, having out of jealousy followed him into the woods.

**procul, adv.**, at a distance (the amount or measure of the distance must be determined by the context), afar off, far away, far, from afar; at a little distance, near by, hard by.

**prōcumbō, -ere, -cubui, -cubitum** [1. prō + cumbō, old verb, lay], *intr.* (§ 139), fall or pitch forward, sink forward, sink down, fall, be laid low; bend forward, lean forward.

**prōcurrō, -ere, -cucurri or -curri, -cursum** [1. prō + currō], *intr.*, run forth or forwards, rush onward or against, charge. *Fig.*, run out, jut out, project.

**prōcursus, -us** [prōcurrō], *m.*, rush, onset, charge.

**prōcurvus, -a, -um** [1. prō + curvus], *adj.*, curved, crooked, winding.

**procus, -i, m.**, suitor, wooer, lover.

**prōd:** see 1. prō (end).

**prōdeō, -ire, -ivi or -ii, -itum** [prōd = 1. prō + eō], *intr.*, go forth, come forth; go forward, advance.

**prōdīgium, -i or -ii** [originally prōdiciūm(?): cf. then 1. prō + dicō], *n.*, prophetic sign, omen, portent, prodigy.

**prōditlō, -ōnis** [prōdō], *f.*, information, evidence; betrayal, treachery.

**prōditus:** see prōdō.

**prōdō, -ere, -didi, -ditus** [1. prō + dō], *tr.*, give forth, put forth; put forth in speech or writing, make known, publish; hand down, deliver, transmit; hand or deliver over to an enemy ("give away"), betray.

**prōducō, -ere, -duxi, -ductus** [1. prō + ducō], *tr.*, lead forth, bring forth or forward; bring forth, bear, produce, rear. *Fig.*, draw out, drag out, prolong.

**proellum, -i or -ii, n.**, battle, combat, fighting, strife.

**profānus, -a, -um** [1. prō + fānum, temple], *adj.*, properly, (before, i.e.) without or outside a temple, unhallowed, unholy, profane; of persons, not inducted into the sacred mysteries, uninitiated, unhallowed, unholy.

**profectus:** see proficiscor.

**prōferō, -ferre, -tuli, -lātus** [1. prō + ferō], *tr.*, bear forth or forward; carry forward; extend, advance, stretch, spread.

**proficiscor, -i, profectus sum** [1. prō + faciō], *intr.*, properly, (make, i.e.) set one's self on the way, set out (for), depart, go, proceed, come.

**prōfiō, -āre, -āvi, -ātus** [1. prō + fiō], *tr.*, blow forth, breathe forth.

**prōfor, -fāri, -fātus sum** [1. prō + for], *tr.*, speak out, speak.

**profugus, -a, -um** [1. prō + fugiō], *adj.*, flying, fleeing, in flight, fugitive. *As noun*, profugus, -i, m., a fugitive, exile.

**profundus, -a, -um** [1. prō + fundus], *adj.*, deep, high. *Fig.*, profound, intense, abysmal. *As noun*, profundum, -i, n., depth; esp., the deep, the depths, the sea.

**prōgeniēs, -iēs** [1. prō + gignō], *f.*, properly, birth, descent, lineage; by metonymy, offspring, descendant, progeny, descendants, race, nation; of an

*individual, offspring, descendant, child.*

**prōgignō, -ere, -genūl, -genitus** [1. prō+gignō], *tr.*, beget, bear, bring forth, produce.

**prōgredior, -ī, -gressus sum** [1. prō+gradior], *intr.*, go forth or forward, come forth, advance, proceed.

**prōgressus**: *see* **prōgredior**.

**prohibeō, -ēre, -ui, -hibitus** [1. prō+habeō], *tr.*, hold back or off, keep off, ward off, drive off, avert, debar; keep from, restrain, prevent, hinder.

**prōiciō, -icere, -icēl, -iectus** [1. prō+iaciō], *tr.*, throw forth or away, cast forth, cast, fling, throw, hurl; throw or fling away, give up, renounce, resign. **prōiectus, -a, -um, pf. pass. prtcl.** as *adj.*, (thrown forward, i.e.) jutting out.

**prōiectus**: *see* **prōiciō**.

**prōlābor, -ī, -lāpsus sum** [1. prō+lābor], *intr.*, slide or slip forward; fall down, fall to ruin or decay, perish.

**prōlāpsus**: *see* **prōlābor**.

**prōlēe, -is** [1. prō+oleō, grow], *f.*, properly, that which grows forth, shoot; esp., offspring, child, son, descendant; in *coll. sense*, descendants, progeny, line, race; birth, lineage, pedigree, descent.

**prōluō, -ere, -lui, -lūtus** [1. prō+luō], *tr.*, wash off, forth, or out, wash away, wash down; wash, drench, moisten, wet.

**prōluviēs, -iēl** [prōluō], *f.*, overflow, inundation; by *metonymy*, discharge.

**prōmereō, -ēre, -ui, -itus, and prōmereor, -ēri, -meritus sum** [1. prō+mereō, mereor], *tr.*, earn, deserve; with *dē* and an *abl.* expressed or to be supplied, to deserve well of a person, to do him favors.

**prōmissum**: *see* **prōmittō**.

**prōmissus**: *see* **prōmittō**.

**prōmittō, -ere, -misi, -missus** [1. prō+mittō], *tr.*, properly, send forth. *Fig.*, proffer, offer, promise, agree. **prōmissum, -ī** (*pf. pass. prtcl.* as *noun*), *n.*, promise, agreement, covenant.

**prōmō, -ere, prōmpsi, prōmptus** [1. prō+emō], *tr.*, take out, bring forth

or out, produce; with *reflexive pron.*, come forth. *Fig.*, put forth, display.

**prōnuba**: *see* **prōnubus**.

**prōnubus, -a, -um** [1. prō+nubō], *adj.*, having to do with marriage, marriage, nuptial. *As noun*, **prōnuba, -ae, f.**, bride-woman, bride's attendant, matron of honor, i.e. a married woman who attended a bride at her wedding; as *epithet of Juno*, the goddess of marriage (§278), goddess of marriage, bride escorting.

**prōnus, -a, -um** [akin to 1. prō], *adj.*, turned or bent forward, bending or leaning forward, headlong, headfirst, headforemost; down-sloping, sloping, inclined. *Fig.*, easy, smooth.

**propāgō, -inis** [1. prō+root of pangō], *f.*, properly, a shoot or twig of a plant bent down so as to take root in the ground, layer, shoot. *Fig.*, offspring; in *coll. sense*, progeny, descendants, race, stock.

**prope, adv. comp. propius**, near, near by, used with expressions of rest, motion from or toward. *Fig.*, with **aspi-ciō, etc.**, (from close at hand, i.e.) nearly, closely, carefully.

**properē** [*cf.* **properō: properus**, hastening, speedy], *adv.*, hastily, speedily, in haste, quickly.

**properō, -āre, -āvi, -ātum, intr.**, hasten, hurry, make haste; with *in fin.*, be in haste, and, *fig.*, be eager or anxious (that); *tr.* (§131), hasten, quicken, speed.

**prōpexus, -a, -um** [1. prō+pectō, comb], *adj.*, combed forward, hanging down, streaming, flowing.

**propincus, -inqua, -incum** [**prope**], *adj.*, near, neighboring, close by, close at hand; near in lineage, related, kindred, akin.

**propinquō, -āre, -āvi, -ātus** [**propincus**], *intr.*, come or draw near (to), approach.

**propior, -us** [**prope**], *adj.*, in *comp.*, nearer, in place or in time. *As noun*, **propiora, -um, pl. n.**, the nearer place, the nearer space. *In sup.*, **proximus, -a, -um**, nearest in space or in time, next; *freely*, nearest, next in



*worth, rank, etc.*, most like; = *an adv.*, hard by, close by.

**propius**: see **prope**.

**prōpōnō, -ere, -posui, -positus** [1. **prō + pōnō**], *tr.*, put forth, set forth, place before; offer, proffer.

**proprius, -a, -um, adj.**, properly, own, very own, of things that only one person can have, used of all three persons and both numbers, my, our, your, his, her, their very own; peculiar, special; (*one's very own forever; hence*) lasting, abiding, permanent.

**propter, prep.** with *acc.*, near to, close to, by; on account of, through, because of.

**prōpugnāculum, -i** [1. **prō + pugnō**], *n.*, something that fights for (defends) one, defence, bulwark, rampart, battlement.

**prōra, -ae, f.**, prow of a ship; (*by metonymy*), ship.

**prōripiō, -ere, -ripiui, -reptus** [1. **prō + rapiō**], *tr.*, drag or hurry forth or forward; with reflexive pron., or *intr.* (§ 139), rush or dash forth, hasten away, hurry.

**prōrumpō, -ere, -rāpi, -ruptus** [1. **prō + rumpō**], *tr.*, cause to break forth, send forth, belch forth; *intr.* (§ 139), or in *pass.*, with reflexive force (§ 152), burst forth or out, rush forth. **prōruptus, -a, -um, pf. pass. prtcl.** as *adj.*, in reflexive sense (§§ 152, 171), bursting forth or out, streaming, rushing, impetuous, raging, furious.

**prōruptus**: see **prōrumpō**.

**prōsequor, -i, -secutus sum** [1. **prō + sequor**], *tr.*, follow (forth), accompany, attend, escort, conduct; *intr.*, proceed in speech, continue.

**Prōserpina, -ae, f.**, Proserpina, daughter of Ceres; as wife of Pluto she is queen of the underworld. See § 300.

**prōsiliō, -ire, -siliui or -sili, -** [1. **prō + siliō**], *intr.*, leap or spring forth, dart forth.

**prōspectō, -āre, -āvi, -ātus** [*freq. of* **prōspiciō**], *tr.*, look forth or out on, follow with one's eyes, look at eagerly, gaze on; look forward to, expect, await, wait for.

**prōspectus, -ūs** [**prōspiciō**], *m.*, out look, prospect, view, sight.

**prōsper or prōsperus, -a, -um** [1. **prō + spē**], *adj.*, properly, (*according to, i.e.*) coming up to one's hopes, matching one's hopes, favorable, auspicious.

**prōspiciō, -ere, -spexi, -spectrum** [1. **prō + speciō**, *old verb*, look], *intr.*, look forth or forward, look into the distance, look forth and see; *tr.*, see in the distance, espy, descry, discern; look out on, gaze on, behold.

**prōsum, prōdesse, prōfui, -** [1. **prō, prōd + sum**], *intr.*, be useful (to), be of use or service, profit, avail, help.

**prōtēctus**: see **prōtegō**.

**prōtegō, -ere, -tēxi, -tēctus** [1. **prō + tegō**], *tr.*, cover in front, cover; defend, protect.

**prōtendō, -ere, -tēdi, -tentus** [1. **prō + tendō**], *tr.*, stretch forth or out, extend.

**prōtentus**: see **prōtendō**.

**prōterreō, -ēre, -ui, -terrītus** [1. **prō + terreō**], *tr.*, frighten forth or away, frighten into flight, scare away, drive into flight.

**prōtinus** [1. **prō + tenus**], *adv.*, of space, forward, onward, straight on; of time, continuously, uninterruptedly; forthwith, straightway, instantly, immediately.

**prōtrahō, -ere, -trāxi, -trāctus** [1. **prō + trahō**], *tr.*, draw forth, drag forth.

**prōturbō, -āre, -āvi, -ātus** [1. **prō + turbō**], *tr.*, rout, disturb, dislodge, repel, drive away.

**prōvectus**: see **prōvehō**.

**prōvehō, -ere, -vexi, -vectus** [1. **prō + vehō**], *tr.*, bear or carry forward; in *pass.*, in middle sense, go forward, move, advance, proceed; with *equō* or *nāvi* expressed or to be supplied, ride (on), sail. *Fig.*, proceed in speech, go on, continue.

**prōvolvō, -ere, -volvi, -volūtus** [1. **prō + volvō**], *tr.*, roll forward, roll over, turn over.

**proximus**: see **propius**.

**prudentia, -ae** [*originally* **prōvidentia**, from **prōvideō**, foresee], *f.*, foresight.

insight, power of foreseeing the future, propnetic skill.

**prūna**, -ae, *f.*, a live (*burning*) coal.

**Pyrtanis**, -is, *m.*, Pyrtanis, a Trojan, killed by Turnus.

**pūbens**, -entis, *adj.*, full grown, mature; of plants, ripe, juicy, full of sap.

**pūbēs**, -is [*cf.* **pūber** or **pūbēs**, full grown], *f.*, signs or proof of maturity, the genital parts; waist, thigh, groin; by metonymy, in coll. sense, grown up persons, young persons, youth; in general, company, body, throng; men, people, folk; *esp.*, warriors (*cf.* **iuvēnis**, **iuventūs**), warrior band, martial host.

**pūbescō**, -ere, **pūbul**, — [**pūbēs**], *intr.*, come to maturity, become mature, come to man's estate, grow up.

**pudet**, -ēre, -ui or **pudet**, -ēre, **pudētum** est, *impers.* but *tr.*, construed with acc. of person and gen. of thing, (it) shames one, puts to shame, makes ashamed, one is ashamed before, feels shame before or in presence of, thinks with shame of, one shrinks from, is loath.

**pudor**, -ōris [*cf.* **pudet**], *m.*, shame as a force that restrains men from wrongdoing, respect for public opinion, sense of shame, honor, modesty, self-respect.

**puella**, -ae [*feminine dim. of puer*], *f.*, maiden, girl.

**puer**, **puerī**, *m.*, boy; in *pl.*, children, male or female.

**puerilis**, -e [**puer**], *adj.*, childish, boyish, youthful.

**pūgna**, -ae [*cf.* **pūgnus**], *f.*, properly, a fight with fists, hand-to-hand encounter; fight, battle, combat, conflict, encounter.

**pūgnātor**, -ōris [**pūgnō**], *m.*, fighter. *As adj.*, pugnacious, fond of fighting, fighting, warlike.

**pūgnō**, -āre, -āvi, -ātum [*cf.* **pūgnus**, **pūgnal**], *intr.*, fight, contend; fight with, struggle against, resist, oppose; *tr.*, with acc. of effect (§128), fight, wage.

**pūgnus**, -ī, *m.*, a fist.

**pulcher**, -chra, -chrum, *adj.*, beauti-

ful, handsome, lovely, fair. *Fig.* noble, splendid, glorious, illustrious.

**pullulō**, -āre, -āvi, -ātum [**pullulus**, *dim. of pullus*, a young animal], *intr.*, with abl., properly, be with young (*said both of plants and animals*); freely, sprout with, be pregnant with, bear, produce.

**pulmō**, -ōnis, *m.*, a lung.

**pulsō**, -āre, -āvi, -ātus [*freq. of pellō*], *tr.*, strike often or with violence, beat, lash, pound, smite; batter, shatter; cause to shake or quiver, make . . . tremble. *Fig.*, disturb, disquiet, assail, vex.

1. **pulsus**: see **pellō**.

2. **pulsus**, -ūs [**pellō**], *m.*, striking, beating, beat, stroke; stamping, tramping.

**pulverulentus**, -a, -um [**pulvis**], *adj.*, dusty, dust-covered.

**pulvis**, **pulveris**, *m.*, dust, dry earth, mould, sand.

**pūmex**, **pūmicis**, *m.*, pumice-stone; in general, porous rock, crannied rock.

**pūniceus**, -a, -um [*akin to Pūnicus*], *adj.*, properly, scarlet, crimson, red (*used esp. of crimson produced by Tyrian (Carthaginian) dyes*); often rendered purple. See **purpura**.

**Pūnicus**, -a, -um [*akin to Poenī*], *adj.*, Punic, Carthaginian.

**puppis**, -is, *f.*, stern of a ship; by metonymy, ship, boat, vessel.

**pūrgō**, -āre, -āvi, -ātus [**pūrus**+**agō**], *tr.*, properly, drive or force into cleanliness or purity, make clean; purify; with **se**, clear (one's self) away, *i.e.* remove one's self, vanish.

**purpura**, -ae, *f.*, properly, a color which was a mixture of red and blue; sometimes the red, sometimes the blue predominated; crimson color, crimson, purple.

**purpureus**, -a, -um [**purpura**], *adj.*, crimson, red, purple; freely, with loss of the idea of definite color, bright, brilliant, shining, glowing, beautiful.

**pūrus**, -a, -um, *adj.*, clean, pure, clear, bright; plain, simple, unadorned; with **campus**, clear, open, unobstructed; with **hasta**, headless, with-

out an iron head (the exact point of the adj. in this phrase is not clear). Fig., pure, unmixed.

**putō, -āre, -āvi, -ātus, tr.,** properly, cut vines, etc. (cf. *amputate*, which shows the same root), then, clear or clean by cutting, prune; set in order. Fig., set accounts in order, reckon; think, consider, reflect on, ponder; deem, suppose.

**Pygmalion, -ōnis, m.,** Pygmalion, son of Belus, king of Tyre, and brother of Dido. He killed Sychaeus, the husband of Dido.

**pyra, -ae, f.,** a funeral pile, pyre.

**Pyraemōn, -ōnis, m.,** Pyraemōn, one of the Cyclopes at the forge of Vulcan.

**Pyrgō, -ūs [a Greek form], f.,** Pyrgo, nurse of Priam's children.

**Pyrrhus, -i, m.,** Pyrrhus, son of Achilles, called Neoptolemus ("new to the war"), because he did not take part in the Trojan war till late, after his father's death. Later, he had a kingdom in Epirus and was slain by Orestes.

## Q

1. **quā, rel. adv.:** see 1. **qui.**

2. **quā, interrog. adv.:** see 1. **quis.**

3. **quā, indef. adv.:** see 2. **quis.**

**quācumque:** see **quicumque.**

**quadrigae, -arum [contracted (?) from quadriugae: cf., then, quattuor+lugum, iungō], pl. f.,** a four-horse team; by metonymy, a chariot drawn by four horses, car.

**quadriugis, -e, and quadriugus, -a, -um [cf. quattuor+lugum], adj.,** of horses, yoked four abreast; of a chariot, with four horses, four-horsed.

**quadripēs, -pedis [cf. quattuor+pēs], adj.,** four-footed. As noun, **quadripēs, -pedis, c.,** four-footed animal, quadruped; esp., a horse.

**quaerō (older form, quaesō), -ere, quaesivī or quaesivī, quaesitus, tr.,** seek, search for, look for, seek to secure or gain; search into, examine, investigate; seek successfully, earn, get, procure; seek unsuccessfully, lose, miss, lack; ask, ask for, inquire (into), demand; with *infm.*, seek, try, attempt,

essay, desire, wish. Note: The form **quaesō**, ask, is usually parenthetical, I beg, I pray.

**quaesitor, -ōris [old form of quaestor: cf. quaerō, quaesō], m.,** investigator, inquisitor, examiner, judge.

**quaesitus:** see **quaerō.**

**quaesō:** see **quaerō (end).**

**quālis, -e [cf. 1. qui, 1. quis], adj.,** used

(1) as *interrog.*, of what sort? of what kind? what? (2) as *rel.*, of what sort, what, esp. as *correlative to tālis*, expressed or to be understood, such . . . as, as, such as; in comparisons, as virtually equivalent to a conj., balanced by *tālis, sic, haud secus*, etc., even as, just as, precisely as, as, (3) in exclamations, what sort of! what a sight! **quam [cf. 1. qui, 1. quis], adv.,** used (1) as *interrog.*, how? how much? how greatly?

(2) as *rel.*, how, how much, as; with *correlative tam*, expressed or to be understood, as much . . . so much, so . . . as, as . . . as; with *superlatives*, as possible, e.g. **quam primum**, as soon as possible; after *comparatives*, than. For *priusquam* or *prius* . . . **quam** see *prior*; see also *antequam*.

**quamquam, conj.,** although, though; to introduce a correction or an amendment of a preceding statement, and yet, however, but.

**quamvis [quam+volō], properly, adv.,** as much as you wish, as you will, however much, however; usually as *conj.*, however much, although.

**quandō. I. Adv.,** (1) *interrog.*, at what time? when? (2) *indef.* at any time, ever. **II. Conj.,** (1) in *temporal clauses*, when, (at) what time, (2) in *causal clauses*, since, because, seeing that.

**quantus, -a, -um [cf. quam?], adj.,** used (1) as *interrog.*, how great? how large? of what size? (2) as *rel.*, *correlative to tantus*, expressed or to be understood, as great as, as much as, as, (3) in exclamations, how great! **quantum, n. sing. as adv.,** (1) *rel.*, as much as, as far as, (2) in exclamations, how greatly! how much! how sadly! how!

**quārē** [quā+rē], *adv.*, (1) *interrog.*, on what account? for what reason? why? (2) *as rel.*, on which account, wherefore, therefore.

**quārtus**, -a, -um [akin to quattuor], *ordinal numeral adj.*, fourth.

**quassō**, -āre, -āvī, -ātus [freq. of quatiō], *tr.*, shake violently, toss, brandish; shake to pieces, shatter, batter.

**quater** [akin to quattuor], *numeral adv.*, four times; **terque quaterque**, *freely*, again and again, repeatedly, many times, exceedingly.

**quatiō**, -ere, —, **quassus**, *tr.*, shake, agitate, stir, cause to shiver or tremble; shatter, batter, demolish, destroy, overthrow; strike, smite, lash. *Fig.*, vex, harass.

**quattuor**, *numeral adj.*, indeclinable, four.

**-que**, *conj.*, and, and indeed, and in fact, implying close connection, as joining two parts of one whole; usually appended to the word it adds or to the first word of the clause it adds (but see § 208); with emphasis on the added word, and indeed, and in fact; at times best translated by *or*, or, after *neg.* expressions, by *but*; to introduce a detail illustrating a general statement, and in particular; in a phrase or clause that gives the result of what precedes, and as a result; with temporal or quasi-temporal force, and forthwith, and at once, and lo! **-que . . . -que**, *et . . . -que*, **-que . . . et, -que . . . atque**, both . . . and.

**quēō**, **quīre**, **quīvi** or **quītum**, *intr.*, chiefly in *neg.* phrases, be able, can.

**Quercēns**, -entis, *m.*, Quercens, a Rutulian.

**quercus**, -ūs, *f.*, an oak-tree, oak; by metonymy, a garland of oak leaves, oak crown.

**querēla**, -ae [queror], *f.*, complaint, plaint.

**queror**, -ī, **questus sum**, *tr.*, complain (*of*), bewail, lament, bemoan; *intr.*, moan, utter a plaintive cry or note.

**questus**, -ūs [queror], *m.*, complaint, plaint, lamentation.

1. **qui**, **quae**, **quod**, *rel. adj. and pron.*, who, which, what, that, whoever, whatever, (*he*) who, *etc.*; used often where English is content with a *dem.* or a *pers. pron.*, he, she, this; **quod**, *n. sing. acc.*, in entreaties, *etc.*, as a virtual *conj.* (see note on II, 141), *lit.*, as to which; *freely*, but; so in **quod si**, but if; **ex quō** (*sc. tempore*), ever since, since. **quā** (*sc. viā* or *parte*), *abl. sing. as adv.*, where, whither; in what manner.

2. **qui**, *interrog. adj.*: see 1. **quis**.

**quia** [*acc. pl. n. of 1. qui*], *conj.*, because (used to give the objective, i.e. the actual reason).

**quianam** [quia+nam], *adv.*, why pray? why? wherefor?

**quicquam**: see **quisquam**.

**quicumque**, **quaecumque**, **quodcumque** [1. **qui**], *indef. rel. pron. and adj.*, whoever, whosoever, whatever, whatsoever; = **quivis** or **quilibet**, any at all, every possible, every.

**quidē**: see 1. **quis**.

**quidem**, *adv.*, indeed, in sooth, truly; yet, however.

**quies**, -ētis, *f.*, rest, repose, quiet, peace; *esp.*, sleep, slumber, or the quiet of death, death; respite, pause.

**quiescō**, -ere, -ēvi, -ētum [quies], *intr.*, become quiet, go to rest, rest, repose; in *pf. system*, be at rest, be quiet or still; rest from doing something, cease, desist from. **quiescētis**, -a, -um, *pf. pass. pticpl.*, in *dep. sense*, as *adj.*, properly, having come to rest, at rest, calm, peaceful, gentle, quiet, tranquil.

**quiescētis**: see **quiescō**.

**quin** [qui], *old abl. sing. of 1. qui and 1. quis+nē*, not]. I. *Adv.*, used (1) as *interrog.*, *lit.*, how . . . not? why . . . not? (2) in exhortations, *esp.* in the phrases, **quin et**, **quin etiam** (from the *lit. sense*, why . . . not? an affirmative meaning, by all means, certainly, was easily developed), come now, now, nay, nay more, nay even. II. *Conj.*, in *rel. connections*, in clauses dependent on *neg. expressions*, so that . . . not, that . . . not, that; after *neg. expressions of*

*hindrance (hinder) . . . from . . . (doing something).*

**quin et or etiam:** *see quin.*

**quinī, -ae, -a, distributive numeral adj.,** five at a time, five each; *freely, five.*

**quinquāgintā, numeral adj., indeclinable, fifty.**

**quinque, numeral adj., indeclinable, five.**

**quippe, adv.,** truly, surely, in sooth, no doubt, doubtless, without fail, in fact; *with ironical or sarcastic force, in sooth, indeed, of course; as conj., in clauses introducing an explanation, you see, you know, for, inasmuch as.*

**Quirinus, -ī, m.,** Quirinus, a name given to Romulus after he was translated from earth to heaven, the deified Romulus.

**1. quis, quae, quid, interrog. pron.,** who? which? what?; *loosely used as=uter, which of (the) two. As adj., qui, quae, quod, which? what? what sort of? quid, n. sing. as adv., why? for what reason? in what respect? on what account? quid (sc. putasset, fecisset, or the like) si, what if? quā (sc. parte or viā), abl. sing. as adv., how? in what way?*

**2. quis or qui, qua, quid, indef. pron.,** anyone, anything, any, some one, something, some. *As adj., qui, quae or qua, quod, any, some. quā (sc. parte or viā), abl. sing. as adv., any way, in any wise, at all.*

**quis: old dat. and abl. pl. of 1. qui.**

**quisnam and quinam, quaenam, quidnam or quodnam, interrog. pron. and adj.,** equivalent to an emphatic *quis, who, pray? what, pray? who? what?*

**quisquam, quaequam, quicquam, indef. pron. and (rarely) adj., used in neg. sentences,** anyone, anything, any.

**quisque, quaeque, quidque or quodque, indef. adj. and pron.,** each one, every one, everything, each, every.

**quisquis, quaequae, quidquid or quicquid, indef. rel. pron. and adj.,** whoever, whatever, whosoever, whatsoever.

**1. quō [old dat. (?) of 1. qui and 1. quis: cf. eō, eōdem], adv., used (1) as interrog.,** whither? to what place?

where? for what purpose? wherefor to what end? (2) *as rel. (here often a conj.),* whither, where.

**2. quō [abl. sing. of 1. qui], conj., properly, by which (thing),** whereby, in order that, to the end that, that.

**quōcirca, conj.,** for which reason, wherefor.

**quōcumque [old dat. (?) of quicumque], adv.,** whithersoever, in any direction (whatever), no matter whither; *as conj., in whatsoever direction, whithersoever.*

**quod [acc. sing. of 1. qui, or, perhaps, abl. sing. with the original ending -d], conj.,** that, in that, because; as to the fact that. *See also under 1. qui.*

**quod si: see 1. qui.**

**quōmodo [1. quis+modus], interrog. adv.,** in what way? in what manner? how?

**quōnam [1. quō+nam], interrog. adv.,** whither, pray? whither?

**quondam, adv., properly, of the past,** at a certain time, at one time, once, formerly, aforesaid, of old, in days gone by; *of the future, one day, some day, by and by, at any time, ever;=nōnumquam, sometimes, at times.*

**quoniam [quom=cum+iam], conj.,** properly, since now; now that, since, because, inasmuch as, seeing that.

**quoque, conj.,** emphasizing the word it follows, also, too, even, likewise.

**quot, indeclinable adj., in pl., interrog. and rel.,** how many, as many as, as many, as.

**quotannis [quot+abl. pl. of annus], adv.,** properly, in how many (as many) years (as there are), annually, yearly, every year.

**quotiens [quot], conj.,** as many times as, every time that, as often as.

**quōnsue or quō . . . usque (§211), interrog. adv.,** up to what point (in place or time)? how far? how long?

## R

**rabidus, -a, -um [cf. rabiēs], adj.,** raving, raging, furious, frenzied.

**rabiēs, -iēs [cf. rabiō, rabere, ravel**

*f.*, raving, madness, frenzy, fury; *esp.*, the frenzy (or raving) of inspiration.

**radiō, -āre, -āvi, -ātus** [radius], *tr.*, properly, furnish with spokes. *Fig.*, furnish with rays (of light), cause to shine; *intr.*, shine, gleam, glitter.

**radius, -i or -il, m.**, a staff, a (measuring) rod, a pointer; by metonymy, a spoke of a wheel; a beam or ray of the sun, light, etc.

**rādix, -icis, f.**, a root of a plant or tree.

**rādō, -ere, rāsi, rāsus, tr.**, scrape, shave, rub. *Fig.*, graze, skim along or over, cleave, skirt, pass close to.

**rāmus, -i, m.**, a branch, bough, twig; by metonymy, garland.

**rapidus, -a, -um** [rapiō], *adj.*, properly, seizing, hurrying; of fire, consuming, devouring, fierce; of a river, winds, etc., whirling, sweeping, impetuous; in general, swift, speedy, quick.

**rapiō, -ere, rapui, raptus, tr.**, lay hold on quickly (and unceremoniously), carry off by force, snatch away, tear away, hurry (off), snatch, seize; rob, plunder, spoil; ravage, outrage; move quickly through, range, scour; *intr.*, (see on iv. 581), hurry, bustle about.

**raptum, -i** (*pf. pass. ptepl. as noun*), *n.*, plunder, prey, booty.

**raptō, -āre, -āvi, -ātus** [freq. of rapiō], *tr.*, seize and carry off, drag along or away, drag.

**raptor, -ōris** [raptō], *m.*, robber, plunderer, spoiler; as *adj.*, plundering, ravenous.

**raptum: see rapiō.**

**raptus: see rapiō.**

**rārēscō, -ere, —, —** [rārus], *intr.*, properly, grow thin through the separation of parts. *Fig.*, in iii. 411, part, widen, open, leap asunder.

**rārus, -a, -um, adj.**, the opposite of dēnsus, applied to things of loose texture, whose parts stand or lie well asunder, thin, loose; of two or more things, wide apart or asunder, scattered; of nets, wide meshed; of sounds (isolated, i.e.) broken, falter-

ing, stammering, halting; = *an adv.*, here and there, at intervals.

**rāstrum, -i** [rādō], *n.*, in pl., **rāstri, -ōrum, m.**, an iron hoe, very heavy, with two teeth, used for breaking up the ground, a mattock; also, a four-toothed rake.

**ratio, -ōnis** [reor], *f.*, properly, a reckoning, a calculation, account; mode, manner, way, plan, scheme, means; intelligence, understanding, reason, wisdom, sense, counsel.

**ratis, -is, f.**, a raft; *freely*, vessel, boat, ship.

**ratus: see reor.**

**raucus, -a, -um, adj.**, hoarse, harsh; deep-sounding, echoing, ringing, thunderous, clanging, noisy; **rauca, acc. pl. as adv.** (§§ 130, 134), hoarsely, harshly, loudly.

**re-, before vowels red-, inseparable pre-**fix, back, again, again and again, against; from the idea of back, again, it often implies a reversal of conditions, and so negatives the meaning of the simple verb, *un-*; it is also sometimes intensive.

**rebellis, -e** [re+bellum], *adj.*, waging war afresh, revolted, rebellious, insurgent.

**recēdō, -ere, -cessi, -cessum** [re+cēdō], *intr.*, go or move back, withdraw, retire, retreat. *Fig.*, e.g. of a house, stand back, recede; of other things, retreat, vanish, withdraw, pass (away).

**recēns, -entis, adj.**, of things not yet long in existence, fresh, recent, new; new-made; fresh, pure; **recēns ab**, fresh from, immediately after.

**recēnsēō, -ēre, -cēnsui, -cēnsus or -cēnsitus** [re+cēnsēō], *tr.*, count up, recount, tell the tale of, reckon; examine with care, survey.

**receptō, -āre, -āvi, -ātus** [freq. of recipiō], *tr.*, take back, get back, recover, receive (back).

**receptus: see recipiō.**

**recessus, -ūs** [recēdō], *m.*, a retreat, withdrawal; by metonymy, of places that withdraw or retreat, retreat, recess, nook.

**recidivus**, -a, -um [recidō, fall back; *in fig. sense*, return, recur], *adj.*, *prop-erly*, returning, recurring; reviving, revived, restored.

**recidō**, -ere, -cidi, -cīsus [re+caedō], *tr.*, cut off, cut away, lop, sever.

**recinctus**: *see* recingō.

**recingō**, -ere, -cīxi, -cīctus [re+cingō], *tr.*, ungird, loosen, loose. **re-cinctus**, -a -um, *pf. pass. prtcl.*, as *adj.*, ungirt, loosened, flowing, streaming.

**recipiō**, -ere, -cēpi, -ceptus [re+capiō], *tr.*, take back, bring back; draw back, withdraw; get back, win back, regain, recover, rescue; take to one's self, receive, admit, welcome; **poenās recipere**, exact punishment, take vengeance.

**recisus**: *see* recidō.

**reclūdō**, -ere, -clūsi, -clūsus [re+claudō], *tr.*, open (again), *lit. and fig.*, uncloze, open, lay bare, disclose, reveal; lay open, pierce; *with ēnsem*, unsheathe.

**recoctus**: *see* recoquō.

**recognoscō**, -ere, recognōvi, **recognitus** [re+cognoscō], *tr.*, *properly*, learn again or anew; examine, survey, review.

**recolō**, -ere, -colui, -cultus [re+colō], *tr.*, *properly*, till again or anew, retill. *Fig.*, reflect on, contemplate, survey.

**recondō**, -ere, -didi, -ditus [re+condō], *tr.*, put up again, put back, stow away, hide, conceal; bury, *lit. and fig.*

**recoquō**, -ere, -coxi, -coctus [re+coquō], *tr.*, *properly*, cook or boil over or again; *freely*, work or treat (repeatedly) *with fire*, forge, smelt, refine.

**recordor**, -āri, -ātus sum [re+cor, *in sense of* mind, intelligence], *tr.*, call to mind, recall, remember.

**rēctor**, -ōris [regō], *m.*, guider; *with nāvis*, steersman, helmsman, pilot.

**rēctum**: *see* regō.

**rēctus**: *see* regō.

**recubō**, -āre, -, [re+cubō, *old verb*, lie, lie down], *intr.*, lie on the back, lie at length, lie at ease, lie, recline.

**recumbō**, -ere, **recubui**, **recubitum** [re+cumbō, *old verb*, lay], *intr.* (§139), *properly*, lay one's self down, lie down, lie, fall down, sink (down), settle.

**recurro**, -ere, -curri, -cursum [re+curro], *intr.*, come back repeatedly, return; *of the sun*, return, revolve. **recurrēns**, -entis, *pr. prtcl. act.* as *adj.*, *of the sun*, revolving, or, *freely*, in his daily round.

**recursō**, -āre, -, [recurro], *intr.*, hasten or hurry back. *Fig.*, recur, return, be renewed or repeated.

**recursus**, -us [recurro], *m.*, a running back, return movement, counter march, retreat.

**recūsō**, -āre, -āvī, -ātus [re+causa; *cf.* **causor**, **causāri**, plead], *tr.*, *properly*, plead against something; take exception to, gainsay, refuse, decline; *with infn.*, refuse, decline, be unwilling, be reluctant.

**recussus**: *see* recutiō.

**recutiō**, -ere, -cussi, -cussus [re+quatiō], *tr.*, strike back; strike violently, shake.

**redarguō**, -ere, -ui, - [red = re+arguō], *tr.*, disprove, refute.

**redditus**: *see* reddō.

**reddō**, -ere, -didi, -ditus [red = re+dō], *tr.*, give back, give up, hand over, deliver up, return, restore, *lit. and fig.*; *give back as one should*, return, render, bestow; *with a reflexive pron.*, or *in pass.*, *with middle force* (§152), restore one's self, come back, go back, return; *give back in speech*, return or say by way of answer, answer, reply; make, render; (*make over*, *i.e.*) repeat, renew, reflect, reproduce.

**redeō**, -ire, **redivi** or **redii**, **reditum** [red = re+eō], *intr.*, go back, come back, return, *lit. and fig.*; *with acc. of effect*, retrace, traverse again.

**redimiculum**, -i [redimiō], *n.*, a band; *esp.*, a headband, fillet; strings, lap-pets.

**redimiō**, -ire, -ii, -itus, *tr.*, bind around, encircle, crown, wreath.

**redimitus**: *see* redimiō.

**redimō**, -ere, -ēmi, -ēemptus [red =

**re+emō**, *tr.*, buy back; *esp.*, ransom, redeem.

**reditus**, -ūs [redēō], *m.*, a return.

**redoleō**, -ēre, -ul, - [red = re+oleō, smell], *intr.*, emit an odor, smell; smell of, be redolent of, be fragrant with.

**reducō**, -ere, -dūxi, -ductus [re+ducō], *tr.*, lead back, bring back, fetch back; restore, save, rescue; draw back; hence, ply with might and main; wield forcefully. **reductus**, -a, -um, *pf. pass. pticpl. as adj.*, withdrawn; hence, retired, retreating, deep, secluded.

**reductus**: *see* **reducō**.

**redux**, -ucis [redūcō], *adj.*, properly, in *pass. sense*, brought back, returned, restored; hence, safe; in *active sense*, returning.

**refectus**: *see* **reficiō**.

**refellō**, -ere, -felli, - [re+fallō], *tr.*, prove (to be) false, refute, disprove, repel.

**referō**, -ferre, -tuli, -lātus [re+ferō], *tr.*, bear back, bring back, carry back or off; return, restore; with a reflexive pron., with *pedem, vestigia, or gressum*, or in *pass.*, with *middle force* (§152), bear or betake one's self back, go back, return, retreat, withdraw; give back, return, restore, pay, render, offer. *Fig.*, bring back, restore, renew, revive; reproduce, represent, imitate, resemble; bear back in speech, bring tidings (that), report, relate, recount; fetch forth (words, etc.), utter, say; answer, reply; bring or lay before the Senate, councillors, etc., refer (to); (bring or carry back, i.e.) alter, change, transform.

**reficiō**, -ficere, -feci, -fectus [re+faciō], *tr.*, make again, make over, repair. *Fig.*, renew, restore, refresh, revive, recruit, reinvigorate.

**refigō**, -ere, -fixi, -fixus [re+figō], *tr.*, unfix, unfasten, loose; tear down. *Fig.*, with *lēgēs*, unmake, annul, abolish, rescind (*see* on vi. 622).

**refixus**: *see* **refigō**.

**reflectō**, -ere, -flexi, -flexus [re+fectō], *tr.*, bend back, turn back. *Fig.*

turn (back), direct; change, alter; **animus reflectere**, give heed to, take thought on.

**reflexus**: *see* **reflectō**.

**refluō**, -ere, - [re+fluō], *intr.*, flow back, stream back, recede, subside.

**refringō**, -ere, -frēgi, -fractus [re+frangō], *tr.*, break up, break open; break off.

**refugiō**, -ere, -fūgi, - [re+fugiō], *intr.*, fly back, flee back, recoil, shrink back; flee, escape; *tr.*, flee from, recoil from. *Fig.*, as *intr.*, recede, recoil; with *infin.*, shrink from, recoil from; hence, be reluctant, be unwilling, be loath.

**refulgeō**, -ēre, -si, - [re+fulgeō], *intr.*, flash back, shine forth, send forth light, shine brightly, gleam, glitter.

**refundō**, -ere, -fudi, -fusus [re+fundō], *tr.*, pour back, pour up; upheave. **refusus**, -a, -um, *pf. pass. pticpl. as adj.*, properly, uppoured; freely, overflowing.

**refusus**: *see* **refundō**.

**rēgālis**, -e [rēx], *adj.*, of or pertaining to a king, worthy of a king (*prince or princess*), kingly, royal, regal; splendid, magnificent, gorgeous, princely.

**rēgia**: *see* **rēgius**.

**rēgificus**, -a, -um [rēx+faciō], *adj.*, regal, royal, princely.

**rēgina**, -ae [rēgō], *f.*, she who rules, a queen, princess. *As adj.*, of royal blood, royal.

**rēgiō**, -ōnis [rēgō], *f.*, direction, course, line; by metonymy, (*cf.* **finēs**), the land between certain lines, territory, district, quarter, region.

**rēgius**, -a, -um [rēx], *adj.*, of a king or queen, king's; royal, queenly, princely; by metonymy, princely, splendid, magnificent. *As noun*, **rēgia**, -ae [*sc.* domus], *f.*, a king's house, palace.

**rēgnātor**, -ōris [rēgnō], *m.*, ruler, sovereign, king, lord.

**rēgnō**, -āre, -āvi, -ātum [rēgnum], *intr.*, have sovereignty, hold sway, reign, rule; *tr.*, rule over, sway, govern.

**rēgnum**, -i [*cf.* **rēx**, **rēgō**], *n.*, sovereignty, rule, dominion, lordship;



royal or kingly power; by *metonymy*, a dominion, kingdom, realm, crown.  
**regō, -ere, rēxi, rēctus**, *tr.*, guide, direct; steer; guide, control, rule, sway, govern, manage, *lit. and fig.*  
**rēctus, -a, -um, pf. pass. ptcp. as adj.**, direct, straight. *As noun, rēctum, -i, n.*, in *fig. sense*, right, right conduct, virtue.

**regressus, -ūs** [**regredior**, come back], *m.*, a return.

**rēciō, -ere, -iēcī, -iectus** [**re+iaciō**], *tr.*, throw back, cast back, fling back or from, cast; turn away, turn from.

**relātus**: *see* **referō**.

**relegō, -ere, -lēgī, -lēctus** [**re+legō**], *tr.*, traverse again, sail over or past a second time, coast along or by again.

**relictus**: *see* **relinquō**.

**rēligiō, -ōnis, f.**, reverence for the gods, piety, devotion, veneration, reverence, awe, religious scruples, religious feelings; by *metonymy*, any display or evidence of devotion, a religious observance, sacred rites, sacred custom, pious ceremony, holy observance; agencies of religion, revelation, prophecy; the sanctity of a thing, sacredness, religious significance or importance.

**rēligiōsus, -a, -um** [**rēligiō**], *adj.*, hal- lowed, holy, sacred.

**religō, -āre, -āvi, -ātus** [**re+ligō**], *tr.*, bind fast, bind, fasten; with **equōs**, tether.

**relinquō, -ere, -liqui, -lictus** [**re+linquō**], *tr.*, leave behind, leave, *lit. and fig.*; resign, relinquish, surrender; quit, abandon, forsake, desert, neglect; give up.

**reliquiae, -arum** [**relinquō**], *pl. f.*, properly, "leavings"; remains, remnant; relics; remains of an individual, ashes.

**relicō, -ere, -lūxi, -** [**re+lūceō**], *intr.*, shine back or again (*i.e. reflect a light or blaze*), light up, blaze, shine.

**remēsus**: *see* **remētior**.

**remeō, -āre, -āvi, -** [**re+meō**, go], *intr.*, go back, return.

**remētior, -iri, -mēsus sum** [**re+metior**], *tr.*, properly, measure back;

with **astrā**, (*measure back, i.e.*) retrace observe again with care; traverse again, repass, recross.

**rēmex, -igis** [**rēmex+agō**], *m.*, oarsman, rower; in *coll. sense*, band of oarsmen, oarsmen, crew.

**rēmigium, -i or -ii** [**cf. rēmex**], *n.*, the act of rowing, rowing; by *metonymy*, oarsmen. *Fig.*, oarlike motion.

**reminiscor, -i, -**, *tr.*, call or recall to mind, recall, remember.

**remissus**: *see* **remittō**.

**remittō, -ere, -misi, -missus** [**re+mittō**], *tr.*, send back; send forth, return; release, free; give up, yield, resign, surrender, waive; return, repay

**remordeō, -ēre, -mordi, -morsus** [**re+ordeō**], *tr.*, properly, bite (*again*). *Fig.*, gnaw, vex, harass, torment, trouble.

**remōtus**: *see* **removeō**.

**removeō, -ēre, -mōvi, -mōtus** [**re+moveō**], *tr.*, move back; put away, remove; **mēnsās removēre**, end a feast (*i.e. end the eating proper*).

**remūgiō, -ire, -**, [**re+mūgiō**], *intr.*, bellow back or again, boom; **reēcho**, resound, roar, rumble.

**remulceō, -ēre, -mulsi, -mulsus** [**re+mulceō**], *tr.*, properly, stroke back; loosely used with **caudam**, draw back, cause to droop, droop.

**Remulus, -i, m.**, *Remulus*. (1) A Latin from Tibur. (2) A cognomen of Numanus, a Rutulian.

**rēmus, -i, m.**, an oar.

**Remus, -i, m.**, Remus. (1) The brother of Romulus. (2) A Rutulian.

**renārrō, -āre, -āvi, -ātus** [**re+nārrō**], *tr.*, tell over again, retell, recount, relate.

**renāscor, -i, -nātus sum** [**re+nāscor**], *intr.*, be born again; spring up again, grow afresh, be renewed.

**renātus**: *see* **renāscor**.

**renovō, -āre, -āvi, -ātus** [**re+novō**], *tr.*, renew, *lit. and fig.*

**reor, rēri, ratus sum**, *tr.*, with clause as object, properly, reckon, calculate; think, believe, suppose, imagine.  
**ratus, -a, -um, pf. pass. ptcp. as**

*adj.*, properly, reckoned, calculated; hence, confirmed, established, settled, ratified.

**repellō, -ere, reppulī, repulsus** [re+pellō], *tr.*, drive or dash back, thrust back, repel. *Fig.*, reject, repel, spurn.

**rependō, -ere, -pendī, -pēnsus** [re+pendō], *tr.*, weigh back, pay back by weighing, repay, requite; weigh one thing over against another, balance, offset.

**repente** [*cf.* repēns, repentīnus, sudden], *adv.*, suddenly.

**reperiō, reperire, repperī, repertus** [re+pariō], *tr.*, properly, beget, produce. *Fig.*, find out, discover, find, detect.

**repertor, -ōris** [reperiō], *m.*, discoverer, inventor, designer, author, creator.

**repertus**: see reperiō.

**repetitus**: see repetō.

**repetō, -ere, -petivī or -ilī, -petītus** [re+petō], *tr.*, seek again, revisit; go back for, fetch, bring back. *Fig.*, go back for in thought or in speech, call to mind, recall, recollect; retrace, repeat, say or utter again (and again).

**repleō, -ere, -ēvi, -ētus** [re+pleō], *old verb*, fill, *tr.*, fill up, fill, *lit. and fig.*

**replētus**: see repleō.

**repōnō, -ere, -posui, -positus or re-postus** [re+pōnō], *tr.*, put back, place back, *lit. and fig.*, replace, restore, repair, renew; put aside, lay aside, lay by, store up, treasure up; lay away (in the earth), bury, inter; put off, lay aside, lay down, resign, abandon, quit; simply, put, place, lay.

**reportō, -āre, -āvi, -ātus** [re+portō], *tr.*, bear back, bring back, carry back; **pedem reportāre**, retrace one's steps, come back, return. *Fig.*, bring back in speech, report, announce, relate.

**repositus, -ere, -**, [re+poscō], *tr.*, ask for (again), demand (back); claim.

**poenās . . . repositere, (claim, i.e.)** seek to exact vengeance.

**repositus or repositus**: see repōnō.

**reprimō, -ere, -pressi, -pressus** [re+primō], *tr.*, press back, hold back,

keep back; withhold, check, stop, stay, retain.

**repugnō, -āre, -āvi, -atum** [re+pugnō], *intr.*, fight back, resist, struggle.

**repulsus**: see repellō.

**requiēs, -ētis** [re+quiēs], *f.*, rest, repose; respite (*from*), relief (*from*), stay.

**requiēscō, -ere, -ēvi, -ētum** [re+quiēscō], *intr.*, come to rest, rest, repose.

**requirō, -ere, -quisivī, -quisitus** [re+quaerō], *tr.*, seek out (again), seek after, look for, search for; seek to know, seek to learn, inquire after, ask; (*inquire after because one misses*; hence) miss, be conscious of the lack of.

**rēs, rei, f.**, a thing; matter, event, affair; circumstance, condition, lot, estate, experience, fortune; deed, exploit, achievement; misfortune, mishap, sorrow; *in pl.*, affairs, interests, concerns; destinies, fates, career; *freely*, the earth, the world, the universe, nature; **rēs or rēs publica**, the commonwealth, state.

**rescindō, -ere, -scidi, -scissus** [re+scindō], *tr.*, cut off, cut loose; tear down, tear away.

**reservō, -āre, -āvi, -ātus** [re+servō], *tr.*, keep back, set aside, reserve, preserve, save.

**reses, -idis** [resideō], *adj.*, inactive, idle, sluggish, dormant.

**resideō, -ere, -sēdi, -** [re+sedeō], *intr.*, sit down, remain sitting; be idle, be inactive, be sluggish.

**residō, -ere, -sēdi, -** [re+sidō], *intr.*, sit down, take a seat; take up one's abode, settle. *Fig.*, settle down, sink, subside, abate, cease.

**resignō, -āre, -āvi, -ātus** [re+signō], *tr.*, unseal, *lit. and fig.*, unstop, open.

**resistō, -ere, -stiti, -** [re+sisitō], *intr.* (§ 139), properly, set one's self back; stand back, stand still; (*check one's self*), pause, stop; set one's self against, withstand, oppose, resist.

**resolūtus**: see resolvō.

**resolvō, -ere, -solvi, -solūtus** [re+solvo], *tr.*, untie, unbind, loosen, open; separate, part, sever; relax,

- slacken. *Fig.*, loosen, unravel, disentangle; untie, sever, annul, cancel, dissolve.
- resonō**, -ā, -āvi, — [re+sonō], *intr.*, sound again (*and again*), ring again, reëcho, resound.
- respectō**, -āre, —, — [*freq. of respiciō*], *intr.*, look back, look around (*often or intently*); *tr.*, look back at, give heed to, regard, care for.
- respicō**, -ere, -spexi, -spectum [re+speciō, *old verb*, look], *intr.*, look back, look about or around, look; *tr.*, look about or back for, search for; look back and see, see by looking back, see behind one, look back at. *Fig.*, give heed or thought to, regard, be mindful of, consider.
- respirō**, -āre, -āvi, -ātum [re+spirō], *intr.*, breathe, draw breath.
- resplendeō**, -ēre, —, — [re+splendeō], shine; *cf.* *splendidus*, *intr.*, shine brightly, gleam, glitter.
- respondeō**, -ere, -spondi, -spōnsus [re+spondeō], *tr.*, properly, promise in return or in reply, offer in return; answer, say in reply. *Fig.*, as *intr.* with *dat.*, answer to, correspond to, agree with, match.
- respōndō**, -āre, —, — [respondeō], *intr.*, answer, reply, respond. *Fig.*, (*respond*, *i.e.*) echo, reëcho.
- respōnsum**, -i [respondeō], *n.*, answer, reply, response; *esp.*, reply of an oracle or prophet, oracle, prophecy, prediction.
- restringō**, -ere, -stinxī, -stinctus [re+stinguō, *old verb*, quench], *tr.*, quench, extinguish.
- restituō**, -ere, -uī, -ūtus [re+statuō], *tr.*, set up again, reestablish, restore.
- restō**, -āre, -stiti, — [re+stō], *intr.*, (*stand*, *i.e.*) stop behind; remain, be left. *Fig.*, (*be left for one*, *i.e.*) be in store for.
- resultō**, -āre, —, -ātum [re+saltō, *freq. of salio*], *intr.*, spring back, leap back, rebound; *freely*, by a misunderstanding (see on v. 150), reëcho, reverberate.
- resupinus**, -a, -um [re+supinus], *adj.*, lying on one's back, supine, prostrate.
- resurgō**, -ere, -surrēxi, -surrectum [re+surgō], *intr.*, rise again, *lit.* and *fig.*
- rēte**, -is, *n.*, a net.
- retectus**: see *retegō*.
- retegō**, -ere, -tēxi, -tēctus [re+tegō], *tr.*, uncover, lay bare. *Fig.*, lay bare, disclose, reveal.
- retentō**, -āre, -āvi, -ātus [*freq. of retineō*], *tr.*, hold back, keep back, retard, detain.
- retexō**, -ere, -texui, -textus [re+texō], *tr.*, unweave, unravel; *also*, with *different force of prefix*, weave anew, reweave, *lit.* and *fig.*
- retināculum**, -i [retineō], *n.*, properly, a hold-back, hold fast; rope, cable, hawser.
- retineō**, -ere, -tinui, -tentus [re+teneō], *tr.*, hold back, restrain; detain, retard, delay.
- retorqueō**, -ēre, -torsī, -tortus [re+torqueō], *tr.*, turn or twist back. *Fig.*, change, alter, transform.
- retractō**, -āre, -āvi, -ātus [re+tractō], *tr.*, handle anew or afresh, grasp again, seize again; *intr.* (§ 139), draw back, withdraw, retreat. *Fig.*, as *tr.*, withdraw, retract.
- retrahō**, -ere, -trāxi, -trāctus [re+trahō], *tr.*, draw back, drag back, bring back, withdraw.
- retrō**, *adv.*, backward, back.
- retrōrsus**: see *retrōversus*.
- retrōversus** or **retrōrsus** [retrō+vertō], *adv.*, backward, back.
- reus**, -i [*cf.* *rēs*], *m.*, a party to a lawsuit, either plaintiff or defendant, but *esp.* defendant; one condemned and so bound in certain penalties, debtor. *As adj.*, held in (*penalties*), bound by, answerable for.
- revellō**, -ere, -velli, -vulsus [re+vellō], *tr.*, tear away, wrench away, pull off, pull away, dislodge, remove; (*dig up ashes of the dead*; hence) disturb, desecrate, violate.
- revertor**, **reverti**, **reversus sum** [re+vertō], *intr.*, turn back, return. *Note: the pf. is often act., reverti.*

**revinciō**, -ire, -vini, -vinctus [re+vinciō], *tr.*, bind back, bind fast, fasten; bind round, encircle, wreath.

**revinctus**: see revinciō.

**revisō**, -ere, —, — [re+visō], *tr.*, go or come back to see, revisit, *lit.* and *fig.*, return to.

**revocō**, -āre, -āvi, -ātus [re+vocō], *tr.*, call back, recall; with **gradum**, retrace one's steps, return. *Fig.*, (*recall*, *i.e.*) regain, refresh, replenish, restore, renew, revive.

**revolūtus**: see revolvō.

**revolvō**, -ere, -volvi, -volūtus [re+volvō], *tr.*, roll back, roll over; roll or fling forth; *in pass.*, with middle force (§ 152), roll over (*and over*); sink back, fall back. *Fig.*, with **iter**, retrace; change, alter, transform; recount, rehearse, repeat. **revolūtus**, -a, -um, *pf. pass. pticpl.* as *adj.*, of waves, properly, rolled back; hence, ebbing.

**revomō**, -ere, -vomui, — [re+vomō], *tr.*, vomit forth again, throw up (*again*), disgorge, discharge.

**revulsus**: see revellō.

**rēx**, rēgis [*cf.* regō], *m.*, ruler, leader, lord, prince, sovereign, king; as *adj.*, ruling, sovereign.

**Rhadamanthus**, -i, *m.*, Rhadamanthus, a son of Jupiter, and brother of Minos. *In life he was famed for his justice: after death he became one of the judges of the underworld.*

**Rhaebus**, -i, *m.*, Rhaebus, the war-horse of Mezentius.

**Rhamnēs**, -ētis, *m.*, Rhamnes, a Rutulian, an augur of Turnus.

**Rhēnus**, -i, *m.*, the river Rhine.

**Rhēsus**, -i, *m.*, Rhesus, a Thracian king or prince who came to aid Troy but was slain by Diomedes on the very night of his arrival.

**Rhoetēus**: see Rhoetēus.

**Rhoetēus**, -a, -um, and **Rhoetēus**, -a, -um, *adj.*, of Rhoeteum, (a promontory of the Troad), Rhoeteian; by metonymy, Trojan.

**Rhoetus**, -i, *m.*, Rhoetus. (1) An Italian slain by Euryalus. (2) A Marsian, ancestor of Anchemolus.

**rideō**, -ēre, risi, risum, *intr.*, smile, laugh; *tr.*, smile at, laugh at.

**rigēō**, -ēre, rigui, —, *intr.*, be stiff, be stiffened, be rigid.

**rigidus**, -a, -um [rigēō], *adj.*, stiff, rigid, unyielding, unbending, stark.

**rigō**, -āre, -āvi, -ātus, *tr.*, water, wet, moisten, bedew, bathe.

**rima**, -ae, *f.*, chink, cleft, rent, crack, fissure, seam.

**rimor**, -āri, -ātus sum [rima], *tr.*, make clefts in, split open, tear up; *tear up things in order to examine them*, pry into, search thoroughly, explore, examine.

**rimōsus**, -a, -um [rima], *adj.*, full of chinks or clefts; leaky.

**ripa**, -ae, *f.*, bank of a river.

**Ripheus**, -ei, *m.*, Ripheus, a Trojan warrior.

**rite** [*cf.* ritus], *adv.*, with due ceremony, in due form, duly, fittingly, fitly, rightly; in the usual form, as usual, according to custom.

**ritus**, -ūs, *m.*, sacred ceremony, holy rite; time-honored custom, observance.

**rivus**, -i, *m.*, a rivulet; stream, brook.

**rōbur**, -oris, *n.*, oak-tree, oak, of a species with very hard wood; in general, hard wood, timber; by metonymy, a lance or spear of oak; in *pl.*, oaken timbers, planks of oak. *Fig.*, strength, esp. the strength of endurance or resistance, defensive strength, power, might, vigor.

**rogitō**, -āre, -āvi, — [*freq.* of rogō], *tr.*, ask for frequently, inquire after eagerly, ask.

**rogō**, -āre, -āvi, -ātus, *tr.*, ask, question; ask for, beg for, sue for.

**rogus**, -i, *m.*, funeral pile, pyre.

**Rōma**, -ae, *f.*, Rome.

**Rōmānus**, -a, -um [Rōma], *adj.*, of Rome, Roman. As noun, **Rōmānus**, -i, *m.*, a Roman.

**Rōmuleus**, -a, -um [Rōmulus], *adj.*, of Romulus, Romulus's.

**Rōmulidae**, -arum [Rōmulus], *pl. m.*, the sons or descendants of Romulus, the Romans.

**Rōmulus**, -i, *m.*, Romulus, twin brother

of Remus and son of Mars; tradition made him the founder and first king of Rome. As *adj.*, Rōmulus, -a, -um, of Romulus, Romulus's; by metonymy, Roman.

**rōmulus**, -a, -um: see Rōmulus.

**rōrō**, -āre, -āvi, -ātum [rōs], *intr.*, drop or distil dew; freely, drip (with moisture in general), trickle, be moist or wet.

**rōs**, rōris, *m.*, dew; in general, dew-like moisture, spray.

**rōscidus**, -a, -um [rōs], *adj.*, wet with dew, dewy, dew-bespangled.

**roseus**, -a, -um [rosa], *adj.*, of roses; rose-colored, rosy, roseate; freely, bright, lovely.

**rōstrātus**, -a, -um [rōstrum], *adj.*, furnished or adorned with beaks, beaked.

**rōstrum**, -ī [cf. rōdō, gnaw], *n.*, the beak, bill of a bird; snout, muzzle of an animal; by metonymy, the beak or prow of a ship.

**rota**, -ae, *f.*, a wheel; by metonymy, chariot, car.

**rotō**, -āre, -āvi, -ātus [rota], *tr.*, turn round like a wheel, wheel, swing round, whirl about; *intr.*, roll.

**rubeō**, -ēre, —, —, *intr.*, be red, grow red, redden, glow.

**ruber**, rubra, rubrum, *adj.*, red, crimson, ruddy.

**rubescō**, -ere, rubui, — [inceptive of rubeō], *intr.*, grow red, redden.

**rudēns**, -entis, *m.*, a rope, esp. on ship-board, cable, hawser; in particular, sheet-rope, sheet, a rope attached to the bottom corner of a sail, used in hauling the sail flat against the mast or in easing off the sail to present a greater surface to the wind (cf. pēs); in *pl.* running-gear, rigging.

**rudis**, -e, *adj.*, properly, of things unwrought or undeveloped, rough, raw, crude, rude.

**rudō**, -ere, rudivi, ruditum, *intr.*, roar, bellow, bray; creak, groan.

**rūga**, -ae, *f.*, a wrinkle.

**ruina**, -ae [ruō], *f.*, a falling down, downfall, collapse; ruinam dare or trahere, fall in (long, trailing) ruin,

collapse; upheaval, eruption; by metonymy, in *pl.*, ruins. Fig., downfall, collapse, ruin, destruction.

**rumor**, -ōris, *m.*, common talk, gossip, rumor, report, tidings.

**rumpō**, -ere, rūpi, ruptus, *tr.*, break in pieces, rend, burst, burst open, burst asunder, break off, break through, snap, sever, lit. and fig., annul, violate, destroy; with acc. of effect (§ 128), cause to burst forth, pour forth, give vent to.

**ruō**, -ere, rui, rutus, *tr.*, throw down, overthrow; cast up; upturn, upheave, churn up, plow up; *intr.*, rush down, fall (quickly or violently down), stream down, run in streams, tumble down, fall in (overwhelming) ruin, lit. and fig.; rush in or on, rush forth, rush up, rush down, hasten, hurry. Fig., (of the sun, etc.), hasten to its setting, set (quickly), sink.

**rūpēs**, -is, *f.*, rock, crag; a line of rocks, cliff.

**ruptus**: see rumpō.

**rūsum**: see rūsaus.

**rūsaus** or **rūsum** [originally revo-sus=reversus: cf. re+vertō], *adv.*, back, backward; again, anew.

**rūs**, rūris, *n.*, the country (as opposed to the city); in *pl.*, lands, fields.

**rutilus**, -a, -um [akin to ruber], *adj.*, properly, yellow and red mixed, red-gold, reddish golden; bright red, ruddy.

**Rutuli**, -ōrum, *pl. m.*, the Rutuli, the Rutulians, an ancient people of Latium, ruled by Turnus; their capital was Ardea. As *adj.*, Rutulus, -a, -um, of the Rutuli, Rutullan; freely, Italian.

## S

**Sabaeus**, -a, -um, *adj.*, of the Sabaei (a people in the southwestern part of Arabia, in a district famous for its perfumes), Sabaeian; by metonymy, Arabian.

**Sabinae**: see Sabini.

**Sabini**, -ōrum, *pl. m.*, the Sabines, an ancient people of central Italy, occupying chiefly the high mountainous

*country. In pl. f., Sabinae, -ārum, Sabine women.*  
**sacer, sacra, sacrum, adj.,** set apart or consecrated to the gods (*whether for weal or woe the context must determine*), devoted, holy, hallowed, sacred; sacrificial, venerable, awful; (*set apart to the gods of the underworld; hence*) devoted, doomed, accursed, impious. *As noun, sacrum, -i, usually in pl.,* holy thing, holy vessel, sacred symbol or image, holy rite, holy act, ceremony, sacrifice, mystery; sacred song, hymn.  
**sacerdōs, -ōtis [sacer], c.,** holy person, priest, priestess.  
**Sacēs, -ae, m.,** Saces, a Rutulian.  
**Sacrānus, -a, -um, adj.,** of the Sacranī, an ancient people of Latium, of whom little is known, Sacranian.  
**sacrārium, -i or -ii [sacer], n.,** holy place, sanctuary, shrine.  
**Sacrātor, -ōris, m.,** Sacraator, an Italian (Etruscan?), comrade of Mezentius.  
**sacrātus: see sacro.**  
**sacro, -āre, -āvi, -ātus [sacer], tr.,** make holy, hallow, consecrate, set apart, dedicate, devote. **sacrātus, -a, -um, pf. pass. prtcl. as adj.,** holy, hallowed, sacred.  
**saeculum, -i, n.,** race, breed, generation; the lifetime of a race or generation (*properly, a period of about thirty-three years*), a generation; *freely,* an age, century; *in pl.,* years, the ages, the years to come, eternity.  
**saepe, adv.,** often, oftentimes, frequently, repeatedly; *comp. saepius, with intensive force,* very often.  
**saepiō, -ire, -ivi, -itum [saepius, tr.,** hedge in, fence in, hem in, enclose, surround, enfold, *lit. and fig.;* guard, protect.  
**saepius: see saepiō.**  
**saeta, -ae, f.,** a stiff or bristly hair, bristle.  
**saetiger, -gera, -gerum [saeta+gerō], adj.,** bristle-bearing, bristly.  
**saeviō, -ire, -ivi or -ii, -itum [saevus], intr.,** be fierce, be savage, be or wax furious, be angry, rage, storm.  
**saevus, -a, -um, adj.,** usually in bad

*sense,* raging, furious, fierce, savage, fell, violent, terrible, relentless, deadly, remorseless, ruthless, pitiless, cruel; *in good sense,* terrible, awful, gallant, valiant.

**Sagaris, -is, m.,** Sagaris, a slave among the Trojans.

**sagitta, -ae, f.,** an arrow.

**sagittifer, -fera, -ferum [sagitta+ferō], adj.,** arrow-bearing, armed with arrows:

**sagulum, -i [dim. of sagum, military cloak], n.,** a short military cloak.

**sāl, salis, m.,** salt water, the sea; brine, surf, surge, spray; salt.

**Salli, -ōrum [saliō], pl. m.,** the Salli, dancing priests of Mars, twelve in number, who annually, in March, kept the festival of Mars, marching through Rome with songs and dances, beating the ancilia (*see ancile*).

**saliō, salire, salivi, salii, or salui, saltum, intr.,** leap, spring, jump, bound.

**Sallus, -I or -ii, m.,** Sallius, an Arcadian, comrade of Aeneas.

**Sallentinus, -a, -um, adj.,** of the Sallentini (a people in Calabria, i. e. in the southeastern part of Italy), Sallentine.

**Salmōneus, -ei, m.,** Salmoneus, a son of Aeolus (the founder of the Aeolic race), king in Elis (in the northwestern part of the Peloponnesus). He sought to imitate the thunder and the lightnings of Jupiter, but the latter destroyed him by his thunderbolt and punished him in the underworld.

**salsus, -a, -um [properly, pf. pass. prtcl. of saliō or salō, salt down, salt], adj.,** salted, salt, briny.

**saltem, adv.,** at least, at all events, at any rate.

1. **saltus, -ūs [saliō], m.,** leaping, dancing; a leap, spring, jump, bound.

2. **saltus, -ūs, m.,** properly, a piece of wooded ground used as pasturage, esp. on the mountains, woodland-pasture, woodland, glade, forest; mountain pass, ravine.

**salum, -i [cf. sāl], n.,** the open sea, the sea, the main.

**salus, -ūtis [cf. salvus, sound, well,**

**safe**, *f.*, soundness, well-being, health; safety, deliverance, preservation.  
**salūtō**, -āre, -āvi, -ātus [salūs], *tr.*, wish health to, salute; greet, welcome, hail.

**salvō**: see **salvēō**.

**salvēō**, -ēre, —, — [*cf.* **salvus**, sound, safe, well], *intr.*, be well, be strong.  
**salvō**, **salvēte**, *imper.* as a greeting, properly, be well (*cf.* *English* farewell), hail! all hail! greetings! welcome!

**Samō**, -ēs, *f.*, Same, an island in the Ionian Sea, off the west coast of Greece; in later times it was called Cephallenia (now Cephalonia).

**Samos** or **Samus**, -I, *f.*, Samos, a large island off the coast of Asia Minor, famous, among other things, for its temple of Juno.

**sanciō**, -īre, **sānxi**, **sānctus** [*cf.* **sacer**], *tr.*, make sacred or holy; *esp.*, of laws and treaties, make or render inviolable, fix unalterably, ratify, confirm. **sānctus**, -a, -um, *pf. pass. prtcl.* as *adj.*, sacred, holy, sainted, inviolable, inviolate; unsullied, pure, blameless.

**sānctus**: see **sanciō**.

**sanguineus**, -a, -um [sanguis], *adj.*, bloody, blood-stained, blood-red, blood-shot; of Mars, bloodthirsty.

**sanguis**, -inis, *m.*, blood; bloodshed; by metonymy, race, lineage; those of like blood, family, stock; a descendant, offspring.

**saniēs**, -iēi, *f.*, diseased or corrupted blood, bloody matter, gore; by metonymy, poisonous slaver or froth of a serpent, venom.

**sānus**, -a, -um, *adj.*, sound in body, healthy, well; sound in mind, rational, sane.

**Sarpēdōn**, -onis, *m.*, Sarpedon, son of Jupiter and king of the Lycians; he was an ally of Troy but was slain by Patroclus, the friend of Achilles.

**sat**: see **satis**.

**sata**: see 2. **serō** (*end*).

**satiō**, -āre, -āvi, -ātus [satis], *tr.*, satisfy, fill. *Fig.*, satisfy, satiate, appease.

**satis**, *and*, in abbreviated form, **sat**, *adv.*,

enough, sufficiently. *As noun*, *indeclinable*, *n.*, enough, sufficient; *as adj.*, *indeclinable*, with a *comp.* **satis**, enough, sufficient; *freely*, a match for, equal to; *in comp.*, better, preferable.

**satiūs**: see **satis**.

**sator**, -ōris [2. **serō**], *m.*, sower, planter. *Fig.*, begetter, creator, father, author.

**Satura**, -ae, *f.*, Satura, an unknown lake (or swamp) in Latium, perhaps a part of the Pontine marshes.

**Sāturnia**: see **Sāturnius**.

**Sāturnius**, -a, -um [Sāturnus], *adj.*, of Saturn, Saturnian, Saturn's; *freely*, son or daughter of Saturn. **Sāturnia**, -ae, *f.*, Saturnia, a name of Juno, as daughter of Saturn.

**Sāturnus**, -I [2. **serō**], *m.*, Saturnus, an ancient Italian god of agriculture, identified later with the Greek Cronos. See §§ 274, 275.

**saturō**, -āre, -āvi, -ātus [satur, full], *tr.*, fill, fill up, satisfy, satiate, *lit.* and *fig.*

**satus**: see 2. **serō**.

**saucius**, -a, -um, *adj.*, wounded, hurt, mangled. *Fig.*, stricken, smitten.

**saxeus**, -a, -um [saxum], *adj.*, of rocks or stones, rocky.

**saxum**, -I, *n.*, an isolated or detached rock, stone.

**Scaea**, -ae [from a Greek word, meaning left, western], *adj.*, found only in *f.*, Western, Scaean, the name of the chief gate of Troy. This gate faced the Grecian camp and so was most exposed to attack.

**scaena**, -ae, *f.*, the background or scene of a Roman theater (see on 1. 164); by metonymy, stage, theater. *Fig.*, a background of woods, etc.

**scālae**, -ārum, *pl. f.*, a flight of steps, staircase, stairs; scaling-ladder, ladder.

**scandō**, -ere, —, —, *tr.*, climb, mount, scale, ascend.

**scelerātus**: see **scelerō**.

**scelerō**, -āre, -āvi, -ātus [scelus], *tr.*, stain by crime, defile, pollute. **scelerātus**, -a, -um, *pf. pass. prtcl.* as *adj.*, stained by crime, polluted, guilty, accursed, impious, infamous.

**seelus**, -eris, *n.*, an evil or impious act, wicked deed, sin, crime, villainy.

**scēptum**, -i, *n.*, a staff; *esp.*, a royal staff, sceptre; *by metonymy*, lordship, sovereignty, kingly sway.

**scilicet** [*sci*, *imp.*, + *licet*], *adv.*, properly, know! you may!; you may readily see; obviously, evidently, certainly, truly, doubtless; often with ironical force, forsooth, of course, to be sure, think of it! mark you!

**scindō**, -ere, *scidi*, *scissus*, *tr.*, cut or tear asunder, tear, rend, cleave, split, divide, sever, separate. *Fig.*, with *viam*, cleave; part, divide.

**scintilla**, -ae, *f.*, a spark.

**sciō**, *scire*, *scīvi*, *scītus*, *tr.*, come to know, learn, know; *with infm.*, know how, understand how.

**Scipiadēs**, -ae, *m.*, one of the Scipios, a Scipio. *Note*: this word ought to = a son of Scipio, but is used in place of *Scipiō*, *Scipiōnis*, whose quantity makes it impossible in hexameter verse.

**scissus**: see *scindō*.

**scītōr**, -ārī, -ātus *sum* [*sciō*], *tr.*, seek to know, search into, ask, inquire; *with ōrāculum*, consult.

**scopulus**, -i, *m.*, a projecting point or peak of rock, rock, crag, cliff; a rock or ledge in the sea, reef.

**scrūpeus**, -a, -um [*scrūpus*, a rough stone], *adj.*, stony, rocky, jagged, rough.

**scūtātus**, -a, -um [*scūtum*], *adj.*, armed with shields, shielded.

**scūtum**, -i, *n.*, a shield or buckler, oblong in shape, four feet long by two and a half wide, and rounded or oval, so as to curve round the body; at first, at least, made of wood covered with leather.

**Scylacēum**, -i, *n.*, Scylaceum, a town on the east coast of Bruttium, in southern Italy, on a promontory dangerous to ships.

**Scylla**, -ae, *f.*, Scylla. (1) A sea monster, described as resident in a cave in certain rocks, also called Scylla, between Italy and Sicily. The upper part of this monster resembled a lovely woman. About the waist was a circle of dogs or wolves; below was the tail of a

dolphin. The wolves reach out and seize passing ships and drag them on the rocks. (2) A ship in Aeneas's fleet. (3) A Scylla-like monster; several such were seen by Aeneas in the entrance of the underworld.

**Scyllaeus**, -a, -um [*Scylla*], *adj.*, of or belonging to Scylla, Scyllaeian, Scylla's.

**Scyrius**, -a, -um, *adj.*, of Scyros, an island in the Aegean Sea, northeast of Euboea.

1. **sē-** or **sēd-**, inseparable prefix, apart, away, aside; (= *sine*), without.

2. **sē**: see *sul*.

**sēcernō**, -ere, -crēvi, -crētus [1. *sē*, apart + *cernō*], *tr.*, put or set apart, sunder, sever, separate. **sēcētus**, -a, -um, *pf. pass. pticpl. as adj.*, set apart, separate, sequestered, retired, solitary, lonely, quiet; hence, secret, hidden; = *an adv.*, apart, privately, secretly. *As noun*, **sēcētum**, -i, *n.*, a retired or private abode, (quiet or retired) haunt.

**sēcessus**, -us [*sēcōdō*, go apart], *m.*, a going apart or away, a withdrawing or retiring; *by metonymy*, a place of retirement, retirement, a sequestered place, retreat, recess, nook; a place where the shore seems to retreat, an inlet, estuary.

**sēclūdō**, -ere, -clūsi, -clūsus [1. *sē* + *claudō*], *tr.*, shut apart or off, shut out, shut up. *Fig.*, exclude, expel, banish, put aside. **sēclūsus**, -a, -um, *pf. pass. pticpl. as adj.*, secluded, retired.

**sēclūsus**: see *sēclūdō*.

**sēcō**, -āre, *secui*, *sectus*, *tr.*, cut, cut off, cut up; cut through, saw, split, hew, sever, cleave. *Fig.*, cut one's way through, fly through, sail through, cleave, plow; *with viam* (§ 128), cut a way, speed one's way.

**sēcōrētus**: see *sēcernō*.

**sectus**: see *sēcō*.

**secundō**, -āre, -āvi, -ātus [*secundus*], *tr.*, prosper, favor, give a favorable turn to.

**secundus**, -a, -um [*sequor*], *adj.*, properly, following; *esp.*, following the



first, next, second, inferior, in place, order, or time. *Fig.*, going one's way and so not opposing one, favoring, favorable, fair, gracious, helpful, friendly, propitious, auspicious, prosperous, successful. *rēs secundae*, prosperity, success.

**secūris**, -is [secō], *f.*, an axe, battle-axe.

**secūrus**, -a, -um [l. sē, without, + cūra], *adj.*, without care, careless (in the lit. sense), free from anxiety, unconcerned, undisturbed, secure, untroubled; in bad sense, careless (of), heedless, reckless, regardless.

**secus**, *adv.*, otherwise, differently; *haud secus, nōn secus*, not otherwise, in no less measure, not less; hence, just so, even so, even thus; *haud secus ac or atque*, precisely as, even as. *In comp.*, *sētius*, otherwise, less, in less degree or measure. *nōn sētius*, in no less measure, none the less, equally, in equal measure, just as much.

**secūtus**: see *sequor*.

**sed**, *conj.*, but; yet; *sed enim*, but indeed, but of a truth, however; *sed ... autem*, a pleonastic expression, but yet.

**sedeō**, -ēre, *sēdi*, *sessum*, *intr.*, sit, sit down, be seated; of a general or army, be encamped; sit idly by, sit by. *Fig.*, of a weapon, etc., be lodged (in); with *dat.* of person interested, and a clause as subject, be firmly fixed, be settled, be resolved or determined, please (one).

**sēdēs**, -is [cf. *sedeō*], *n.*, a seat, a resting-place; by metonymy, like English *seat*, a lasting, permanent abode, abiding place, home, habitation, house; palace, temple; the final resting-place, the tomb, the grave; the place in which one stays or tarries, spot, region; base, foundation, bottom; of the sea, deeps, depths.

**sedile**, -is [sedeō], *n.*, seat, bench; a rower's bench, thwart.

**seditiō**, -ōnis [l. sē+eō], *f.*, properly, a going apart or aside; esp., a parting of citizens, civil dissension, popular uprising, sedition, riot, discord, strife.

**sēdō**, -āre, -āvī, -ātus [sedeō], *tr.*, properly, cause to sit down, settle. *Fig.*, quiet, calm.

**sēdūcō**, -ere, -dūxī, -ductus [l. sē+ducō], *tr.*, lead away or apart, draw apart, divide, separate, part.

**seges**, -etis, *f.*, a cornfield; the standing grain in a field, corn-crop, corn. *Fig.*, crop in general, growth, thicket.

**sēgnis**, -e, *adj.*, slow, sluggish, slothful, listless, lifeless, inactive.

**sēgnitiēs**, -iēi [sēgnis], *f.*, sluggishness, slothfulness, sloth, tardiness.

**Selinūs**, -antīs, *f.*, Selinus, a town on the southern coast of Sicily, famous for its palm trees.

**semel**, *numeral adv.*, once, once for all.

**sēmen**, -inis [akin to 2. serō], *n.*, a seed. *Fig.*, in pl., seeds or elements of things, germs.

**sēmēsus**, -a, -um [sēmi+edō], *adj.*, half-eaten, half-consumed.

**sēmi-**, inseparable prefix, half.

**sēmianimis**, -e, and **sēmianimus**, -a, -um [sēmi+anima, animus], *adj.*, half-alive, half dead; expiring, dying.

**sēminex**, -necis [sēmi+nex], *adj.*, half-slain, half dead, badly wounded, mangled.

**sēminō**, -āre, -āvī, -ātus [sēmen], *tr.*, sow, plant; freely, produce, beget, bring forth.

**sēmita**, -ae [l. sē+meō, go], *f.*, a by-path, footpath, narrow way, path, way.

**sēmīstus**, -a, -um [sēmi+stus], *adj.*, half-burned, half consumed, charred, scorched.

**sēmivir**, -virī [sēmi+vir], *adj.*, (only) half man, unmanly, effeminate.

**semper**, *adv.*, always, ever, constantly, continually.

**senātus**, -ūs [cf. *senex*], *m.*, the body of elders, the elders, the senators, senate.

**senecta**: see *senectus*, -a, -um.

**senectus**, -a, -um [cf. *senex*], *adj.*, old, aged. *As noun*, **senecta**, -ae (cf. *aetās*), *f.*, old age, age.

**senectūs**, -ūtis [cf. *senex*], *f.*, old age, age; by metonymy, in bad sense, se-

- nility, decrepitude. *Personified, Senectūs, -ūtis, f., Old Age, Age.*
- senex, senis, adj., comp. senior, old, aged, venerable. As noun, senex, senis, m., old man. In comp., older; often with intensive force, very old, (very) aged, venerable. As noun, senior, -ōris, m., aged or venerable man.**
- sēni, -ae, -a [cf. sex], distributive numeral adj., six at a time, six each; freely, six.**
- senior: see senex.**
- sēnsus, -ūs [sentiō], m., feeling, physical and mental, perception, sense; a thought or feeling, emotion, understanding, intelligence; the mind, the reason.**
- sententia, -ae [sentiō], f., a way of thinking, a judgment, thought, opinion, view; purpose, resolve, intention.**
- sentiō, -ire, sēnsi, sēnsus, tr., perceive or discern by the senses; feel; feel to one's sorrow. Fig., perceive by the mental faculties, notice, realize, become aware, observe; understand.**
- sentis, -is, m., a thorn, bramble, briar; thorn-bush.**
- sentus, -a, -um [cf. sentis], adj., properly, thorny; rough, overgrown, squalid.**
- sepeliō, -ire, -ivi or -il, sepultus, tr., bury, inter. Fig., bury, overcome.**
- septem, numeral adj., indeclinable, seven.**
- septemgeminus, -a, -um [septem + geminus], adj., sevenfold; of the Nile, seven-mouthed.**
- septemplex, -plicis [septem + plicō], adj., sevenfold.**
- septēni, -ae, -a, distributive numeral adj., seven at a time, seven each; freely, seven.**
- septimus, -a, -um [septem], ordinal numeral adj., seventh.**
- sepulchrum, -i [sepeliō], n., burial place, tomb, grave, sepulcher, funeral or burial mound.**
- sepultus: see sepeliō.**
- sequāx, -ācis [sequor], adj., following,**

- pursuing, prone to pursue; freely, greedy, ravenous, devouring.
- sequor, sequi, secūtus sum, tr., follow; go or come after, accompany, attend; seek to reach, seek, pursue, aim at; follow in hostile spirit, pursue, chase; also intr., follow, come after or along. Fig., follow, attend, favor; follow commands, etc., obey.**
- serēnō, -āre, -āvi, -ātus [serēnus], tr., make clear or bright, calm. Fig., calm, quiet, smooth.**
- serēnus, -a, -um, adj., clear, bright, fair, serene, cloudless, calm, tranquil. Fig., calm, serene, tranquil.**
- Serestus, -i, m., Serestus, a Trojan, comrade of Aeneas.**
- Sergestus, -i, m., Sergestus, a Trojan, comrade of Aeneas; Vergil makes him the progenitor of the gens Sergia.**
- Sergius, -i or -ii, m., Sergius, a name borne by members of the gens Sergia.**
- seriēs, -iē [1. serō], f., properly, a number of things bound together, row, line, chain, series, train.**
- sermō, -ōnis [1. serō], m., conversation, talk, discussion, discourse; common talk, rumor, report, gossip; by metonymy, speech, language, tongue.**
- 1. serō, -ere, serui, sertus, tr., join together, bind together, plait, interweave. Fig., weave (speech), weave words, etc., into speech, exchange in speech, discuss, consider. sertum, -i, (pf. pass. ptcl. as noun), n., garland, wreath.**
- 2. serō, -ere, sēvi, satus, tr., sow, plant. Fig., sow, plant; beget; scatter like seed, spread, disseminate.**
- satus, -a, -um, pf. pass. ptcl. as adj., begotten of, born of, son or daughter of. As noun, sata, -ōrum, pl. n., sown fields, tilled fields, tillage, crops.**
- serpēns: see serpō.**
- serpō, -ere, serpsi, serptum, intr., creep, crawl. Fig., creep on, steal on, steal over, spread. serpēns, -entis (pr. ptcl. act. as noun), m., properly, a creeper, crawler; snake, serpent.**
- Serrānus, -i, m., Serranus. (1) The cognomen or surname of the famous**

*Caius Attilius Regulus, who was plowing when the news of his election to the consulship was brought to him. (2) A Rutulian, slain by Nisus.*

**sertum:** see 1. **serō**.

**serus**, -a, -um, *adj.*, late, tardy, too late; often=*an adv.*, late, too late;

**serum**, *n. sing. as adv.* (§ 134), late.

**serva**, -ae [*feminine of servus*, slave], *f.*, a female slave; *freely*, maid-servant.

**serviō**, -ire, -ivi or -ii, -itus, [*servus*, slave], *intr.*, be a slave (*to*), serve, minister to, obey, be subject to.

**servitium**, -i or -ii [*cf. serviō*], *n.*, slavery, servitude.

**servō**, -āre, -āvi, -ātus, *tr.*, watch, lit. and fig., watch over, give heed to, note, observe, guard; keep, maintain, retain; preserve, observe a custom, rite, etc.; keep safe, protect, save, preserve; *freely*, from the idea of holding fast involved in that of saving, cling closely to a place, keep to, remain or continue in. **servāns**, -antis, *pr. pt. act. as adj.*, observant (*of*), heedful (*of*), careful.

**seō**: see **sui**.

**seōtius**: see **secus**.

**seu**: see **sive**.

**sevērus**, -a, -um, *adj.*, in good sense, serious, grave, austere, stern, strict, severe; in bad sense, cruel, dreadful, terrible, frightful.

**sex**, numeral *adj.*, six.

**si**, *conj.*, if, in case; in clauses which are conditional only in form, i.e. do not really involve the idea of contingency, if (it be true that), (if, as is the case, i.e.) since, seeing that, when, whenever (this use occurs esp. in entreaties and prayers where the worshiper puts familiar facts in a way as modest and as little offensive as possible); in modest statements as to the future, if, when; in dependent questions, whether; in clauses originally involving a dependent question, but in effect practically purpose clauses, if haply, on the chance that. **si modo**, if only, provided that; **ō si**, in wishes, o that, would that (see on vi. 187).

**sibilō**, -āre, -āvi, -ātum, *intr.*, hiss.

**sibilus**, -a, -um, *adj.*, hissing.

**Sibylla**, -ae, *f.*, a Sibyl, a prophetess esp. the Sibyl resident at Cumae as priestess of Apollo. Vergil calls her Deiphobe, daughter of Glaucus.

**sic**, *adv.*, in this manner, after this wise, thus (the word refers both forwards and backwards), so; in this guise or attitude.

**Sicāni**, -ōrum, *pl. m.*, the Sicani (an ancient race resident in Italy and Sicily, esp. in the latter); by metonymy, the Sicilians. As *adj.*, **Sicānus**, -a, -um, Sicanian, Sicilian.

**Sicania**: see **Sicanus**.

**Sicanus**, -a, -um [*cf. Sicāni*], *adj.*, Sicanian; by metonymy, Sicilian. As *noun*, **Sicania**, -ae (*sc. terra*), *f.*, Sicily.

**Sicānus**: see **Sicāni**.

**siccō**, -āre, -āvi, -ātus [*siccus*], *tr.*, make dry, dry up, dry; of blood, stanch.

**siccus**, -a, -um, *adj.*, dry; drained, drained (*off*). Fig., dry, parched, thirsty.

**sicubi**, *adv.*, if anywhere; wherever, wheresoever. Note: in v. 677 *sc. sunt* with **sicubi**.

**Siculus**, -a, -um, *adj.*, of the Siculi (a people described by ancient writers as living at first in Latium, then as migrating to Sicily, conquering the Sicāni, and giving their name to the island), Sicilian, of Sicily.

**sidereus**, -a, -um [*sidus*], *adj.*, starry; starlike, starlit. Fig., bright as a star, shining, glittering.

**sidō**, -ere, **sidī**, —, *intr.* (§ 130), seat one's self, sit down; of birds, etc., settle, alight.

**Sidōn**, -ōnis, *f.*, Sidon, a very ancient city of Phoenicia, the mother-city of Tyre.

**Sidōnius**, -a, -um [*Sidōn*], *adj.*, of Sidon, Sidonian; by metonymy, Phoenician, Tyrian, Carthaginian.

**sidus**, -eris, *n.*, properly, a constellation; *freely*, a star, meteor; in *pl.*, the signs of the zodiac; the heavens, the

- sky; by metonymy, season of the year, weather.
- Sigēus**, -a, -um, *adj.*, of Sigeum (a promontory near Troy), Sigeian.
- significō**, -āre, -āvi, -ātus [signum + faciō], *tr.*, show by signs, indicate; *intr.*, make a signal, beckon, signal.
- signō**, -āre, -āvi, -ātus [cf. signum], *tr.*, mark, mark out, distinguish; with **viam**, **viās**, blaze out, trace; mark with a seal or stamp, seal, stamp, brand. *Fig.*, mark with the eyes or mind, observe intently, note; mark out in words or writing, make plain or clear, indicate, designate, express.
- signum**, -i, *n.*, a mark, sign, token, evidence; sign of the future, omen; a signal for joining battle, etc.; military standard, banner, flag, ensign; **signa cōferre**, meet in close combat, press to the attack; a figure or a design on silverware or in embroidery.
- Sila**, -ae, *f.*, Sila, a forest in Bruttium (southern Italy).
- silēns**: see **sileō**.
- silentium**, -i or -ii [sileō], *n.*, silence, stillness, quiet; secrecy.
- sileō**, -ēre, **silui**, —, *intr.*, be completely noiseless, be silent, be still, be quiet; *esp.*, like **taceō**, hold one's peace, say nothing, be silent. **silēns**, -entis, *pr. prtepl. act. as adj.*, quiet, still; voiceless, silent. *As noun*, **silentēs**, -um, *pl. m.*, the silent ones, the (voiceless) dead.
- silex**, -icis, *c.*, any hard stone, flint-stone, flint; *freely*, rock, crag, cliff.
- silva**, -ae, *f.*, a (dense) forest, a wood; *freely*, a thick dense growth. *Fig.*, a forest.
- silvestris**, -e [silva], *adj.*, of or belonging to a forest, dwelling in the forest, woodland, rustic, sylvan.
- silvicola**, -ae [silva + colō], *m.*, dwelling in the forests; *virtually an adj.*, forest-dwelling, forest-ranging.
- Silvius**, -i or -ii, *m.*, Silvius. (1) *Silvius Aeneas*, a son of Aeneas, by Lavinia. (2) *A name borne by many kings of Alba Longa.*
- similis**, -e, *adj.*, construed with both *gen.* and *dat.*, like, resembling, similar; *freely*, same.
- Simois**, -entis, *m.*, Simois. (1) *A river of the Troad.* (2) *A small river in Epirus which Helenus and Andromache called Simois after the Trojan river.*
- simplex**, -icis [semel + plicō], *adj.*, single, simple; unmixed, untainted, pure.
- simul** [cf. **semel**, **similis**], *adv.*, at the same time, together; **simul . . . simul**, both . . . and, not only . . . but at the same time (*Vergil is rather fond of writing simul . . . simul in coordinate clauses, with asyndeton, instead of writing simul once and joining the clauses by et*); **simul atque** or **ac**, or **simul alone**, as soon as. *As practically a prep. with abl.*, at the same time with, with (*see v. 357*).
- simul ac** or **atque**: see **simul**.
- simulācrum**, -i [simulō], *n.*, a counterfeit presentment of anything, likeness, image, effigy, statue, *esp. of the gods*; semblance, appearance, pretence, imitation; apparition, specter, ghost, phantom.
- simulō**, -āre, -āvi, -ātus [similis], *tr.*, make one thing like another, imitate, counterfeit, copy; pretend that something is true, feign, simulate. **simulātus**, -a, -um, *pf. pass. prtepl. as adj.*, counterfeit, pretended, false, deceitful.
- sin**, *conj.*, properly used to introduce an alternative condition, if on the other hand, but if, if however.
- sine**, *prep. with abl.*, without.
- singuli**, -ae, -a [akin to **semel**, **simul**], *adj.*, one at a time, one by one, one each; *freely*, separate, individual, single.
- singultō**, -āre, —, -ātum [singultus], *intr.*, hiccough, sob, *lit. and fig.*; gurgle.
- singultus**, -ūs, *m.*, hiccough, sob, gasping, panting.
- sinister**, -tra, -trum, *adj.*, left, on the left hand, to the left. *As noun*, **sinistra**, -ae (ec. manus), *f.*, the left hand.
- sinistra**, *as noun*: see **sinister**.

**sinō, -ere, sivi, situs, tr.,** let down, lay down, put down; leave, resign, surrender, spare; allow, suffer, permit, let.  
**sinōn, -ōnis, m.,** Sinon, a Greek, who induced the Trojans to take the wooden horse into their city.

**sinuō, -āre, -āvi, -ātus [sinus], tr.,** bend, curve, wind, twist, coil.

**sinuōsus, -a, -um [sinus], adj.,** full of coils or spires, with many coils, coiled, sinuous, spiral.

**sinus, -ūs, m.,** a bend of any sort; esp., a bent or curved surface, curve, fold, coil; a bend or curve in the shore-line, gulf, bay; fold of a garment; curve or fold of a sail when filled with wind, bellying sail; the part of the body covered by the loose folds of the toga or palla, the bosom; freely, arms, embrace. *Fig., of the Nile, bosom, arms, embrace.*

**Sirēnes, -um, pl. f.,** the Sirens, monsters, two or three in number, with the heads of women and bodies of birds, who dwell on some rocks off the Campanian coast, by the bay of Naples. By their sweet singing they enticed passing mariners upon the rocks and then destroyed them.

**Sirius, -i or -ii, m.,** Sirius, the Dog Star, whose rising was, in popular astronomy, associated with the hottest part of summer.

**sistō, -ere, stitī, status [cf. stō], tr.,** cause to stand, put, place, set, lodge; set in place, prop up, support, stay, make firm, establish; bring, fetch, conduct, guide, convey; cause to stand still, check, stay, stop, arrest; *intr.* (§139), properly, set one's self, stand (still), stay, remain, settle.

**sistrum, -i, n.,** a sistrum, a rattle, a sort of bronze rattle or "cricket" used by the Egyptians in their worship of the goddess Isis.

**sitis, -is, f.,** thirst. *Fig., drought.*

1. **situs: see sinō.**

2. **situs, -ūs [sinō], m.,** properly, a putting or placing, then, the place where something is put, position, situation, arrangement, order; a leaving, neglect, and, by metonymy, the effect of

such neglect, mold, rust, filth. *Fig., of the mold or rust of age, inactivity, lethargy, sloth.*

**sive or seu [si+ve], conj.,** or if, or; **sive (seu) . . . sive (seu),** if on the one hand . . . or if on the other hand, if . . . or (if), whether . . . or.

**socer, -eri, m.,** father-in-law; *in pl.,* parents-in-law, a husband's parents.

**sociō, -āre, -āvi, -ātus [socius], tr.,** make (one) an ally or associate, join, unite, associate, ally.

**socius, -a, -um [akin to sequor?], adj.,** accompanying, associated, united, allied, confederate, friendly. *As noun,*

**socius, -i or -ii, m.,** associate, comrade, companion, ally.

**sodālis, -e, c.,** an intimate friend, (boon) comrade.

**sōl, sōlis, m.,** the sun; by metonymy, sunlight, sunshine; *like English sun,* a day. *Personified, Sōl, Sōlis, m.,* the Sun God (Apollo).

**sōlācium, -i or -ii [sōlor], n.,** comfort, solace, consolation.

**sōlāmen, -inis [sōlor], n.,** comfort, consolation, solace, relief.

**soleō, -āre, solitus sum, intr.,** be accustomed, be wont, use. **solitus, -a, -um, pf. pass. prtcl. as adj.,** usual, wonted, customary.

**solidus, -a, -um [cf. solum], adj., in physical sense,** solid, firm, stout, strong, massive; solid, whole, entire. *Fig.,* solid, firm, lasting. *As noun,* **solidum, -i, n.,** the solid ground, firm ground.

**solitus: see soleō.**

**solum, -i or -ii, n.,** a seat; esp., a throne.

**sollemnis, -e [sollus, old adj.=tōtus +annus], adj.,** properly, of festivals, etc., that recur every year, yearly, annual, customary, wonted, usual, stated, appointed, established; solemn, sacred, festival. *As noun,* **sollemne, -is, n.,** usually in pl., religious festival, solemn rite; holy offering, offering.

**sollicitō, -āre, -āvi, -ātus [sollicitus], tr.,** move violently, stir up, agitate. *Fig.,* disturb, disquiet, vex.

**sollicitus**, -a, -um [sollus, *old adj.* = *tōtus* + *clēō*], *adj.*, properly, violently shaken. *Fig.*, disturbed, agitated, uneasy, restless, anxious, troubled.

**solor**, -āri, -ātus *sum*, *tr.*, comfort, solace, console, soothe; alleviate, relieve, allay, mitigate.

**solum**, -ī, *n.*, the bottom or base of anything; the ground, earth, land, soil; turf, sward; in general, floor, surface, *e.g. of a temple or of the sea*.

**sōlus**, -a, -um, *adj.*, *gen.* **sōlius**, alone, single, sole, only; lonely, solitary, deserted.

**solūtus**: see **solvo**.

**solvo**, -ere, **solvi**, **solūtus**, *tr.*, loosen, unbind, untie; cast loose, cast off; set free, set at liberty; with **funem**, cast off; with **vēla**, unfurl; with **equōs**, unyoke. *Fig.*, loosen, release, set free, free; relax, unstring, weaken; (*loosen, i.e.*) pay or discharge a debt, obligation, etc.; render, perform, fulfill (*a vow or sacrifice*); dismiss, disperse, banish, dispel.

**somnium**, -ī or -īi [somnus], *n.*, a dream. *Personified*, **Somnium**, -ī or -īi, *n.*, Dream.

**somnus**, -ī, *m.*, sleep, slumber; by metonymy, of the time for sleep, night; the sleep of death, death; = **somnium**, a dream, a vision, a phantom. *Personified*, **Somnus**, -ī, *m.*, the Sleep God, Sleep, son of Erebus and Night.

**sonāns**: see **sonō**.

**sonipēs**, -pedis [sonō + pēs], *adj.*, noisy-footed, with sounding feet; freely, prancing. *As noun*, **sonipēs**, -pedis (*sc. ecus*), *m.*, a prancing steed.

**sonitus**, -ūs [sonō], *m.*, sound, noise, din, clang; a humming or whizzing, crash, *esp. of thunder*, thunder.

**sonō**, -āre, **sonui**, **sonitum**, *intr.*, make a noise, give forth a sound, sound, resound, rattle, clang, twang, roar, crash, thunder, rustle, echo, ring, whiz, buzz; *tr.* (§§ 128, 130), cause to sound forth, sound forth, utter. **sonāns**, -antis, *pr. pticpl. act. as adj.*, sounding, resounding, noisy, thunderous, booming, rustling, murmuring.

**sonor**, **sonōris** [sonō], *m.*, sound, noise; ringing, rattling, crackling, crash.

**sonōrus**, -a, -um [*cf.* **sonus**, **sonor**], *adj.*, sounding, resounding, noisy, roaring, thunderous; ringing, rattling.

**sōns**, **sontis**, *adj.*, guilty. *As noun*, **sōns**, **sontis**, *m.*, a guilty person, sinner, criminal.

**sonus**, -ī, *m.*, sound, noise, din, crash, uproar.

**sōpiō**, -īre, -īvi or -īi, -ītus [*cf.* **sopor**], *tr.*, lull or put to sleep. **sōpitus**, -a, -um, *pf. pass. pticpl. as adj.*, slumbering, slumberous, dormant.

**sopor**, -ōris [*akin to somnus*], *m.*, a deep sleep, profound slumber, sleep; a dream, vision. *Personified*, **Sopor**, -ōris, *m.*, Sleep, the Sleep God, Lethargy.

**sopōrifer**, -fera, -ferum [sopor + ferō], *adj.*, sleep-bringing, soporific; drowsy, slumberous.

**sopōrō**, -āre, —, -ātus [sopor], *tr.*, put or lull to sleep. **sopōrātus**, -a, -um, *pf. pass. pticpl. as adj.*, lulled to sleep, asleep; freely, sleepy, drowsy, slumberous; as a transferred epithet, drowsy, *i.e.* soporific.

**sopōrus**, -a, -um [sopor], *adj.*, sleepy, slumberous, drowsy.

**Sōracte**, -is, *n.*, Soracte, a high mountain in Etruria, twenty or twenty-five miles from Rome. On its top was a temple of Apollo.

**sorbeō**, -ēre, -uī, —, *tr.*, suck in, suck down, drink down, swallow, *lit. and fig.*

**sordidus**, -a, -um [sordēs, filth], *adj.*, foul, filthy, squalid.

**soror**, -ōris, *f.*, sister; freely, comrade.

**sors**, **sortis**, *f.*, a lot (*see on i. 508, end*), used in determining matters by an appeal to the gods or to chance; by metonymy, a casting or drawing of lots, allotment, assignment; a lot as assigned by such a decision, portion, fate, destiny, fortune, misfortune; a place where appeal might be made to the lots, an oracle; oracular response, oracle, prophecy, prediction.

**sortior**, -īri, -ītus *sum* [sors], *intr.*

appeal to the lots, cast lots, draw lots; *tr.*, cast lots for, get by lot, select by lot; assign by lot, allot, determine, decide; *freely*, choose, select.

**sortitus**, -ūs [sortior], *m.*, casting of lots, drawing of lots; allotment, assignment.

**spargō**, -ere, **sparsi**, **sparsus**, *tr.*, scatter, spread, strew, sprinkle; spatter, bespatter, besprinkle; *of weapons*, hurl in numbers, fling, cast. *Fig.*, scatter, disperse; scatter (*reports, etc.*), spread abroad, fling out.

**sparsus**: see **spargō**.

**Sparta**, -ae, *f.*, Sparta, or Lacedaemon, the famous capital of Laconia, a district in the Peloponnesus, Greece.

**Spartānus**, -a, -um [Sparta], *adj.*, of Sparta, Spartan.

**sparus**, -i, *m.*, a rude missile, used esp. by rustics, a spear, dart.

**spatior**, -āri, -ātus sum [cf. spatium], *intr.*, take a walk, walk about, walk back and forth, stroll; move, proceed.

**spatium**, -i or -ii, *n.*, room, space; a space, distance, interval; race-ground, race-track, track, course, esp. in pl.; course in general; of time, space, interval, period; time, leisure, opportunity.

**speciēs**, -iēi [speciō, *old verb*, look], *f.*, properly, in act. sense, a seeing or viewing, sight, view; in pass. sense, something seen, a sight, spectacle; the appearance or look of anything, form, shape; beauty, splendor.

**specimen**, -inis [speciō, *old verb*, look], *n.*, mark, sign, token, emblem.

**spectaculum**, -i [spectō], *n.*, sight, spectacle, display, show.

**spectātor**, -ōris [spectō], *m.*, spectator.

**spectō**, -āre, -āvi, -ātus [freq. of speciō, *old verb*, look, look at], *tr.*, look at earnestly, gaze at, view, behold; *intr.*, look on, watch. **spectātus**, -a, -um, *pf. pass. ptcp.* as *adj.*, tried, tested, proved.

**specula**, -ae [speciō, *old verb*, look, look at], *f.*, a look-out (place), watch-tower; height, tower.

**specular**, -āri, -ātus sum [cf. specula], *tr.*, watch closely, examine, rec-

onnoiter, spy out; catch sight of, espy, descry; *intr.*, watch to see, seek to learn (*by watching*).

**specus**, -ūs, *m.*, a cave, cavern; by metonymy, cavity in general, opening.

**spēlunca**, -ae, *f.*, a cave, cavern; a den.

**spernō**, -ere, **sprēvi**, **sprētus**, *tr.*, set aside, remove, separate, spurn. *Fig.*, spurn, reject, scorn, slight, despise.

**spērō**, -āre, -āvi, -ātus [cf. spēa], *tr.*, with *infin.*, hope; suppose, expect, imagine; hope for (*something good*), look for, expect; rarely, expect, look forward to (*something bad*), apprehend, anticipate; have an eye to, fear.

**spēs**, **spel**, *f.*, hope, expectation; by metonymy, of persons and things that inspire hope, a hope, the hope.

**spiculum**, -i [dim. of spicius = spica], a point, spike, esp. a spike or ear of grain], *n.*, properly, a sharp point of anything; by metonymy (cf. **mīcōrō**), a dart, an arrow.

**spīna**, -ae, *f.*, a thorn.

**Spīō**, -ūs (a Greek form), *f.*, Spio, a sea-nymph, one of the Nereids.

**spīra**, -ae, *f.*, a coil, spire, fold.

**spirābilis**, -e [spirō], *adj.*, that may or can be breathed, breathable.

**spīritus**, -ūs [spirō], *m.*, the breath; the breath of life, life; soul, spirit; the world-soul, all-pervading spirit. *Fig.*, spirit, high spirit, courage, fire.

**spirō**, -āre, -āvi, -ātum, *intr.*, breathe, respire; of winds, breathe, blow, puff; breathe, live, lit. and fig.; *tr.*, breathe out, exhale.

**spissus**, -a, -um, *adj.*, thick, compact, close, crowded, dense; with **harēna**, close packed.

**splendidus**, -a, -um [splendeō, shine], *adj.*, shining, bright, brilliant. *Fig.*, magnificent, stately, sumptuous, splendid.

**spoliō**, -āre, -āvi, -ātus, *tr.*, deprive of covering or clothing, strip; spoil, despoil. *Fig.*, despoil, spoil, rob, deprive.

**spolium**, -i or -ii, *n.*, the spoils of an animal, i.e. the skin and hide stripped off. *Fig.*, the armor stripped from a

*slain enemy, spoils, booty, plunder; spoils of victory in general, victory. For the spolia opima see opimus.*

**sponda**, -ae, *f.*, the frame of a couch or bed; by metonymy, bed, couch.

**spondeo**, -ere, **spondi**, **spōnsus**, *tr.*, promise solemnly, promise, make a promise, give a pledge; *esp.*, promise in marriage, betroth. *Fig.*, give promise or hope of. **spōnsa**, -ae (*pf. pass. prtcl. as noun*), *f.*, promised wife; freely, bride.

**spōns**, **spontis** [*cf. spondeo*], *f.*, an old noun, found only in *gen. and abl. sing.*, promise, pledge, guarantee, free will, accord, desire; **meā sponte**, of my own motion, of my own will, willingly; **suā sponte**, of his (*her, their, its*) own motion, spontaneously, willingly, voluntarily. **sponte**, *abl. sing. as adv.*, of (*one's*) own accord, of free will, willingly, voluntarily.

**spōnsa**: see **spondeo**.

**sponte**: see **spōns**.

**spretus**: see **spernō**.

**spūma**, -ae [*spuo*, spit], *f.*, froth, foam, *esp. of the sea*, spray; in *pl.*, foaming waters.

**spūmeus**, -a, -um [**spūma**], *adj.*, foaming, foam-covered.

**spūmō**, -āre, -āvi, -ātum, *intr.*, foam, froth, be covered with foam. **spūmāns**, -antis, *pr. prtcl. act. as adj.*, foaming, frothing. *Fig.*, trickling, dripping, reeking.

**spūmōsus**, -a, -um [**spūma**], *adj.*, foaming.

**squāleō**, -ēre, -ui, —, *intr.*, be stiff, be rough; of lands, etc., be rough with neglect and lack of tillage; in general, be stiff or matted, be foul, be filthy.

**squālor**, -ōris [**squāleō**], *m.*, properly, stiffness, roughness; filth, foulness, squalor.

**squāma**, -ae, *f.*, scale (*e.g. of a fish or snake*); by metonymy, a scale or plate in metal armor, scale-armor.

**squāmeus**, -a, -um [**squāma**], *adj.*, scaly.

**stabilis**, -e [*cf. stō, stāre*], *adj.*, standing, stable, firm. *Fig.*, firm, lasting, enduring.

**stabulō**: see **stabulor**.

**stabulor**, -āri, -ātus sum, and, less often, **stabulō**, -āre, —, — [**stabulum**], *intr.*, have an abode, dwell; be housed.

**stabulum**, -i [**stō**], *n.*, properly, a standing-place, abode; *esp.*, the abode of an animal, stall, stable, fold; covert, haunt, den, of a wild beast.

**stāgnō**, -āre, -āvi, -ātum [**stāgnum**], *intr.*, of water, stand still, form in pools, be still or stagnant. **stāgnāns**, -antis, *pr. prtcl. act. as adj.*, standing, stagnant.

**stāgnum**, -i [**stō**], *n.*, standing water, still or quiet water; pool, pond; the quiet (*because deep*) waters at the bottom of the sea, the deep waters, depths; water in general.

**statiō**, -ōnis [**stō**], *f.*, properly, the act of standing, a standing still; by metonymy, the place where a person or thing stands, station, resting-place; a place where ships stand, station, anchorage, roadstead.

**statuō**, -ere, -ui, -ūtus [**stō**], *tr.*, cause to stand, put, place, set up, set in place; raise up, erect, build, found. *Fig.*, fix, establish, ordain; determine, resolve.

**stella**, -ae, *f.*, a star.

**stellātus**, -a, -um [**stella**], *adj.*, set or studded with stars. *Fig.*, starred, studded.

**sterilis**, -e, *adj.*, unfruitful, barren, sterile (*used both of the fields, trees, etc., and of animals*).

**sternō**, -ere, **strāvi**, **strātus**, *tr.*, spread out, strew, stretch out, stretch on the ground, lay flat; lay low, fell, overwhelm, overthrow, *lit. and fig.*; slay, kill; lay waste; (*strew, spread out, i.e.*) make level or smooth, level, smooth (*over*); strew, strew with, bestrew, cover; in *pass.*, with middle force, stretch one's self out, lie down, lie. **strātum**, -i (*pf. pass. prtcl. as noun*), *n.*, anything spread out, coverlet of a couch; a bed, couch; pavement of a street or road.

**Steropēs**, -ae [*from a Greek word meaning lightning*], *n.*, Steropes, one



of the Cyclopes who wrought at the forge of Vulcan.

**Sthenelus**, -i, m., Sthenelus, a Greek warrior, charioteer of Diomedes; he was one of those in the wooden horse.

**Sthenius**, -i or -il, m., Sthenius, a Rutulian, slain by Aeneas.

**stimulō**, -āre, -āvī, -ātus (stimulus), tr., prick with a goad, goad. Fig., goad on, spur on, urge, incite, excite.

**stimulus**, -i, m., a goad for driving oxen, etc., a spur. Fig., goad, spur, sting, stimulus.

**stipes**, -itis, m., trunk or stock of a tree.

**stipō**, -āre, -āvī, -ātus, tr., press, squeeze or crowd together, pack; stow, stow away, load; press round, surround closely, attend, accompany, escort. **stipātus**, -a, -um, pf. pass. ptcl. as adj., closely packed, dense, thronging.

**stirps**, **stirpis**, c., properly, the lower part of a plant, including the roots, stock, stem, trunk, root. Fig., stock, race, family, line, lineage; of an individual, offspring, progeny, scion, origin, source.

**stō**, **stāre**, **steli**, **statum**, intr., stand, lit. and fig.; stand firm or steadfast, be immovable; be or continue standing, be still standing, remain, endure, last; stand up, stand erect, stand on end; with emphasis on the result rather than on the process, stand, stand finished, be set up, be reared, be erected, be built; of warfare, take one's stand, set one's self, stand; stand still, stay, tarry, halt. Fig., of ships, (stand, i.e.) be anchored, be hauled up on land; of a weapon, stand in something, be fixed or lodged (in); stand firm, be secure or steadfast, endure, continue, last, remain; stand in or on, depend on; rest on, be centered in; be fixed or settled, be determined or resolved.

**stomachus**, -i, m., the gullet, alimentary canal; freely, throat; also, the stomach.

**strāgēs**, -is [cf. **sternō**], f., a laying low, overthrow; slaughter, massacre, carnage, havoc.

**strātum**: see **sternō**.

**strātus**: see **sternō**.

**strepitus**, -ūs [strepō], m., a confused (unpleasant) noise, din, uproar, bustle, hum, murmur.

**strepō**, -ere, **strepul**, **strepitum**, intr., make a confused noise, ring, resound, rattle, echo; hum, murmur.

**strictūra**, -ae [stringō], f., properly, a contraction, compression; esp., the hardening or tempering of iron by dipping it when red hot into water; by metonymy, tempered iron, iron bars, masses of iron.

**strictus**: see **stringō**.

**stridē**, -ēre, **stridi**, —, and **stridō**, -ere, **stridi**, —, intr., properly, make any harsh or shrill sound, hiss, whistle, whiz, buzz, hum, creak, crash, grate, rattle, rustle, roar.

**stridō**: see **stridē**.

**stridor**, -ōris [stridē], m., any harsh or shrill sound, loud noise, numming, buzz, murmur, whistling, creaking, clanking, grating, rattling, roaring, rumbling.

**stridulus**, -a, -um [stridē], adj., hissing, whizzing, hurtling.

**stringō**, -ere, **strinxī**, **strictus**, tr., properly, draw tight, bind, squeeze, compress; through the idea of bringing two things close together, touch lightly, graze; hence, wound lightly; strip off leaves, etc., by friction, lop off, strip; with **rēmōs** (see on 1. 552), make, fashion; draw, unsheathe a sword. Fig., touch deeply, wound, hurt.

**Strophades**, -um, pl. m., the Strophades, islands in the Ionian Sea, west of the Peloponnesus; on these islands the Harpies were supposed to dwell.

**strūctus**: see **struō**.

**struō**, -ere, **struxī**, **strūctus**, tr., heap up, pile up, pile; erect, build, construct; arrange, set in order, dispose, marshal an army or fleet, draw up in battle array; pile high, i.e. load, burden. Fig., set plans, etc., in order, plan, devise, contrive, compass.

**Strýmonius**, -i or -il, m., Strymonius, a Trojan.

**studium**, -i or -il [cf. **studeō**], n., devotion, zeal, eagerness, enthusiasm.

eager pursuit of anything, diligence, energy; eager desire, curiosity; zeal for a person or cause, party spirit, partisanship, favor, support; partisan opinion or conviction; tokens of support, applause, cheers. **studiō**, *abl. sing. as adv.*, eagerly, ardently.

**stupefaciō**, -ere, -fēci, -factus [**stupeō**+**faciō**], *tr.*, make stupid or senseless, benumb, stun, daze, bewilder, astound, astonish.

**stupeō**, -ēre, -uī, —, *intr.*, be stunned, be benumbed; be astounded, be amazed, be bewildered, be dazzled; *tr.* (§ 130), be amazed at, gaze in astonishment at.

**stuppā**, -ae, *f.*, the coarse part of flax, tow, hemp, oakum.

**stuppeus**, -a, -um [**stuppā**], *adj.*, made of tow or hemp, hempen.

**Stygius**, -a, -um [**Styx**], *adj.*, of the Styx, Stygian; by metonymy, of the underworld, infernal, nether; awful, fatal, deadly.

**Styx**, **Stygis**, *f.*, the Styx, the main river in the underworld.

**suādeō**, -ēre, **suāsī**, **suāsum**, *tr. and intr.*, advise, counsel, urge, exhort; prompt, impel, invite; recommend, commend, suggest.

**sub**, *prep. I. With abl.*, used (1) of place, *lit. and fig.*, under, below, beneath, at, within, in, under cover of, under shelter of, at the foot of, close to, just behind, immediately after, (2) of time, in, within, during, at, on, (3) in *fig. senses*, under; *esp.*, of rank, *etc.*, under, under the control of, under the rule of. II. *With acc.*, used (1) of motion from a higher to a lower level, under, underneath, beneath, within, toward, down to, before, or from a lower to a higher level, up toward, up to, to; **sub aurās**, upward, skyward, to the light of day, (2) of time, toward, close to, just before, just after. In composition, under, up to, upward, up, toward, by stealth, secretly.

**subāctus**: see **subigō**.

**subdō**, -dere, -didi, -ditus [**sub**+**dō**], *tr.*, put or set beneath, put under.

**subducō**, -ere, -dūxi, -ductus [**sub**+**dūcō**], *tr.*, draw up; with **nāvēs**, draw or haul upon shore, beach; draw from beneath, draw from under, withdraw, remove; take away stealthily, remove secretly, steal away, withdraw; remove, rescue.

**subeō**, -ire, -ivi or -ii, -itum [**sub**+**eō**], *tr. and intr. (with dat.)*, go under, come under, go beneath; shoulder, support, take up, carry, bear; go or come up to or toward, draw near (*to*), advance (*to*), approach, go into, enter; come up, come to one's aid; come or go close to, follow, succeed. *Fig.*, steal over one, sweep over one, come into one's mind, occur to one. **subitus**, -a, -um, *pf. pass. prtcl.*, in dep. sense, as *adj.*, having come up (or coming up) secretly or unexpectedly, unexpected, sudden; **subitō**, *abl. sing. as adv.*, unexpectedly, suddenly, of a sudden, all at once.

**subiciō**, -ere, -iēcī, -iectus [**sub**+**iaciō**], *tr.*, throw or place under, put or set under; throw up, fling up. *Fig.*, put under one, conquer, subdue; fling in words, *etc.*, answer, say in reply. **subiectus**, -a, -um, *pf. pass. prtcl. as adj.*, set beneath, lying beneath, conquered. As noun, **subiecti**, -ōrum, *pl. m.*, the conquered (ones), subjects, conquered peoples.

**subiectus**: see **subiciō**.  
**subigō**, -ere, -ēgi, -actus [**sub**+**agō**], *tr.*, drive or force under, drive on push on, shove or thrust forward. *Fig.*, force, constrain, compel; conquer, subdue, subjugate.  
**subitō**: see **subeō** (*end*).  
**subitus**: see **subeō** (*end*).  
**sublābor**, -i, -lāpsus sum [**sub**+**lābor**], *intr.*, fall down, sink down. *Fig.*, sink, subside, ebb; of time, glide by unnoticed, creep on, slip quietly by.  
**sublāpsus**: see **sublābor**.  
**sublātus**: see **sufferō** or **tollō**.  
**sublevō**, -āre, -āvi, -ātus [**sub**+**levō**], *tr.*, lift up, raise up.  
**sublime**: see **sublimis**.  
**sublimis**, -e, *adj.*, lofty; often in sense = **sublevātus**, elevated, uplifted.

raised aloft, upborne; = *an adv.*, on high, aloft, in the air, through the sky. *Fig.*, uplifted, elated, exalted, high-spirited. *sublime*, *n. sing.* as *adv.*, on high, through the air.

**sublustris**, -e [sub+stem akin to that of *lux*], *adj.*, giving but little light, dim, glimmering.

**submergō**, -ere, -mersi, -mersus [sub+mergō], *tr.*, plunge under water, submerge, sink, drown, overwhelm.

**submersus**: see **submergō**.

**subnectō**, -ere, -nexui, -nexus [sub+nectō], *tr.*, tie under, bind or fasten under or beneath; bind, fasten.

**subnexus**: see **subnectō**.

**subnixus**, -a, -um [sub+nitor], *adj.*, resting or leaning on, supported by, defended by; freely, seated on.

**subolēs**, -is [sub+oleō, *old verb*, grow], *f.*, properly, that which grows up to take the place of something else (*i.e.* of the preceding generation), offspring, issue, progeny; a child, infant.

**subrideō**, -ēre, -risi, — [sub+rideō], *intr.*, smile quietly or gently, smile on, smile.

**subrigō**: see **surgō**.

**subsidiūm**, -i or -ii [sub+sedeō], *n.*, forces that (sit, *i.e.*) are stationed in reserve, reserve forces, reinforcements, support; in general, support, aid, help.

**subsido**, -ere, -sēdi, -sessum [sub+sidō], *intr.*, sit down, *lit. and fig.*, sink down, settle down; sink, settle, subside.

**subsistō**, -ere, -stiti, — [sub+sistō], *intr.* (§ 139), come to a standstill, stop, halt, stop or tarry behind; hold one's ground, make resistance, resist, withstand.

**subtēmen**, -inis [originally *subtexi-men*; cf. *subtexō*], *n.*, properly, the woof of anything woven; by metonymy, threads.

**subter**, *adv.*, below, beneath. *As prep.*, with *acc.*, beneath, under.

**subtexō**, -ere, -texui, -textus [sub+texō], *tr.*, weave one thing beneath another. *Fig.*, (underweave a thing, *i.e.*)

overspread, cover, curtain, obscure, hide, conceal.

**subtrahō**, -ere, -trāxi, -trāctus [sub+trahō], *tr.*, draw from under, withdraw, remove, *lit. and fig.*

**suburgeō**, -ēre, —, — [sub+urgeō], *tr.*, drive up to, force close to.

**subvectō**, -āre, -āvi, -ātus [freq. of *subvehō*], *tr.*, carry (up), bring, convey, transport.

**subvectus**: see **subvehō**.

**subvehō**, -ere, -vexi, -vectus [sub+vehō], *tr.*, carry (up), bring or convey, transport; in *pass.*, with *bigis, equō*, or *nāvi* expressed or to be supplied, ride, drive, sail.

**subvolvō**, -ere, —, — [sub+volvō], *tr.*, roll up, roll.

**succedō**, -ere, -cessi, -cessum [sub+cēdō], *intr.*, go under or beneath, *lit. and fig.*, come under, go in beneath, enter; come or go to or toward, advance to, draw near to, approach; come to the side of, come to the aid of, take the place of; go, come; go under a burden, shoulder, take up, bear; come under, submit to; go rightly, prosper, succeed.

**successus**, -us [succēdō], *m.*, advance, movement, progress; career; success.

**succidō**, -ere, -cidi, — [sub+cadō], *intr.*, fall down, sink down, sink.

**succidō**, -ere, -cidi, -cīsus [sub+caedō], *tr.*, cut beneath, cut on the under side; cut off, lop off, mow down.

**succinctus**: see **succingō**.

**succingō**, -ere, -cinxī, -cinctus [sub+cingō], *tr.*, gird below or from below; gird about, gird; clothe, robe, *lit. and fig.*; furnish, equip.

**succisus**: see **succidō**.

**succumbō**, -ere, -cubui, -cubitum [sub+cumbō, *old verb*, lay], *intr.* (§ 139), properly, lay beneath. *Fig.*, (lay one's self beneath, *i.e.*) yield to, submit to, succumb to, give way to.

**succurrō**, -ere, -curri, -cursum [sub+currō], *intr.*, run to aid, hurry to the help of, assist, help, relieve, succor. *Fig.*, = *subeō*, come to one's mind, occur to one.

**sūdō**, -āre, -āvi, -ātum, *intr.*, sweat,

perspire. *Fig.*, sweat, be wet (*with*), be drenched, reek, swim.

**sudor**, -ōris, *m.*, sweat, perspirator

**suēscō**, -ere, suēvi, suētum, *intr.*, become accustomed; *in pf. system*, be accustomed, be used, be wont. **suētus**, -a, -um, *pf. pass. prtcl.*, *in dep. sense*, as *adj.*, accustomed, used, wont.

**suētus**: see **suēscō**.

**suffectus**: see **sufficiō**.

**sufferō**, -ferre, sustuli, sublātus [sub + ferō], *tr.*, bear up, hold up, support. *Fig.*, withstand, resist, endure.

**sufficiō**, -ere, -fēcī, -fectus [sub + faciō], *tr.*, put under (*dye*), dye, tinge, color, suffuse; make or put one thing in place of another, substitute, supply, furnish, grant; *intr.*, be sufficient, be adequate to or for, suffice; *with infn.*, (*suffice*, *i.e.*) be strong enough, be in position to, be able.

**suffodiō**, -ere, -fōdī, -fossus [sub + fodiō], *tr.*, stab beneath, pierce beneath, stab.

**suffusus**: see **suffudiō**.

**suffundō**, -ere, -fūdī, -fusus [sub + 1. fundō], *tr.*, pour below or under; pour in or on; overspread, suffuse, fill.

**suffusus**: see **suffundō**.

**suggerō**, -ere, -gessī, -gestus [sub + gerō], *tr.*, put under, set beneath, heap up beneath; heap up, furnish, supply.

**sui**, *gen. sibi, acc. and abl. sē or sēsē*, reflexive pron., *sing. and pl.*, properly, (*of, etc.*) himself, herself, itself, themselves; often *besi* rendered by he, she, it, they, them.

**sulcō**, -āre, -āvi, -ātus [sulcus], *tr.*, furrow, plow. *Fig.*, furrow, plow, cleave the sea.

**sulcus**, -i, *m.*, a furrow; freely, trench, ditch. *Fig.*, track or path of a vessel, wake; track or train of a meteor.

**Sulmō**, -ōnis, *m.*, Sulmo, a Rutulian.

**sulpur**, -uris, *n.*, brimstone, sulphur.

**sum**, esse, fui, futūrus (*fut. prtcl.*), *intr.*, be, be in existence, exist, live; lie, be situate; last, endure, continue, remain, abide; *in pf. tense*, has been, has ceased to be, is no more; *with gen.*, be the part of, belong to, or, freely, occasion, cost, require; *with dat.*, to

denote possession, one has; *used imper.*, it is possible, one may, one can.

**futūrus**, -a, -um, *fut. prtcl. as adj.*, future, coming; sure to be or happen, sure, certain, impending, inevitable. *As noun*, futūrum, -i, *n.*, what is to be, the future. *Note*: The forms fore = futūrus, etc., esse and forem, forēs, etc. = essem, essēs, etc., require attention.

**summa**, -ae [summus], *f.*, the chief or main point; the substance, sum and substance, sum total.

**summissus**: see **summittō**.

**summittō**, -ere, -misi, -missus [sub + mittō], *tr.*, send under, put under, let down, lower, sink; *in pass.*, with middle force, bend the knee, bend low. *Fig.*, subdue, repress, check; (*send one thing under another, i.e.*) make one thing yield to another, subdue or subject to. **summissus**, -a, -um, *pf. pass. prtcl. as adj.*, *in fig. sense*, submissive, subdued, modest, gentle.

**summōtus**: see **summoveō**.

**summoveō**, -ēre, -mōvi, -mōtus [sub + moveō], *tr.*, drive off or away, keep off, remove.

**summus**: see **superus**.

**sūmō**, -ere, sūmpsi, sūmptus [sub + emō], *tr.*, take, take up, assume; *with poenās*, take, exact, inflict; take or pick out, choose, select; (*take up, assume; hence*) employ, use.

**sūmptus**: see **sūmō**.

**suō**, -ere, sui, sūtus, *tr.*, sew, stitch, stitch together. **sūta**, -ōrum (*pf. pass. prtcl. as noun*), *pl. n.*, plates (*sewn, i.e.*) fastened together; a coat of mail made of plates fastened together, metal cuirass or corselet.

**super**. I. *Adv.*, used (1) *lit. of place*, above, on top, from above (= **dēsuper**), (2) *fig.*, over and above, moreover, besides, in addition, furthermore; beyond measure, too much, *e.g. in the phrase satis superque*, enough and to spare, enough, aye, more than enough; as = *an adj.*, surviving, remaining. II. *Prep.*, (1) *with acc.*, over, above, on (*the*) top of, upon, on, beyond; *in fig. uses*, above, more than, beyond, besides.

(3) *with abl.*, upon, on; *of time*, about, at; about, concerning, in reference to, with regard to, as to.

**superbia**, -ae [superbus], *f.*, pride, whether in good sense or in bad; esp., haughtiness, arrogance, insolence, wantonness.

**superbus**, -a, -um [super], *adj.*, properly, of persons who think themselves above others, proud, usually in bad sense, haughty, insolent, arrogant, overbearing, wanton, lawless; in good sense, proud, elated, exultant, glorying (in), flushed (by), high-spirited; of things that excite pride, proud, gorgeous, glorious, noble, magnificent, splendid, superb.

**superēmineō**, -ēre, —, — [super+ex+root of minor], *tr.*, tower over or above, rise above, overtop.

**superimmineō**, -ēre, —, — [super+immineō], *intr.*, stand high over, tower over, hang over, overhang.

**superinponō**, -ere, —, -positus [super+inponō], *tr.*, put on, place on.

**supernē** [supernus, above, upper], *adv.*, from above, above; up, upward.

**superō**, -āre, -āvi, -ātus [cf. super], *intr.*, be or rise above, lit. and fig., go over, overtop; surpass, excel, be superior; win, conquer, be victorious; go beyond bounds, exult, glory (excessively in something); be over and above, be in excess, be left, remain; survive, be (still) alive; *tr.*, go over, lit. and fig., pass over, surmount, mount, rise above, overtop, pass by or beyond, overpower, subdue; gain, win.

**superstō**, -stāre, —, — [super+stō], *intr.*, stand over, stand above.

**supersum**, -esse, -fui, — [super+sum], *intr.*, be over and above, be left, remain; remain in life or being, survive, continue, last, endure.

**superus**, -a, -um [super], *adj. comp.* superior, -ius, *sup.* superius or summus, -a, -um, *abc. c.*, upper, higher, on high, sovereign, mighty; of things in heaven as opposed to those on earth, heavenly of things in the upper world of earth as opposed to those in

the underworld, in or of the upper world, upper, in the world above, on earth. *As nouns*, superus, -i, *m.*, a god (very rare in sing.), in pl., the gods above, the heavenly gods, the gods; also, the men of the earth, the earth, as opposed to the underworld; **supera**, -ōrum, *pl. n.*, the heavenly regions, heaven, sky. In *sup.*, **suprēmus**, -a, -um, of place, highest, loftiest, very high; in *fig. senses*, high, lofty, noble, glorious; of degree, utmost, extreme, the highest or last degree of, dire; of time, last, final. *As noun*, **suprēma**, -ōrum, *pl. n.*, the last offices to the dead, funeral rites; **suprēmum**, *n. sing.* as *adv.*, for the last time. In form **summus**, -a, -um, of place, highest, topmost, extremest, or, simply, high; highest part of, top of, summit of, the summit of, the tip or end of; of time, latest, last, final; of degree or rank, highest, mightiest, supreme, sovereign, chief, main. *As noun*, **summa**, -ōrum, *pl. n.*, the highest parts, the top, the summit.

**supervolō**, -āre, —, — [super+2. volō], *tr. and intr.*, fly over, fly above.

**supinus**, -a, -um [akin to sub?], *adj.*, bent backward, laid or lying on the back; (with) face upward, *supine* with manus, (face, i.e.) palms upward, or, freely, uplifted.

**suppleō**, -ēre, -plēvi, -plētus [sub+pleō, old verb, fill], *tr.*, fill up, fill full; make good or whole, fill up the number of.

**supplex**, -icis [sub+plicō], *adj. pr. p.*, bending the knees; suppliant, making entreaty, humble, submissive. *As noun*, **supplex**, -icis, *c.*, a suppliant.

**suppliciter** [supplex], *adv.*, suppliantly, humbly, in the manner or spirit of supplicants.

**supplicium**, -i or -is [cf. supplex], *n.*, properly, a kneeling, either in prayer, prayer, supplication, thanksgiving, or to receive punishment, punishment, penalty, suffering.

**supponō**, -ere, -posui, -positus or **suppositus** [sub+ponō], *tr.*, put or

place beneath, set under; apply (*a knife, etc.*); with **taurō**, mate with.

**suppositus** or **suppostus**: see **sup-pōnō**.

**suprā**, *adv.*, over, above; with **sum**, tower above, rise above. *As prep.*, with *acc.*, over, above, beyond, *lit. and fig.*

**suprēmus**: see **superus**.

**sūra**, *-ae, f.*, the calf of the leg, ankle, leg.

**surgō**, *-ere, surrēxi, surrēctum* [**sub**+**regō**: *cf. the form subrigit in iv. 183*], *tr.*, raise up, erect; with **aurēs**, prick up; *intr.* (§ 139), properly, raise one's self, rise, arise, in a wide variety of meanings, *lit. and fig.*; *esp.*, spring up, spring into being, grow, bloom, develop.

**sūs**, **suis**, *c.*, a swine, pig, hog, boar, sow.

**susceptus**: see **suscipio**.

**suscipio**, *-ere, -cēpi, -ceptus* [**sub**+**capio**], *tr.*, take up, lift up, raise up; catch up, catch up, *esp.*, raise up a new-born child, in order to acknowledge it as one's own, acknowledge, bring up, rear, support, nurture; beget, bear. *Fig.*, take on one's self, assume; take up another's speech, *i.e.* reply to, answer, resume, reply.

**suscitō**, *-āre, -āvi, -ātus* [**sub**+**citō**, *freq. of citō*], *tr.*, set in (violent) motion. *Fig.*, stir up, arouse, excite, kindle, fan, quicken.

1. **suspectus**: see **suspicio**.

2. **suspectus**, *-ūs* [**suspicio**], *m.*, a looking upward, view upward; hence, height, distance.

**suspendō**, *-ere, -pendi, -pēnsus* [**sub**+**pendō**], *tr.*, hang up, hang, suspend; hang up as an offering, dedicate, consecrate; prop up, bear up, uplift. *Fig.*, lift up, keep in suspense, excite. **suspēnsus**, *-a, -um, pf. pass. pticpl. as adj.*, hung up, suspended, upborne. *Fig.*, in suspense, bewildered, awed, deeply moved, thrilled through and through, anxious, troubled.

**suspēnsus**: see **suspendō**.

**suspicio**, *-ere, -spexi, suspectus* [**sub**+**specio**, *old verb*, look, look at], *intr.*,

look upward; *tr.*, look up at, gaze (*upward*) at. *Fig.*, look up to, admire, respect; look at secretly ("out of the corner of one's eye") or askance, mistrust, suspect. **suspectus**, *-a, -um, pf. pass. pticpl. as adj.*, suspected, distrusted.

**suspirō**, *-āre, -āvi, -ātum* [**sub**+**spirō**], *intr.*, draw a deep breath, sigh.

**sustentō**, *-āre, -āvi, -ātus* [*freq. of sustineō*], *tr.*, hold up, prop, support. *Fig.*, hold up, support, sustain, maintain; withstand, resist, check.

**sustineō**, *-ēre, -tinui, -tentus* [**sub**+**teneō**], *tr.*, hold up or aloft, bear up, support, hold, carry; hold off, keep off. *Fig.*, hold up or off, withstand, resist, endure, keep in check, stay.

**sūta**: see **suō**.

**sūtis**, *-e* [**suō**], *adj.*, sewn, sewed, stitched; with **cymba**, sewed, *i.e.* built of skins sewed together (or, perhaps, of dark sewed together).

**suus**, *-a, -um, poss. adj.*, corresponding to **sui**, **sibi**, **sē**, with reflexive force, his own, her own, its own, their own; freely, his, her, its, their; (one's own, *i.e.* adapted to one; hence) fitting, meet, suitable, friendly, favoring, propitious. *As noun*, **sui**, *-ōrum, pl. m.*, his (one's, their) friends, comrades, countrymen, subjects, etc.

**Sychaeus**, *-i, m.*, Sychaeus, the husbanda of Dido, treacherously slain by his brother-in-law Pygmalion. *As adj.*, **Sychaeus**, *-a, -um*, of Sychaeus, Sychaeus's.

**syrtis**, *-is, f.*, a sand bank in the sea, sand bar, bar, reef. *As proper name, esp. in pl.*, the Syrtis or Syrtes, two shallow bays on the north coast of Africa, distinguished as **Māior** and **Minor**, dangerous to navigation; their coasts, too, were accounted dangerous, by reason of wild inhabitants and wild and dangerous beasts, serpents, etc.

## T

**tābeō**, *-ēre, —, —, intr.*, melt away, melt, waste away. **tābens**, *-entis, pr. pticpl. act. as adj.*, wasting, wasted.

**tābēs, -is, f.,** properly, a wasting or pining away, consumption; by metonymy, a wasting disease; freely, illness, fever, sorrow.

**tābidus, -a, -um** [cf. **tābēō, tābēs**], *adj.*, properly, in pass. sense, wasting away; in act. sense, wasting, consuming.

**tabula, -ae, f.,** a board, a plank.

**tabulātus, -a, -um** [tabula], *adj.*, boarded, floored. *As noun*, **tabulātum, -ī, n.**, boarding, flooring; story, floor, e.g. of a tower.

**tābum, -ī** [cf. **tābēs**], *n.*, corrupt moisture, matter; esp., corrupted blood, gore.

**Taburnus, -ī, m.**, Taburnus, a mountain chain, south of the Caudine Pass, between Samnium and Campania; it was famous as a pasture-ground and for its olives.

**taceō, -ēre, tacui, tacitum, intr.,** be silent (i.e. refrain from speech), say nothing, hold one's peace; = **sileō**, be still, be quiet, be noiseless; *tr.*, a poetic use, keep silence about, pass over in silence. **tacitus, -a, -um, pf. pass. prtcl.**, in dep. sense, as *adj.*, having said naught, saying naught, uttering no word, silent; still, quiet, noiseless; = *an adv.*, quietly, silently, secretly; in pass. sense, unmentioned, unheralded, unsung.

**tacitus:** see **taceō**.

1. **tāctus:** see **tangō**.

2. **tāctus, -ūs** [tangō], *m.*, a touching, touch.

**taeda, -ae, f.,** a resinous pine-tree, pitch-pine tree, pine; by metonymy, pine wood, pinefagots; a pine board, pine plank; a torch of pine wood, esp. a bridal torch, marriage torch.

**taedet, taedēre, taedit or taesum est, impers. but trans., construed with acc. of person and gen. of thing,** it wearies or disgusts one, one is weary of, is sick and tired of, is disgusted with, loathes.

**taenia, -ae, f.,** a band, ribbon; esp., the long, hanging ends of a vitta, then, by metonymy, headband, fillet.

**taeter, taetra, taetrum, adj.,** foul, loathsome, disgusting.

**Tagus, -ī, m.**, Tagus, an Italian.

**tālāris, -e** [tālus, ankle], *adj.*, of or on the ankles. *As noun*, **tālāria, -ium, pl. n.**, the talaria of Mercury, i.e. his winged sandals, or the wings attached to his ankles.

**talentum, -ī, n.**, the talent, the heaviest unit of weight in use in Greek communities, varying in value from fifty to one hundred pounds; freely, a great weight, hundredweight. The name was given also to similar weights (not coins) of silver and gold; the Attic silver talent was worth over one thousand dollars.

**tālis, -e, adj.,** denoting quality, generally in good sense, occasionally in bad, such, of such a sort, of such a kind or nature; so fine, so splendid, so sorry; = *an adv.*, in such manner, in such guise; such as this (which has immediately preceded or is to follow at once), this, the following; like English such, when emphatic, (so) great, distinguished, important. **tālis . . . quālis**, such . . . as.

**tam, adv.,** used esp. with adjectives or adverbs, so, so very, to such a degree; often best rendered by an *adj.*, such; **tam . . . quam**, by so much . . . as, as much as . . . as, as . . . as.

**tamen, conj.,** yet, yet after all, however, nevertheless, none the less.

**tandem, adv.,** at length, at last, finally; often strengthened by **vix**, after long waiting, at last; in questions expressive of deep emotion, esp. of surprise or impatience, pray tell me, pray.

**tangō, -ere, tetigi, tāctus, tr.,** touch; grasp, lay hold of; (touch, i.e.) share. *Fig.*, reach, attain; (touch, i.e.) have to do with, be concerned with, be involved in; touch, affect, move, impress.

**tantum:** see **tantus**.

**tantus, -a, -um, adj.,** referring to size or quantity, of such size, such (in size, bulk, or quantity), so great, such great; (as great as it really was, i.e.) great, mighty, numerous, important, illustrious; also, so grievous, etc., grievous, monstrous, enormous. **tantus**

... **quantus**, (so) great ... as, as great ... as. **tantō**, *abl. sing. of measure of distance as adv.*, by so much, so much, the (as the is used in phrases like the more, the merrier); **tantum**, *acc. sing. as adv.* (§ 134), to such an extent, so greatly, so much, so; (so much and no more), only, merely. *As noun*, **tantum**, -i, *n.*, so much, such a measure or quantity, thus much only.

**tapēte**, -is, *n.* (but note *acc. pl. m. tapētas*), hangings, coverings, coverlets, carpets, tapestry.

**Tarchō** or **Tarchōn**, -ōnis or -ontis, *m.*, Tarchon, an Etruscan, ally of Aeneas.

**tardō**, -āre, -āvi, -ātus [*tardus*], *tr.*, make slow or sluggish, cause to tarry, delay, hinder, impede, retard. *Fig.*, hinder, hamper, embarrass.

**tardus**, -a, -um, *adj.*, slow, sluggish, slow-moving, lingering, lazy, inactive, dull; = **tardātus** (as giving the result, not the process), delayed, hindered, hampered.

**Tarentum**, -i, *n.*, Tarentum, the famous city of southern Italy, on the gulf of the same name.

**Tarpēia**, -ae, *f.*, Tarpeia, a comrade of Camilla.

**Tarpēlus**, -a, -um, *adj.*, properly, belonging to the gens Tarpeia, Tarpelian; the *adj.* was applied *esp.* (for some reason not known) to the famous Tarpeian rock, on the Capitoline Hill, on the side overhanging the Forum; also, freely, Capitoline.

**Tarquinius**, -i or -ii, *m.*, Tarquinius, a name borne by two of the kings of Rome; *esp.*, Tarquinius Superbus, last king of Rome. *As adj.*, **Tarquinius**, -a, -um, of the Tarquins, Tarquinian.

**Tarquitus**, -i, *m.*, Tarquitus, an Italian, son of Faunus, slain by Aeneas.

**Tartara**: see **Tartarus**.

**Tartareus**, -a, -um [*Tartarus*], *adj.*, of Tartarus, Tartarean; by *metonymy*, infernal, hellish, awful, dread.

**Tartarus**, -i, *m.*, in *pl.*, Tartara, -ōrum, *n.*, Tartarus, properly, a deep abyss in the part of the underworld in

which the wicked were punished; by *metonymy*, the abode of the wicked in the underworld, the underworld in general, the infernal regions.

**Tatius**, -i or -ii, *m.*, Tatius, *i.e.* Titus Tatius, king of the Sabines, who waged war against Romulus on account of the capture of the Sabine women, but finally made peace with Romulus and was associated with him in the government.

**taureus**, -a, -um [*taurus*], *adj.*, of a bull, bull's, bulls'.

**taurinus**, -a, -um [*taurus*], *adj.*, of a bull, a bull's.

**taurus**, -i, *m.*, a bull, bullock, ox; by *metonymy*, a bull's hide.

**tectum**: see **tegō**.

**tectus**: see **tegō**.

**Tegeaeus**, -a, -um, *adj.*, of Tegea (a town in Arcadia, Greece), Tegean.

**tegmen** or **tegumen**, **tegminis** [**tegō**], *n.*, a covering; skin, hide of a beast, used as a covering or for clothing. *Fig.*, (covering, *i.e.*) defence, protection; by *metonymy*, shield, armor.

**tegō**, -ere, **tēxi**, **tēctus**, *tr.*, cover, clothe, deck, adorn, veil, envelop, surround; hide, conceal, set or stow away; shelter, protect, defend; (*cover*, *i.e.*) bury, inter; wrap. **tēctus**, -a, -um, *pf. pass. participle as adj.*, covered, hidden, secreted; in *bad sense*, skulking. *As noun*, **tēctum**, -i, *n.*, a covered place, a cover, shelter; house, palace, temple; abode, habitation, haunt; chamber, apartment; in *pl.*, often like English halls; haunt, covert, den of a wild beast; by *metonymy* (§ 188), roof, ceiling.

**tegumen**: see **tegmen**.

**tēla**, -ae, *f.*, something woven, a web.

**tellūs**, -ūris, *f.*, the earth, the surface of the earth, the soil, ground, earth; land as opposed to the sea; a land, district, country, region. *Personified*, **Tellūs**, -ūris, *f.*, Tellus, the goddess Earth (§ 275).

**tēlum**, -i, *n.*, a missile, weapon; dart, lance, javelin, arrow, spear; weapon in general.

**temerē**, *adv.*, properly, blindly; carelessly, needlessly, at random, in con-



fusion. *Fig.*, without thought or purpose, without design or meaning, accidentally.

**temerō, -āre, -āvi, -ātus** [*cf. temerē*], *tr.*, treat rashly or thoughtlessly; outrage, profane, violate, desecrate, pollute.

**temnō, -ere, —, —, tr.**, think lightly of, treat lightly, slight, scorn, despise, mock, defy.

**temperō, -āre, -āvi, -ātus** [*tempus*], *tr.*, properly, divide or apportion properly, mix in due proportions; regulate, control, calm, soothe, allay; *intr.* (§ 139), restrain one's self, refrain from, abstain from.

**tempestās, -ātis** [*tempus*], *f.*, a space of time, season; *by metonymy*, the weather conditions at a given season or moment, weather; *esp.*, bad weather, storm, tempest, gale. *Fig.*, storm of weapons, shower, hail. *Personified*, **Tempestās, -ātis**, *f.*, Tempest, Storm-god.

**templum, -i, n.**, properly, a place or space cut off and specially set apart, for religious purposes, a sacred place, sanctuary; temple, shrine, chapel.

**temptō, -āre, -āvi, -ātus** (also spelled **tentō**; *cf.*, then, **tendō**), *tr.*, handle, touch, feel; test, try, examine, explore; try, try the issue of, venture on, attempt, essay; *esp.*, with *infin.*, seek for, seek.

**tempus, -oris, n.**, properly, a section, a portion; *esp.*, a portion of time, period of time, interval of time, season, hour, moment; time in general; the right time, fitting season or moment, high time, opportunity, occasion; crisis, critical moment; *esp. in pl.*, the times, circumstances, condition or state of affairs; temple of the head (in this sense usually in *pl.*).

**tenāx, -ācis** [**tenēō**], *adj.*, holding fast (*to*), clinging (*to*), gripping, tenacious.

**tendō, -ere, tetendī, tentus or tēnus, tr.**, stretch, stretch out, strain, extend, distend, spread out, spread; stretch forth, hold out, offer, proffer, present; guide, direct, aim, hold or follow a course; *intr.*, through ellipsis

of iter, cursum, viam, etc., or according to § 139, hold one's course, take one's way, go, proceed, hasten; of a path or road, tend in a given direction, trend, lead; strain one's self, stretch every nerve, strive, struggle; (*sc. tentōria or vēla*), pitch one's tent, encamp.

**tenebrae, -ārum, pl. f.**, darkness, gloom, *esp. that of night, or of the underworld*.

**tenebrōsus, -a, -um** [**tenebrae**], *adj.*, dark, dusky, gloomy, shadowy.

**Tenedos, -i, f.**, Tenedos, a small island in the Aegean Sea, off the coast near Troy.

**tenēō, -ēre, tenuī, tentus, tr.**, properly, hold in the hand, then, hold fast, have, keep, *lit. and fig.*; lay hold on, seize, grasp, cling to; hold, bear, carry parts of the body (*cf. gerō, gestō*); lay hold on, seize, master, overpower, be master of, possess, control, rule, sway; hold fast, maintain, occupy; retain, keep; (*hold by reaching*), reach, gain; hold or keep one's way or course, guide, direct, pursue; hold or keep back, restrain, detain.

**tener, tenera, tenerum, adj.**, tender, soft, frail, delicate, dainty; thin, fine.

**tenor, -ōris** [**tenēō**], *m.*, a holding; *esp.*, a holding on a course or path, uninterrupted course, course, progress.

**tentōrium, -i or -ii** [**tendō**], *n.*, a tent.

**tenuis, -e** [*akin to tendō*], *adj.*, properly, stretched or drawn out, "wire-drawn;" thin, slender, fine; delicate, dainty, small, narrow; of a breeze, gentle; light, slight, trifling. *Fig.*, airy, unsubstantial.

**tenus** [*cf. tenēō*], *prep. with abl.*, set after its case, up to, as far as, to.

**tepefaciō, -facere, -fēcī, -factus** [**tepeō**+**faciō**], *tr.*, make warm or hot, warm, heat.

**tepefactus**: see **tepefaciō**.

**tepeō, -ēre, —, —, intr.**, properly, be lukewarm; freely, be warm or hot, reek.

**tepēscō, -ere, tepuī, —** [*inceptive of tepeō*], *intr.*, become warm, grow hot.

**tepidus, -a, -um** [*cf. tepeō*], *adj.*, prop-

- erly*, lukewarm (*see on lii. 627*), tepid, warm; still warm with life, not yet dead, living; reeking.
- ter**, *numeral adv.*, thrice, three times.
- terebrō**, -āre, -āvi, -ātus [terebra, a borer, auger], *tr.*, bore, bore into, bore through, pierce.
- teres**, -etis [cf. *terō*], *adj.*, (*rubbed, i.e.*) rounded off, round, well-rounded, well-turned, shapely, taper, smooth; polished.
- Tereus**, -ei, *m.*, Tereus, a Trojan.
- tergeminus**, -a, -um [ter+geminus], *adj.*, three-fold, three-formed, having three bodies, three-bodied.
- tergum**, -i, *n.*, back, either of men or animals; *terga vertere*, turn in flight, flee, run away; *terga dare*, with *dat.*, flee before, flee from; by *metonymy*, the covering of the back, hide, skin; the skin as prepared, bull's hide, raw hide; layer of a shield, at first of raw hide, then of metal; *ā tergō*, from behind, from the rear, in the rear, behind.
- tergus**, *tergoris* [cf. *tergum*], *n.*, back of animals; by *metonymy*, skin, hide.
- terminō**, -āre, -āvi, -ātus [terminus], *tr.*, set bounds to, limit, bound, *lit.* and *fig.*
- terminus**, -i, *m.*, a boundary-line; bound, limit, *lit.* and *fig.*; goal of a journey. *Fig.*, fixed or appointed limit.
- ternus**, -a, -um, *distributive numeral adj.*, usually found only in the *pl.*, three at a time, three apiece, three each; freely, three.
- terō**, -ere, *triv.*, *tritus*, *tr.*, rub, chafe; wear away by rubbing, rub to pieces, grind, bruise; *calcem calce terere*, freely, tread on the heels of. *Fig.*, (*rub or*) fritter away time, waste; spend, pass.
- terra**, -ae, *f.*, the earth, dry land, the land, as a division of the universe, opposed to the heavens and the sea; earth, iand, ground, soil; a land, district, region, country; in *pl.*, or in the phrase *orbis terrarum*, the cycle of the lands, the wide world, the world. *Personified*, **Terra**, -ae, *f.*, = **Tellus**, the goddess Earth.
- terrēnus**, -a, -um [terra], *adj.*, of earth; earthy, earthly, earth-born.
- terreō**, -ēre, -ui, -itus, *tr.*, frighten, affright, alarm, scare, terrify.
- terribilis**, -e [terreō], *adj.*, terror-causing, alarming, frightful, dreadful, awful, terrible.
- terrificō**, -āre, —, — [terrificus], *tr.*, frighten, alarm, terrify.
- terrificus**, -a, -um [terreō+faciō], *adj.*, terror-causing, awe-inspiring, alarming, dreadful, dread, awful.
- territō**, -āre, —, — [freq. of terreō], *tr.*, frighten greatly, affright, alarm, terrify.
- territus**: *see terreō*.
- terror**, -ōris [cf. terreō], *m.*, fright, alarm, terror, panic; by *metonymy*, a sight, etc., that causes terror, dread event, dread sight, alarm.
- tertius**, -a, -um [ter], *ordinal numeral adj.*, third.
- testis**, -is, *c.*, a witness.
- testor**, -āri, -ātus-sum [testis], *tr.*, be witness to, bear witness to, testify to, attest, prove; proclaim something as witness, aver, declare; call to witness (the gods, etc.), invoke as witnesses, appeal to, swear by, protest by or before, adjure; pray, entreat, implore.
- testūdō**, -inis [testa, burned clay, tile], *f.*, a tortoise (so called, apparently, from its resemblance to an earthenware cover or lid of a vessel); by *metonymy*, of things similar in shape to a tortoise, a vaulted roof of a building, vault, arch; a testudo, i.e. a military formation in which the soldiers carried their shields over their heads, the shields overlapping like the plates or scales on the shell of a tortoise.
- Teucer** or **Teucrus**, **Teucrī**, *m.*, Teucer. (1) An ancient king of Troy; he came to Troy from Crete. He was father-in-law of Dardanus, and so he is often described as founder of the Trojan line. (2) A Greek, son of Telamon, king of Salamis (an island near Athens) and brother of the famous Ajax. Ajax was vanquished by Ulixee in a contest for the arms of Achilles, and committed suicide. Because

*Teucer failed to avenge Ajax's death, Telamon refused to welcome him home. Teucer, aided by Belus, father of Dido, then settled in Cyprus.*

**Teucrí:** see 2. **Teucrus.**

**Teucrí,** -ae [cf. **Teucer**], *f.*, the land of Teucer, the Trojan land, the Troad, Troy.

1. **Teucrus:** see **Teucer.**

2. **Teucrus,** -a, -um [**Teucer**], *adj.*, of Teucer, Teucer's; *by metonymy*, Trojan. *As noun*, **Teucrí**, -órum, *pl. m.*, the Teucrians, the Trojans.

**Teuthrás,** -antis, *m.*, Teuthras, a Trojan.

**texō**, -ere, **texui**, **textus**, *tr.*, weave, plait, braid, interlace, intertwine; join or put together, frame, fashion, build, construct, *lit. and fig.* **textum**, -i (*pf. pass. princ. as noun*), *n.*, something woven or fashioned; *by metonymy*, texture, fabric.

**textilis**, -e [**texō**], *adj.*, woven, of woven stuffs, textile.

**textum:** see **texō.**

**textus:** see **texō.**

**thalamus**, -i, *m.*, a chamber, room; a sleeping-room, bed chamber; *esp.*, a bridal chamber, marriage bed; *freely*, residence, habitation, abode; *by metonymy*, marriage, nuptials.

**Thalia**, -ae, *f.*, Thalia, a sea-nymph.

**Thapsus**, -i, *f.*, Thapsus, a city and peninsula on the east coast of Sicily.

**theātrum**, -i, *n.*, a theatre; *freely*, a place for games.

**Thēbae**, -ārum, *pl. f.*, Thebes, a city in Greece, the capital of Boeotia.

**Thēbanus**, -a, -um, *adj.*, of Thebe, a city in Mysia, Theban.

**Thermōdōn**, -ontis, *m.*, the Thermodon, a river in Pontus, Asia Minor, which flowed into the Pontus Euxinus; on its bank dwell the Amazons.

**Thērōn**, -ōnis, *m.*, Theron, an Italian.

**Thersilochus**, -i, *m.*, Thersilochus, a Trojan or ally of the Trojans.

**thesaurus**, -i, *m.*, a hoard, a treasure.

**Thēseus**, -ei and -eos, *m.*, Theseus, a king of Athens, son of Aegeus, a famous hero. He slew the Minotaur, and went with Pirithous to carry off Proserpina

from the underworld. According to one story, for this impiety he was condemned to sit forever chained to a rock in the underworld.

**Thessandrus**, -i, *m.*, Thessandrus, one of the Greeks in the wooden horse.

**Thetis**, -idis, *f.*, Thetis, a sea-goddess, daughter of Nereus, mother of Achilles.

**Thoās**, -antis, *m.*, Thoas, one of the Greeks in the wooden horse.

**tholus**, -i, *m.*, a dome or cupola of a temple or other building.

**thōrāx**, -ācis, *m.*, properly, the breast, chest; *by metonymy*, breastplate, corselet.

**Thrācius**, -a, -um [**Thrāx**], *adj.*, of Thrace, Thracian.

**Thrāx**, -ācis, *m.*, a Thracian.

**Thrēcius**, -a, -um, *adj.*, of Thrace, Thracian. *As noun*, **Thrēciī**, -ōrum, *pl. m.*, the Thracians.

**Thrēssa**, -ae, *adj.*, only in feminine, Thracian. *As noun*, a Thracian woman.

**Thybris**, -idis, *acc.* **Thybrim**, *m.*, Tnybris, another form of Tiberis, the name of the river Tiber; *esp.*, father Tiber, the god of the river.

**Thyias**, -adis (*dissyllabic; the yi counts as a diphthong, corresponding to a diphthong in the Greek form of the word*), *f.*, a Bacchante, i.e. a woman devoted to the worship of Bacchus.

**Thymber** or **Thymbrus**, -bri, *m.*, Thymber, a Rutulian.

**Thymbraeus**, -a, -um, *adj.*, of Thymbra (a city in the Troad, with a temple of Apollo). *As noun*, **Thymbraeus**, -i, *m.*, Thymbraeus, i.e. Apollo as god of Thymbra.

**Thymoetēs**, -ae, *m.*, Thymoetes, a Trojan.

**thymum**, -i, *n.*, thyme.

**Tiberinus**, -a, -um [**Tiberis**, the Tiber], *adj.*, of the Tiber, the Tiber's, Tiberine. *As noun*, **Tiberinus**, -i, *m.*, Tiberinus, the river Tiber; *esp.*, father Tiber, the god of the river.

**tibia**, -ae, *f.*, properly, the large shin-bone; *by metonymy*, a musical instrument, pipe (originally made of bone), clarinet, much used in wild, orgiastic

worship like that of Bacchus. It had a mouthpiece, was provided with holes which gave the tones, and was curved at the other end; two, often of different pitch, were used together.

**Tiburs, -urtis, adj.**, of Tibur (a town in Latium, about sixteen miles northeast of Rome), Tiburtian, Tiburtine. *As noun, Tiburtes, -um, pl. m.*, the people of Tibur, the Tiburtines.

**Tiburtus, -i, m.**, Tiburtus, a Greek from Argolis, in the Peloponnesus, who, with his brothers Catillus and Coras, was believed to have founded Tibur (now Tivoli), a town in Latium near Rome (see Tiburs).

**tigris, -is or -idis, acc. tigrim, c.**, a tiger, tigress.

**Timāvus, -i, m.**, the Timavus, a small river in the northeastern part of Italy, flowing into the Adriatic; perhaps, also, the god of the river Timavus.

**timeō, -ēre, -ui, —, tr.**, fear, be afraid of, dread; *intr.*, be alarmed, be frightened, be anxious, show one's fear.

**timidus, -a, -um** [cf. **timeō**], *adj.*, frightened, fearful, timid, anxious.

**timor, -ōris** [cf. **timeō**], *m.*, fear, dread, alarm, apprehension, anxiety. *Personified.* **Timor, -ōris, m.**, Dread, Fear.

**tinguō, tinguere, tinxī, tinctus, tr.**, wet, moisten, bathe, dip, plunge.

**tinnitus, -ūs** [tinnīō, ring, clink, tinkle], *m.*, a ringing noise, ringing, tinkling, jingling.

**Tisiphonē, -ēs, f.**, Tisiphone, one of the Furies. See **Furiae**.

**Titān, -ānis, m.**, a Titan; see §§ 273-275; freely, a descendant of a Titan; esp. the Sun God, the Sun (see § 281, end).

**Titānius, -a, -um** [Titān], *adj.*, of the Titans, Titanian, Titanic.

**Tithōnius, -a, -um** [Tithōnus], *adj.*, of Tithonus, Tithonus's.

**Tithōnus, -i, m.**, Tithonus, son of Laomedon, husband of Aurora, and father of Memnon.

**titubō, -āre, -āvi, -ātum, intr.**, stagger, totter, stumble, reel. **titubātus, -a, -um, pf. pass. ptcp.**, in dep. sense (§ 171), *as adj.*, tottering, staggering, reeling.

**Tityos, -i, m.**, Tityos, a son of Jupiter. He offered violence to Latona, and was therefore slain by Apollo and Diana. In Tartarus his body lay stretched out and a vulture fed on his liver which was constantly renewed just as it seemed exhausted.

**Tmarius, -a, -um, adj.**, of Tmarus (a mountain in Epirus), Tmarian; by metonymy, Epirote.

**Tmarus, -i, m.**, Tmarus, a Rutulian.

**togātus, -a, -um** [toga], *adj.*, wearing the toga, toga-clad; hence, since the toga was the distinctive dress of the Roman race, Roman.

**tolerābilis, -e** [tolerō, bear], *adj.*, bearable, endurable, tolerable.

**tollō, -ere, sustuli, sublātus, tr.**, uplift, lit. and fig., lift up, raise; up-rear, upheave, uproot, stir up; bear up, bear, carry, support; take up and carry away, bear away, carry off, remove; put an end to, stop; with a reflexive pron., or in pass. with middle force, raise one's self, rise, spring or go up. *Fig.*, raise high, exalt, puff up, encourage, cheer; raise (the voice, a shout, etc.), send forth, utter. **sublātus, -a, -um, pf. pass. ptcp.** *as adj.*, uplifted, upraised, towering. *Fig.*, elated, puffed up.

**Tolumnius, -i or -il, m.**, Tolumnius, a Rutulian augur.

**tondeō, -ēre, totondi, tōnsus, tr.**, shear, clip, crop, trim close, lop; of birds and animals, crop, graze on, browse (on), feed on.

**tonitrus, -ūs** [cf. **tonō**], *m.*, thunder.

**tonō, -āre, -ui, —, intr.**, thunder; by metonymy, of similar noises, roar, crash; *tr.* (§ 128), thunder out; invoke with loud voice.

**tōnsus**: see **tondeō**.

**tormentum, -i** [originally **torquimentum**: cf. **torqueō**], *n.*, a military engine, used for hurling missiles by the help of a twisted rope or ropes.

**Torquātus, -i, m.**, Torquatus, a name borne by members of the gens Mānia, esp. by Titus Manlius Torquatus, consul in 340 and leader against the Latins. He gave orders that no Roman should en-

*gave in single combat with an enemy. Manlius's own son disobeyed this command and was by Manlius's orders put to death in the presence of the army.*

**torqueo**, -ēre, **torsi**, **tortus**, *tr.*, turn about or around, turn, cause to revolve or spin round, twist, wind (*up*); with **spūmam**, turn up, churn up; hurl (*with a rotary motion, to give speed and accuracy*), cast, throw, fling, whirl, dash. *Fig.*, roll, twist the eyes; guide, control, rule, sway.

**torrens**: see **torreo**.

**torreo**, -ēre, **torrui**, **tostus**, *tr.*, dry by means of heat, parch, roast. **torrens**, -entis, *pr. pticpl. act. as adj.*, properly, roasting, parching; freely, boiling, seething, surging; hence, rushing, impetuous, swift. *As noun*, **torrens**, -entis, *m.*, a rushing water-flood, a torrent.

**torris**, -is [*cf.* **torreo**], *m.*, a firebrand, brand.

1. **tortus**: see **torqueo**.

2. **tortus**, -us [**torqueo**], *m.*, a turning, twisting; of a snake, writhing.

**torus**, -i, *m.*, properly, a bulging place, swelling, protuberance; hence, by metonymy, the swelling muscular parts of animal bodies, swelling veins, muscles, sinews, thews; masses of hair; cushion, bolster, pillow; bed, couch, bier. *Fig.*, cushion, mound.

**torvus**, -a, -um, *adj.*, properly, of the eyes, piercing, staring, glaring; freely, grim, savage, lowering, frowning.

**tot**, numeral *adj.*, indeclinable, so many; as many; these many, those many; many.

**totidem** [**tot**+**idem**], numeral *adj.*, indeclinable, just so many, just as many, as many, the same number of; =an *adv. phrase*, in like number.

**totiens** [**tot**], numeral *adv.*, so many times, so often; repeatedly, again and again.

**tōtus**, -a, -um, *gen. tōtius*, *adj.*, the whole (*of*), the entire, entire; often best rendered by an *adv.*, wholly, entirely, completely, all over.

**trabālis**, -e [**trabs**], *adj.*, of a beam; freely, like a beam, beam-like.

**trabs**, **trabis**, *f.*, a beam, a timber; by metonymy (§ 187), a ship.

**tractābilis**, -e [**tractō**], *adj.*, that can be handled; manageable, tractable. *Fig.*, pliant, yielding, gracious; =an *adv.*, in pliant mood, graciously.

1. **tractus**: see **trahō**.

2. **tractus**, -us [**trahō**], *m.*, properly, a drawing or dragging; by metonymy, of the thing drawn or stretched out, stretch, expanse, quarter, region.

**tradō**, -ere, -didī, -ditus [**trā**=**trāns**+**dō**], *tr.*, give over, hand over, surrender; commit (*to*), entrust.

**trahō**, -ere, **trāxi**, **tractus**, *tr.*, draw, drag, haul; drag along or on, trail, drag with one, tear off, carry away; draw or pull out; (*draw, i.e.*) lead, guide, conduct. *Fig.*, draw, drag, draw along, trail (*behind*), trace; draw in, absorb; drag out, prolong, protract; waste, fritter away, spend; **rulnam** **trahere**, fall in long, trailing ruin.

**trāciō**, -ere, -iēcī, -iectus [**trā**=**trāns**+**iaciō**], *tr.*, with two accusatives expressed or implied, throw across, throw over; pass across, pass through; hence, wind or bind round; with one acc. (*depending in sense on the prefix*) and reflexive *pron.* to be supplied, cross over, cross, pass beyond, pass; also with one acc., pierce, transfix.

**trāiectus**: see **trāciō**.

**trāmes**, -itis [**trā**=**trāns**+*root of* **meō**, **go**], *m.*, cross-path, by-path; path, way, course.

**trānō**, -āre, -āvi, -ātus [**trā**=**trāns**+**nō**], *tr.*, swim over. *Fig.*, fly through, sail over, pass across or over, pass through, cross.

**tranquillus**, -a, -um, *adj.*, quiet, calm, still, tranquil. *As noun*, **tranquillum**, -i, *n.*, quiet, stillness; quiet weather, a calm.

**trāns**, *prep.* with acc., across, over, beyond, through.

**trānsabeō**, -ire, -ivi or -ii, - [trāns+**abeō**], *tr.*, pass beyond or through; hence, pierce, penetrate.

**trānsadigō**, -ere, -ēgi, -āctus [**trāns**+**adigō**], *tr.*, drive or force through.

thrust through; *with two accusatives*, pierce . . . through.

**trānscribō, -ere, -scripsi, -scriptus** [trāns+scribō], *tr.*, write over (i.e. copy) from one roll to another, transcribe, enroll (*anew or differently*); hence, transfer, assign.

**trānscurrō, -ere, -curri or -cucurri, -cursum** [trāns+currō], *tr.*, run across, shoot across, speed across, dart across.

**trānsēō, -ire, -ivi or -ii, -itus** [trāns+ēō], *tr.*, go over, go across, pass over, cross; pass by or beyond, outstrip; pass; pass through, pierce, penetrate; *intr.*, go (through), pass; of time, pass by.

**trānsferō, -ferre, -tuli, -lātus** [trāns+ferō], *tr.*, bear or carry across, carry over, transfer, lit. and fig.

**trānsfigō, -ere, -fixi, -fixus** [trāns+figō], *tr.*, thrust one thing through another; pierce through and through, pierce, transfix.

**trānsfixus**: see **trānsfigō**.

**trānsfōrmō, -āre, -āvi, -ātus** [trāns+fōrmō], *tr.*, make into a new or different form, transform; alter, change.

**trānsiliō, -ire, -silui, -** [trāns+salio], *tr.*, leap over or across, spring across or over, dart over.

**trānsmissus**: see **trānsmittō**.

**trānsmittō, -ere, -misi, -missus** [trāns+mittō], *tr.*, send across, convey across; in fig. sense, hand over, assign, transmit, transfer; *with ellipsis of sē*, pass over, hurry over, speed over, scud across.

**trānsportō, -āre, -āvi, -ātus** [trāns+portō], *tr.*, bear or carry across, convey across.

**trānstrum, -i, n.**, a cross-beam, esp. in a ship; thwart for rowers, rowing-bench, seat.

**trānsverberō, -āre, -āvi, -ātus** [trāns+verberō], *tr.*, beat or strike through, pierce, penetrate.

**trānsversus, -a, -um** [trāns+vertō], *adj.*, turned across, lying or running across, athwart; **trānsversa, n. pl.** acc. as adv., crosswise, athwart one's course

**tremefaciō, -ere, -feci, -factus** [tremō+faciō], *tr.*, cause to shake, make . . . tremble; alarm, terrify, appall.

**tremefactus, -a, -um, 2<sup>d</sup> pass. princpl.** as *adj.*, trembling, quaking.

**tremefactus**: see **tremefaciō**.

**tremescō, -ere, -**, — [inceptive of tremō], *intr.*, begin to tremble, shake; *tr.* (§130), tremble at, shudder at.

**tremibundus, -a, -um** [tremō], *adj.*, trembling, quivering.

**tremō, -ere, -ui, -**, *intr.*, shake, quake, shiver, tremble; *tr.* (§130), tremble at, quake at, quake with fear at.

**tremor, -ōris** [tremō], *m.*, trembling, shaking, tremor.

**trepidō, -āre, -āvi, -ātum, intr.**, hurry or bustle about, esp. with fear, hurry to and fro; *with infin.*, bestir one's self, make haste, hasten; be afraid, be in fear.

**trepidus, -a, -um, adj.**, trembling, shaking, agitated, alarmed, bewildered, frightened, anxious; bustling, hurrying, restless.

**trēs, tria, numeral adj.**, three.

**trīcorpor, -oris** [trēs+corpus], *adj.*, with three bodies, three-bodied.

**trīdēns, -entis** [trēs+dēns], *adj.*, with three teeth, three-pronged. *As noun*, **trīdēns, -entis, m.**, a trident.

**trīetēricus, -a, -um, adj.**, biennial (properly, kept every third year, but in Greek and Roman reckoning both limits or ends of a period of time were usually counted in).

**trīfaux, -cis** [trēs+faucēs], *adj.*, with three throats, three-throated.

**trīgintā, numeral adj.**, indeclinable, thirty.

**trīlix, -icis, adj.**, a technical term of weaving, woven with three leashes, triple-twilled; delicately (i.e. elaborately) woven; freely, three-ply, three-fold, triple.

**Trīnacrīa**: see **Trīnacrīus**.

**Trīnacrīus, -a, -um, adj.**, properly, of (with) three promontories; hence, of Sicily, Sicilian (the three promontories are Pelorum, Pachynum, and Lilybaeum), Trinacrian. *As noun*, **Trīnacrīa, -ae**

- (*sc. tellūs or terra*), *f.*, Trinacria, Sicily.
- Trionēs, -um, m.**, the Triones, the constellations of the Greater and the Lesser Bear. *See* Arctos.
- triplex, -icis** [trēs+plīcō], *adj.*, three-fold, triple.
- tripūs, -odis** [trēs+a Greek word, meaning foot, akin to pēs], *m.*, a three-footed stand or seat, a tripod; *esp.*, the tripod on which sat the priestess of Apollo at Delphi, Greece.
- tristis, -e, adj.**, sad, sorrowful, wretched, mournful, gloomy; grim, severe, stern, sullen; sorrow-causing, dire, fell, baneful, fatal, fateful, shocking, dreadful, ill-omined, ominous.
- trissulcus, -a, -um** [trēs+sulcus], *adj.*, properly, with three furrows. *Fig.*, thrice cleft, three-forked, triple.
- Tritōn, -ōnis, m.**, Triton, a sea-god, son of Neptune and Amphitrite, famous for the skill with which he blew a conch or shell; in *pl.*, Tritons, sea-gods like Triton.
- Tritōnia**: *see* Tritōnius.
- Tritōnis, -idis, f.**, Tritōnis, a name of Minerva, = Tritōnia.
- Tritōnius, -a, -um** [Tritōn or Tritōnis, Tritōnis, a lake in Africa], *adj.*, of Tritonis, Tritonian. *As noun*, Tritōnia, -ae, *f.*, Tritōnia, a name of Minerva (Pallas); *see* § 279, *end.*
- tritus**: *see* terō.
- triumphō, -āre, -āvī, -ātum** [*cf.* triumphus], *intr.*, celebrate a triumph; *tr.*, triumph over, conquer, vanquish.
- triumphus, -i, m.**, a triumphal procession, *esp.* the splendid procession in which, after gaining a great victory, a general and his army were, by vote of the Senate, allowed to enter Rome, in order to go up to the Capitol and make a sacrifice of thanksgiving. *In general*, a triumph, victory.
- trivia**: *see* trivius.
- trivium**: *see* trivius.
- trivius, -a, -um** [trēs+via], *adj.*, of or with three ways or roads. *As nouns*, Trivia, -ae, *f.*, Trivia or Diana (§ 283), goddess of cross-roads; trivium, -i or -ii, *n.*, properly, a place where three roads meet, cross-roads, square.
- Trōas, -adis, f.**, a Trojan woman.
- Trōia, -ae, f.**, Troy. (1) A famous city in the western part of Mysia, Asia Minor, captured by stratagem by the Greeks after an unsuccessful siege of ten years. The city was also called Ilum. (2) The Troad, the district about the city of Troy. (3) A city and district in Epirus, Greece, ruled by Helenus. (4) Equestrian maneuvers, performed, according to tradition, by Trojan lads, in later days by Roman boys; also called the ludus Trōianus.
- Trōiānus, -a, -um** [Trōia], *adj.*, Trojan. *As noun*, Trōiānus, -i, *m.*, a Trojan.
- Trōilius, -i, m.**, Troilus, son of Priam, slain by Achilles.
- Trōiugena, -ae** [Trōia+ root of gignō], *m.*, one born in Troy, a Trojan.
- Trōius, -a, -um** [*cf.* Trōs, Trōia], *adj.*, of Troy, Trojan.
- tropaeum, -i, n.**, properly, a trophy, erected by a victorious army on a battlefield, to mark the point at which the rout of the enemy began; it consisted usually of a tree trunk, adorned with arms taken from the foe; in general, trophy, sign or proof of victory.
1. Trōs, Trōis, *m.*, a Trojan.
2. Trōs, Trōis, *m.*, Tros, a king of Phrygia, grandson of Dardanus and father of Ilus, Assaracus, and Ganymedes.
- trucidō, -āre, -āvī, -ātus, tr.**, cut to pieces, slaughter, butcher.
- trudis, -is** [*cf.* trūdō], *f.*, properly, a "shover," e.g. a pole or stake with which to push a boat, punting-pole, pike.
- trūdō, -ere, trūsī, trūsus, tr.**, push on or along, push, shove.
- truncus, -a, -um, adj.**, lopped off, hewn, stripped, trimmed; of trees, without leaves or branches; in general, maimed, mutilated, disfigured. *As noun*, truncus, -i, *m.*, the trunk of a tree (without leaves or branches), stem, stock; the trunk or body of a man.
- tū, tul, pl. vōs, pers. pron.**, of the second person, thou, you.

**tuba**, -ae, *f.*, a trumpet, long and straight; *esp.*, a war trumpet.

**tueor, tuēri, tuitus or tūtus sum**, *tr.*, look at, gaze on, view, behold, watch; see to, watch, save, guard, defend, protect. **tūtus**, -a, -um, *pf. princpl.*, in *pass. sense*, as *adj.*, well watched, guarded, protected, sheltered; hence, undisturbed, safe, secure; reliable, trustworthy; = *an adv.*, in safety, safely, quietly. *As noun*, **tūtum**, -i, *n.*, a place of safety, a haven, safety, security.

**Tulla**, -ae, *f.*, Tulla, a comrade of Camilla.

**Tullus**, -i, *m.*, Tullus, *i.e.* Tullus Hostilius, the third king of Rome, famous, like Romulus, for warlike prowess.

**tum**, *adv.*, used (1) of time, at that (this) time, in those (these) days, then, at such a time or crisis, under such circumstances, in that case, in that event; (2) in enumerations, then, thereupon, hereupon, in the second place, next, moreover, besides. **iam tum**, even then, even in those early days; **tum vērō**, introducing the most important point or critical moment, then indeed, then (if ever), then (*emphatic*).

**tumēō**, -ēre, -ui, —, *intr.*, swell, be swollen, *lit. and fig.*

**tumidus**, -a, -um [**tumēō**], *adj.*, swelling, swollen; of waves and the sea, rising (high), surging, towering; in *act. sense*, inflating, swelling. *Fig.*, puffed up, swelling, swollen.

**tumultus**, -ūs, *m.*, an uproar, din, noise, tumult, clamor, bustle, disorder, confusion; *esp.*, as a contemptuous term for an invasion by barbarians, *e.g.* the Gauls, uprising, the din of war, an alarm of war.

**tumulus**, -i, *m.*, a mound of earth, hillock, hill; *esp.*, a funeral mound, tomb.

**tunc**, *adv.*, at that time, then, at that moment; the word is, properly, more emphatic than **tum**, and points usually to a definite moment of time.

**tundō**, -ere, **tutudi**, **tānsus**, *tr.*, beat, strike repeatedly, buffet. *Fig.*, buffet, assail.

**tunica**, -ae, *f.*, a tunic, a shirt, an undergarment, usually without sleeves, reaching in the case of men only to the knees, in the case of women to the ankles or the feet.

**tānsus**: see **tundō**.

**turba**, -ae, *f.*, uproar, tumult, disturbance, confusion; by *metonymy*, a confused throng, a crowd (*an uncomplimentary term*); motley array, troop, crew, band, herd, flock.

**turbātus**: see **1. turbō**.

**turbidus**, -a, -um [*cf.* **turba**, **1. turbō**], *adj.*, confused, disordered; of clouds, tumbling, pitching, tossing, rolling; of liquids, troubled, turbid, muddy, murky, thick with something. *Fig.*, agitated, restless, troubled, excited, wild, anxious; = *an adv.*, wildly, excitedly.

**1. turbō**, -āre, -āvi, -ātus [*cf.* **turba**], *tr.*, disturb, throw into disorder or confusion, agitate, confound; drive in confusion, drive wildly, scatter, rout; *intr.* (§139), bestir one's self, be all astir. *Fig.*, disturb, trouble, confuse, perplex, bewilder, agitate, frighten, alarm. **turbātus**, -a, -um, *pf. pass. princpl.* as *adj.*, in *lit. and fig. senses*, disturbed, agitated, excited, confused, bewildered; affrighted, frightened, panic-stricken, in panic, in confusion; angered, angry.

**2. turbō**, -inis, *m.*, a whirling or spinning round, an eddying motion, whirl; the whirling, hurling, casting (*e.g.* of the thunderbolt); by *metonymy*, anything that whirls or spins round, a whirl, whirling eddy (of smoke or water); whirlpool, maelstrom; *esp.*, a whirlwind, hurricane, vortex, cyclone, tornado, tempest.

**tāreus**, -a, -um [**tās**], *adj.*, of frankincense, of incense.

**tāricremus**, -a, -um [**tās** + **cremō**], *adj.*, incense-burning.

**turma**, -ae, *f.*, a troop of cavalry, consisting, properly, of thirty men, squadron; freely, cavalry; troop, band.

**Turnus**, -i, *m.*, Turnus, son of Daunus and the nymph Venilia, king of the Rutulians, with his capital at Ardea; he



led the Italian forces against Aeneas, but was at last vanquished and slain by the latter in single combat. See § 57.

**turpis**, -e, *adj.*, unseemly, unsightly, foul, squalid, disfigured. *Fig.*, of moral qualities, unseemly, base, shameful, disgraceful, loathesome, unmanly, grovelling.

**turris**, -is, *f.*, a turret, tower; *esp.*, a movable tower of several stories, fitted with wheels and full of men and military engines, which could be used for offensive or defensive movements.

**turritus**, -a, -um [turris], *adj.*, fitted with towers, turreted, tower-crowned. *Fig.*, tower-shaped, tower-like, towering, lofty.

**tūs, tūris**, *n.*, incense, frankincense.

**tūtāmen**, -inis [tūtor], *n.*, a defence, a protection.

**tūtor**, -āri, -ātus sum [*cf.* tūtus, tueor], *tr.*, watch, protect, defend, befriend, support.

**tūtus**; see tueor.

**tuus**, -a, -um [tū], *poss. pronominal adj.*, thy, thine, your, yours. *As noun*, **tul**, -ōrum, *pl. m.*, your household, your people, your friends, comrades, subjects, etc.

**Tydeus**, -ei and -eos, *m.*, Tydeus, father of Diomedes, one of the Seven against Thebes.

**Tydiūs**, -ae, *m.*, son of Tydeus, a title of Diomedes.

**tyrpanum**, -i, *n.*, drum, timbrel, tambourine, often like a modern tambourine with bells.

**Tyndaris**, -idis, *f.*, daughter of Tyn-dareus (king of Sparta), a title or name of Helen.

**Typhōeus**, -ei and -eos, *m.*, Typhoeus, one of the giants who fought against Jupiter. See § 274.

**Typhōiūs**, -a, -um [Typhōeus], *adj.*, of Typhoeus, Typhoian.

**tyrannus**, -i, *m.*, as term of honor, an absolute sovereign, king, ruler, lord; in bad sense, tyrant, despot.

**Tyrēs**, -ae, *m.*, Tyres, a Trojan, comrade of Aeneas.

**Tyrius**, -a, -um [Tyros], *adj.*, properly, of Tyre, Tyrian; freely, of Carthage,

Carthaginian. *As noun*, **Tyrii**, -ōrum, *pl. m.*, the Tyrians, the Carthaginians. **Tyros**, -i, *f.*, Tyre, a celebrated city of Phoenicia, in Asia.

**Tyrrhēnus**, -a, -um, *adj.*, properly, of the Tyrrhēni, a people of Asia, who, so tradition said, settled in Etruria, Tyrrhenian, Etruscan, Etrurian, Tuscan. *As noun*, **Tyrrhēnus**, -i, *m.*, an Etruscan, a Tuscan.

**Tyrrhidae**, -ārum, *pl. m.*, the sons of Tyrrhus (herdsman of king Latinus).

## U

1. **ūber**, -eris, *n.*, a teat, pap, dug, udder, breast that gives suck; breast, bosom, *lit.* and *fig.*; by metonymy, fertility, fruitfulness, richness.

2. **ūber**, -eris [*cf.* 1. ūber], *adj.*, fertile, rich, wealthy.

**ubi**, *adv.* and *conj.*, used of both place and time, (1) as interrogative, where, (2) as relative, where, wherever, when, whenever, as soon as, after.

**ubique**, *adv.*, properly, wheresoever, in any place soever; usually, anywhere, everywhere, on all sides, all around.

**Ucalegōn**, -ontis, *m.*, Ucalegon, a Trojan of importance; Homer makes him a friend and counsellor of Priam.

**ūdus**, -a, -um, *adj.*, wet, moist, damp, humid, watery.

**Ūfēns**, -entis, *m.*, Ūfens. (1) A river in Latium. (2) An Italian, leader of the Aequi.

**ulciscor**, -i, ultus sum, *tr.*, avenge one's self on a person, punish; avenge a person or a thing.

**Ulixēs**, -is or -i, *m.*, Ulixes (in Greek called Odysseus, in English called Ulysses), a leader of the Greeks who besieged Troy, famed for his sagacity, his eloquence, and his craft.

**ullus**, -a, -um, *gen. ullus*, *pronominal adj.*, any at all, any; as noun, any one at all, any.

**ulmus**, -i, *f.*, an elm-tree, elm.

**ulterior**, -ius, *gen. -iōris* [properly, comp. of a lost *adj.* ulter, beyond, on the other side], *adj.*, in comp., farther, further, remoter. **ulteriorus**, *n. sing.* as *adv.*, further, farther, (any) more,

longer. *In sup.*, ultimus, -a, -um, (1) of space, furthest, most remote, extreme, uttermost, last; = *an adv.*, at the end, (2) of time or order, earliest, original, last, final, (3) of rank, extreme, lowest, last, worst, meanest, severest. *As noun*, ultima, -ōrum, *pl. n.*, the end, the finish (*e.g.* of a race), the goal; one's end, destiny, fate.

ulterius: *see* ulterior.

ultimus: *see* ulterior.

ultor, -ōris [ulciscor], *m.*, avenger, punisher.

ultrā [cf. ulterior], *adv.*, used (1) of place, beyond, on the other (*i.e.* the farther) side, beyond, farther, (2) of time, further, longer. *Fig.*, further, besides, more. *As prep. with acc.*, beyond, *lit. and fig.*, above.

ultrix, -icis [cf. ulciscor, ultor], *f.*, an avenger; *as adj.*, avenging, vengeful.

ultrō [cf. ultrā], *adv.*, to the farther side; besides, in addition, moreover; of actions which go beyond or transcend what is required at a given moment or what might, under given circumstances, naturally have been expected, of one's own motion or accord, spontaneously, voluntarily; freely, taking the lead, first; under no constraint; actually, strange to say; ultrō compellāre, address without being first addressed.

ultus: *see* ulciscor.

ululātus, -ūs [ululō], *m.*, howling, screaming, wailing; a howl, wall, shriek, scream, wild cry.

ululō, -āre, -āvi, -ātum, *intr.*, howl, wall, shriek; cry aloud, shout; of dogs and wolves, bay, bark, howl; resound, ring, echo; *tr.*, invoke or worship with loud cries.

ulva, -ae, *f.*, sedge, sedge grass, water grass.

Umbra, Umbra, Umbrum, *adj.*, of Umbria (a district in Italy, north of Latium, and east of Etruria), Umbrian. *As noun*, Umbra, Umbri (*sc. canis*), *m.*, an Umbrian hound.

umbō, -ōnis, *m.*, properly, a convex elevation; *esp.*, the projection in the

centre of a shield, the boss or knob of a shield; by metonymy, a shield.

umbra, -ae, *f.*, a shade, shadow; gloom; darkness, *esp.* that of death or of the underworld; by metonymy, that which gives or makes shade, shade trees; a shade or spirit of one dead, ghost, spectre, apparition, phantom, vision; *in pl.*, the land of the shades, the underworld.

umbrifer, -fera, -ferum [umbra + ferō], *adj.*, shade-bearing, shade-giving, shady.

umbrō, -āre, -āvi, -ātus [cf. umbra], *tr.*, shade, shadow, cover.

Umbrō, -ōnis, *m.*, Umbro, an ally of Turnus, a priest and leader of the Marsi.

ūmectō, -āre, -āvi, -ātus [cf. ūmectō], *tr.*, wet, moisten.

ūmēns: *see* ūmectō.

ūmectō, ūmēre, —, —, *intr.*, be moist or wet. ūmēns, -entis, *pr. princ. act. as adj.*, damp, moist, dewy, watery, humid, dank.

umerus, -i, *m.*, the shoulder of a human being.

ūmidus, -a, -um [cf. ūmectō], *adj.*, moist damp, watery, liquid, dewy, rainy, vapory, dank.

umquam, *adv.*, at any time, ever.

ūnā: *see* ūnus.

ūnanimus, -a, -um [ūnus + animus], *adj.*, of one heart or mind, harmonious; sympathizing.

ūnctus: *see* unguō.

uncus, -a, -um [uncus, a hook], *adj.*, hooked, bent (*in*), crooked, curved; with manūs, bent, talon-like.

unda, -ae, *f.*, a wave, a sea billow; freely, water, spray, the waters, the sea. *Fig.*, stream, flood.

unde, *adv. and conj.*, used (1) as interrogative, whence, from what place, from what source, (2) as relative, whence; also = a prep. (usually ex, ā, or dē) with the abl., from whom, from which.

undique, *adv.*, from all sides, from all parts or quarters; on all sides, on every hand, all around, everywhere.

undō, -āre, -āvi, -ātum [unda], *intr.*,

*properly*, wave, *i.e.* rise in waves or surges, roll in waves, surge, seethe. *Fig.*, of smoke, wave, eddy, rise in whirling eddies; of a caldron, seethe, surge, dance; of reins, fall in waving lines or curves, stream, hang free or loose; of blood, wave, stream.

**undōsus**, -a, -um [unda], *adj.*, wavy, billowy; wave-beaten, wave-washed.

**unguis**, -is, *m.*, a nail on a finger or toe; a claw, talon of birds or animals.

**unguō**, -ere, **ūnxi**, **ūnctus**, *tr.*, smear, anoint with any fat or oily substance.

**ūnctus**, -a, -um, *pf. pass. pticpl. as adj.*, smeared, *e.g.* with pitch, well greased, well pitched.

**unus**, -a, -um, *gen. ūnūs*, *adj.*, one, one and the same, same; one and one only, single, the sole, the only, alone; with intensive force, *esp. in conjunction with a comp. or sup. adj.*, the one (in this sense often best rendered by an *adv.*, the very, preëminently, especially); **ad ūnum**, to a man, or, freely, utterly, completely. *As noun*, **ūnum**, -i, *n.*, the (one, *i.e.*) same place; in **ūnum venire**, to meet, *esp. in hostile spirit*, meet in combat. **ūnā** (*abl. sing. f. as adv.*: *sc. viā, parte, or operā*), work, errand, time, occasion), at the same time (*with*), along (*with*), together, in company, in unison.

**urbs**, **urbis**, *f.*, a walled town, a city (a dignified term, applied only to places of importance, *esp. to capital cities*), a city with its inhabitants.

**urgō**, -ere, **ursi**, —, *tr.*, press, press hard or closely; press onwards, drive on, force, drive; press down, weigh down, confine, hem in; press on in pursuit, press closely or sorely, pursue, assail, assault, attack, beset; *intr.* (§ 139), press (one's self) forward, press hotly on. *Fig.*, press down, weigh down, oppress, burden, overwhelm, beset, assail; press on a work, drive on, hurry, hasten, urge forward; urge on, incite, arouse, stimulate.

**urna**, -ae, *f.*, a water-jar, pitcher; in general, urn, jar.

**urō**, -ere, **ussī**, **ustus**, *tr.*, burn, burn up, consume. *Fig.*, of the passions,

burn, inflame, fire, set on fire, consume; gall, torment, vex, harass, disturb, quiet, disturb.

**ursa**, -ae, *f.*, a she-bear, bear.

**usquam**, *adv.*, anywhere; at any time, ever.

**usque**, *adv.*, used (1) *properly of space*, *esp. with ad or ab*, all the way, (2) *of time*, ever, always.

1. **usus**: see **utor**.

2. **usus**, -ūs [ūtor], *m.*, a using, a making use of; use, employment, service; use, profit, enjoyment, benefit, advantage; intercourse, intimacy; **usus est**, with *abl.* (*properly, perhaps, there is service by means of, or, profit is secured by means of*), there is need of.

**ut** or **uti**. I. *As adv.*, in questions, independent or dependent, how, in what manner. II. *As relative adv. and conj.*, (1) in comparisons, as, even as, just as; **ut . . . sic**, **ut . . . haud aliter**, (*just*) as . . . so, (2) like English *as*, in temporal clauses, *esp. in the combination ut primum*, as, when, after, as soon as, (3) in purpose clauses, that, in order that, (4) in a wish, that.

**utrumque**, *adv. and conj.*, in whatever way, however.

**uterque**, **utraque**, **utrumque**, *pronominal adj.*, each one of two, each; the two, both.

**uterus**, -i, *m.*, the womb; freely, belly

**uti**: see **ut**.

**utinam**, *adv. and conj.*, used in wishes, oh that, would that.

**utor**, **ūti**, **usus sum**, *intr.*, construed with *abl.*, make use of, use, employ; take advantage of, enjoy, experience.

**utrimque** [**uterque**], *adv.*, from each side, from both sides; on each side, or both sides.

**utrōque** [**uterque**], *adv.*, to either side, to each side, in both directions.

**uxōrius**, -a, -um [**uxor**], *adj.*, of or pertaining to a wife; of a husband, excessively devoted to one's wife, uxorious, overfond.

## V

**vacca**, -ae, *f.*, a cow, heifer.

**vacō**, -āre, -āvī, -ātum, *intr.*, be empty or vacant; be free from, be

without; as *impers. verb.*, esp. with a dependent *infin. clause*, there is freedom or room to do something, there is leisure, there is time, it is permissible or allowable.

**vacuus**, -a, -um [*cf. vacō*], *adj.*, empty, vacant; open, free, clear, unobstructed; deserted, lonely.

**vādō**, -ere, —, —, *intr.*, go, walk, proceed; *esp.*, go quickly, rush, hasten. **vāde**, *imper. as an exhortation*, esp. in the combination *vāde age*, up, on! speed thee!

**vadum**, -i [*cf. vādō*], *n.*, a place through which one can go; *esp.*, a shallow place in water, shallow, shoal, ford; *freely*, in *pl.*, the waters, the sea, waters; the bottom of the sea, the depths.

**vāgīna**, -ae, *f.*, a scabbard, a sheath.

**vāgītus**, -ūs [*cf. vāgīō*], *m.*, a qualling, cry, wailing of young children.

**vagor**, -ārī, -ātus *sum*, *intr.*, go or move to and fro; stroll about, roam, rove, range, stray, wander. *Fig.*, fly abroad, spread abroad.

**valēns**: see *valēō*.

**valeō**, -ēre, -uī, -itum, *intr.*, be strong, be vigorous, be sturdy, have strength; be well, have health. **valē**, *imper. as greeting*, be strong, be well (like *English farewell*, = *fare well*), farewell, adieu, good-by. *Fig.*, be strong, be skillful, excel, have power or force, avail, be of use or service; with *infin.*, have (the) power, be able, can. **valēns**, -entis, *pr. princpl. act. as adj.*, strong, stout, sturdy; powerful.

**validus**, -a, -um [*cf. valeō*], *adj.*, strong, sturdy, stout, stalwart, vigorous, powerful.

**vallēs** or **vallis**, -is, *f.*, valley, vale, glen.

**vallis**: see *vallēs*.

**vallum**, -i [*cf. vallus*, stake, paling], *n.*, a rampart of earth set with stakes or palings, a stockade, fortification, intrenchment.

**vānus**, -a, -um, *adj.*, empty; with *gen.*, empty of, void or destitute of. *Fig.*, empty, substanceless, unsubstantial; vain, idle, groundless, fruitless; false, deceitful, lying.

**vapor**, -ōris, *m.*, steam, vapor; by *metonymy*, heat, fire.

**variō**, -āre, -āvi, -ātus [*cf. varius*], *tr.*, make varied, vary, diversify; *intr.* (§ 139), vary, change, shift, wave.

**varius**, -a, -um, *adj.*, different, diverse, of different sorts or kinds, various, varied; of a single thing, varied, variegated, spotted, mottled, party-colored. *Fig.*, varying, changing, shifting, changeable, inconstant.

**vāstātor**, -ōris [*vāstō*], *m.*, a desolator, ravager, destroyer.

**vāstō**, -āre, -āvi, -ātus [*vāstus*], *tr.*, make or lay waste, make desolate, destroy.

**vāstus**, -a, -um, *adj.*, desolate, waste, empty, desert; frequently, like *immānis*, of size that frightens or appalls; hence, vast, huge, immense, enormous, mighty, wide-spreading, measureless; of sound, mighty, loud, deafening; also, awful, fearful, dreadful, frightful.

**vātēs**, -is, *c.*, a seer, soothsayer, diviner, prophet, prophetess; a poet (thought of as one inspired), bard.

**-ve**, *conj.*, or (strictly it does not, like *aut*, mark a sharp difference, but leaves the reader or hearer free to choose between the matters presented; this distinction however, does not always hold in verse); often used where *English* employs *and*; used in questions, where in *English* the connective is usually omitted.

**vectō**, -āre, -āvi, -ātus [*freq. of vehō*], *tr.*, carry, bear, transport, convey.

**vectus**: see *vehō*.

**vehō**, -ere, **vexī**, **vectus**, *tr.*, bear, carry, convey; in *pass.*, with *nāvi*, *nāvibus*, *equō*, etc., expressed or to be understood, (be borne, i.e.) sail, ride, journey, go. *Fig.*, bring, bring in, usher in.

**vel** (*imper. of 1. volō* ?), *conj.*, used to introduce an alternative merely as a matter of choice or preference, properly, choose you, take your choice; or, if you please, or; **vel** . . . **vel**, either . . . or; as intensifying *adv.*, even.

**velāmen**, -inis [*vēlō*], *n.*, a covering; a garment, robe, a veil.

**velātus:** *see* **vēlō**.

**Velinus**, -a, -um, *adj.*, of Velia (*a town on the coast of Lucania, Italy*), Vellian, Veline.

**vēlivolus**, -a, -um [**vēlum**+2. **volō**], *adj.*, properly, of ships, sail-flying; of the sea, sail-flying, sail-covered, studded with sails or ships.

**vellō**, -ere, **velli**, **vulsus**, *tr.*, pluck, pull, pull out, pluck out, pull up, tear out, tear up; tear or force away, wrench away.

**vellus**, -eris, *n.*, a fleece, *esp. as shorn from the sheep*; freely, sheepskin (*with the fleece on*); by metonymy, of things made of wool, woolen bands, fillets.

**vēlō**, -āre, -āvi, -ātus, *tr.*, cover, cover up, wrap up, shroud, veil, clothe (*lit. and fig.*); wreath, deck, adorn. **vēlātus**, -a, -um, *pf. pass. prtcl. as adj.*, crowned, veiled, decked; filleted (*sc. vittis*); with antennae, sail-clad.

**vēlōx**, -ōcis, *adj.*, swift, fleet, rapid, speedy.

**vēlum**, -ī, *n.*, a covering (*e.g. of a tent*), curtain, cloth, canvas; *esp.*, a sail; **vēla dare**, spread the sails, set sail; **vēla facere**, make sail.

**velut** or **veluti**, *adv. and conj.*, used in comparisons (1) involving a fact, just as, even as, precisely as, as, (2) involving a hypothesis, as = **velut si**, as if, (3) to introduce an illustration of a general statement, so for example, for instance, just so, so.

**vēna**, -ae, *f.*, a vein, artery. *Fig.*, a vein of stone or metal.

**vēnābulum**, -ī (**vēnor**), *n.*, a hunting-spear, long and heavy, not hurled, but held firmly in hand, to receive an animal as it charged.

**vēnātor**, -ōris (**vēnor**), *m.*, a hunter, huntsman. *As adj.*, hunting.

**vēnātrix**, -icis (**vēnor**), *f.*, a huntress.

**vēnātus**, -ūs (**vēnor**), *m.*, hunting, the chase.

**vēndō**, -ere, -didi, -ditus (**vēnum**, sale,+dō), *tr.*, put out on sale, sell. *Fig.*, sell, betray.

**venenum**, -ī, *n.*, a potion, a drug; *esp.*, poison, venom. *Fig.*, the poison or venom of love and passion.

**venerābilis**, -e (**veneror**), *adj.*, worthy of reverence, venerable, reverend, venerated, revered, holy.

**veneror**, -āri, -ātus sum, *tr.*, reverence, view with holy or religious awe, worship, adore; (*make worship to in sense of offering prayer to*), beseech, implore, supplicate.

**venia**, -ae, *f.*, favor, kindness, graciousness, indulgence; pardon, forgiveness; a favor, boon.

**veniō**, -ire, **veni**, **ventum**, *intr.*, come or go, in both *lit. and fig. senses*; with **ad**, **in**, or **sub**, or with *acc. of limit of motion* (§127), come to, arrive at, enter, reach, attain; come forth, appear, rise, arise; come from, spring from. **ventūrus**, -a, -um, *fut. prtcl. act. as adj.*, coming, to come, future. *As noun, in n. pl.*, the future.

**vēnor**, -āri, -ātus sum, *intr.*, hunt, go on a hunt. **vēnāns**, -antis (*pr. prtcl. as noun*), *m.*, hunter, huntsman.

**venter**, -tris, *m.*, the belly, paunch, maw.

**ventōsus**, -a, -um (**ventus**), *adj.*, windy, stormy; of bellows, puffing. *Fig.*, windy, like the wind, puffed up, empty, vain.

**ventus**, -ī, *m.*, the wind, air; with more or less conscious personification, a wind-god.

**Venulus**, -ī, *m.*, Venulus, an Italian sent as a messenger to Diomedes at Arpi.

**Venus**, -eris, *f.*, the goddess Venus (§280); wife of Anchises and mother of Aeneas; by metonymy (§189), love, passion.

**veprēs**, **vepris**, *m.*, thorn-bush, briar-bush, bramble-bush, bush.

**verber**, -eris, *n.*, a lash, whip, scourge; a blow, stripe, stroke; a beating, flapping (*of wings*).

**verberō**, -āre, -āvī, -ātus (**verber**), *tr.*, lash, scourge, *lit. and fig.*; beat, smite, strike.

**verbum**, -ī, *n.*, a word, utterance; *esp. in pl.*, (*word, i.e.*) a speech, address, harangue; mere words, idle or empty talk, talk.

**vērē** (**vērus**), *adv.*, truthfully, truly, rightly, correctly; really.

**vereor**, -ēri, **veritus sum**, *tr.*, feel awe of, fear, dread; *intr.*, or with dependent clause, fear, be concerned, be anxious; with *inf.*, be afraid or fear (*to*), shrink from doing something.

**vergō**, -ere, —, —, *tr.*, bend, turn, incline; *intr.* (§ 139), turn, incline, sink.

**veritus**: see **vereor**.

**verō**: see **vērus**.

**verrō**, -ere, **verri**, **versus**, *tr.*, sweep, brush, scour. *Fig.*, sweep, sweep along, sweep away, drive (*on*); with *aequora*, *caerula*, *vada*, etc., (sweep, drive by the action of oars; hence) churn (*up*), sweep over, skim over.

**versō**, -āre, -āvī, -ātus [*f.* **vertō**], *tr.*, turn, turn over, twist, whirl (*about*), roll over or about; with *currum*, roll, wheel, guide, drive; upturn, *lit.* and *fig.*, overturn, overthrow, ruin. *Fig.*, turn over or revolve in one's mind, think over, ponder, meditate on; plan, devise; with *dolōs*, (*shift, shuffle; hence*) ply, practice, work out; disturb, agitate, vex.

1. **versus**: see **vertō**.

2. **versus**, -ūs [**vertō**], *m.*, properly, the act of turning, a turn; hence, a furrow (a "turn" across a field); in general, line, row; tier or bank of oars.

**vertex**, -icis [**vertō**], *m.*, a whirl, esp. of water, eddy, whirlpool, maelstrom, vortex; an eddy of flame, whirling or circling flame or fire; the crown or top of the head, the head; by metonymy, the head, top, summit of anything, peak, pinnacle; mountain-top, mountain; with *caeli*, peak, pinnacle, height, vertex, zenith. *ā vertice*, from above.

**vertō**, -ere, **verti**, **versus**, *tr.*, turn, *lit.* and *fig.*, turn round or about, whirl (*round*); *terga vertere*, turn one's back in flight, flee; turn away, drive back, drive off or away, rout, vanquish, conquer; (*turn, i.e.*) guide, direct, control, rule, sway; turn up, upturn, overturn, turn over, overthrow, destroy, ruin; change, alter, transform; in *pass.*, with middle force, turn one's self, turn, revolve: of time and similar ideas, roll on, move on,

pass (*by*): move about freely, range widely, be: turn on something as on a pivot, be lodged in, depend on; *intr.* (§ 139), turn.

**verū**, -ūs, *n.*, a spit for roasting meats. **vērum**: see **vērus**.

**vērus**, -a, -um, *adj.*, true, real, genuine, actual, sincere, undisguised. *As noun*, **vērum**, -ī, *n.*, the truth, what is true.

**vērō** (*abl. sing. of the adj.*; *sc.*, perhaps, *modō*), *adv.*, truly, verily, in truth, in reality, indeed; with *ironical force*, forsooth, surely. **vērum**, *n. sing.*, used first as *adv.*, in truth, truly, then as *conj.*, (as to what is really true), but in truth, but, yet, however.

**vēsānus**, -a, -um, *adj.*, insane, mad, crazy, frenzied, witless.

**vescor**, -ī, —, *intr.*, construed with *abl.*, feed on, eat; feast on, enjoy; without a dependent case, dine, feast.

**vesper**, **vesperis** and **vesperi**, *m.*, the evening; the evening-star; by metonymy, the West. *Personified*, **Vesper**, **Vesperis** and **Vesperi**, *m.*, the Evening.

**Vesta**, -ae, *f.*, the goddess Vesta (§§ 296-298), goddess of household purity and family life.

**vester**, **vestra**, **vestrum** [*originally* **voster**; *cf.* **vōs**], pronominal *adj.*, your, yours.

**vestibulum**, -ī, *n.*, properly, fore-court, entrance-court (in the more splendid houses or palaces at Rome the main façade, with the entrance, stood back from the street; on either side wings ran out to the street line. The open court between the wings was the **vestibulum**); the word, however, was loosely used of the actual entrance of the building or its front part; hence, entrance, forepart.

**vestigium**, -ī or -īī, *n.*, footprint, step, footprint; trail, course; freely, track, trace, token; by metonymy, foot.

**vestigō**, -āre, —, —, *tr.*, track (*out*), trace; search for, seek after.

**vestiō**, -īre, -īvi or -īī, -ītus [*cf.* **vestis**], *tr.*, clothe, dress, *lit.* and *fig.*; deck, adorn.

**vestis**, -is, *f.*, a garment, robe, vestment; in *coll. sense*, clothing, raiment.

- vesture, apparel; *freely*, coverlet, curtain, tapestry, drapery.
- vetō**, -āre, -ul, -ltus, *tr.*, prohibit, forbid; oppose, advise or counsel against; *with infn.*, forbid, prevent, hinder.
- vetus**, -eris, *adj.*, properly, of things existing now as they have long existed, long-standing, time-honored, ancient, old, aged; = **antīcus**, of olden times, old-time, the old, former, ancient.
- vetustās**, -ātis [**vetus**], *f.*, length of days, lapse or duration of time, the ages.
- vetustus**, -a, -um [**vetus**], *adj.*, time-honored, hoary, ancient, old.
- vexō**, -āre, -āvi, -ātus [*freq. of vehō*], *tr.*, properly, carry to and fro, shake, toss. *Fig.*, plague, harass, harry, torment, vex.
- via**, -ae, *f.*, a way, a road, a path, *lit. and fig.*; *esp.*, a broad path, highway, street; route, passage, course; journey, journeying; (*a way, i.e.*) means, mode, manner, course of action or procedure.
- viātor**, -ōris [**via**], *m.*, a wayfarer, traveler.
- vibrō**, -āre, -āvi, -ātus, *tr.*, set in tremulous motion, move rapidly to and fro, shake, swing, brandish; *intr.* (§139), dart to and fro, quiver, tremble. **vibrāns**, -antis, *pr. prtcl. act. as adj.*, quivering, vibrating, darting, flashing, vibrant or vibrating.
- vicinus**, -a, -um [**vicus**, a quarter, a street], *adj.*, belonging to the same quarter or street. near, neighboring, adjoining; near to, adjacent (*to*). *As noun*, in all three genders, construed with *gen.*, neighbor (*of*).
- vicis** (*gen.*), **vicem** *acc.*, **vice** *abl.*, **vicēs** *nom. and acc. pl.*, **vicibus** *dat. and abl. pl.*, defective noun, *f.*, properly, reciprocal action or interplay of forces, *etc.*, change, interchange, exchange, alternation, succession; the changes and chances of life, vicissitudes of fortune, fate, fortune, lot; part, rôle, function, duty; (*the interchange, i.e.*) the give and take of close combat, encounter.
- vicissim** [**vicis**], *adv.*, in turn, in (*one's, his, their*) turn, on the other hand, again.
- victima**, -ae, *f.*, an animal for sacrifice, a victim, sacrifice, offering.
- victor**, -ōris [*cf. vincō*], *m.*, conqueror, victor; *as adj.*, conquering, victorious, triumphant.
- victōria**, -ae [**victor**], *f.*, victory, conquest, triumph, success. *Personified*, **Victōria**, -ae, *f.*, Victory, conceived of as a goddess.
- victrix**, -icis [*cf. vincō*], *f.*, a woman who conquers, victor; *as adj.*, conquering, victorious, successful.
- victus**: see **vincō**.
- victus**, -ūs [**vivō**], *m.*, that which supports life, food, nourishment, sustenance.
- videō**, -ēre, **vidi**, **visus**, *tr.*, see, behold, *lit. and fig.*, look upon, mark, observe, note; live to see, witness, experience, undergo; see to something, take care, take heed; *in pass.*, often = seem, appear; *in impers. pass.*, **vidētur**, **visum est**, either without case or with *dat.*, it seems (*seemed*) good to, one deems (*it*) best, resolves, determines. **visum**, -i (*pf. pass. prtcl. as noun*), *n.*, sight, vision, apparition; omen, portent.
- vigeō**, -ēre, -ul, —, *intr.*, be lively, be strong or vigorous, thrive. *Fig.*, flourish, prosper, be in good repute, be held in honor and esteem.
- vigil**, -ilis, *adj.*, wide awake, wakeful, watchful, alert, sleepless, *lit. and fig.* *As noun*, **vigil**, -ilis, *m.*, a watchman, sentinel.
- vigilō**, -āre, -āvi, -ātum [*cf. vigil*], *intr.*, be wide awake, be on watch, be watchful or vigilant; wake, awake.
- viginti**, numeral *adj.*, indeclinable, twenty.
- vigor**, -ōris [*cf. vigeō*], *m.*, liveliness, activity, vigor, force, energy; glow of life, life.
- villus**, -i, *m.*, a coarse, shaggy hair of an animal, hair, bristle; *in pl.*, the nap of cloth.
- vimen**, -inis, *n.*, a plant twig, wither, osier; *freely*, twig, shoot, stem.

**vinciō, -ire, vixi, vinctus, tr.**, bind, bind up, tie up; fasten, fetter.

**vinculum: see vinculum.**

**vincō, -ere, vici, victus, tr.**, conquer, lit. and fig., vanquish, overcome, overpower, defeat, subdue, surpass, excel, outstrip; *intr.*, be victorious, conquer, win, prevail.

**vinctus: see vinciō.**

**vinculum or vinculum, -i [vinciō], n.**, a fastening; *esp.*, a bond, fetter, chain; cord, rope, cable, hawser; *by metonymy*, a gauntlet, cestus, *as closely binding or wrapping the hand and arm.* Fig., bond, tie.

**vinciō, -āre, -āvi, -ātus, tr.**, lay legal claim to a thing; lay legal claim to a person, *esp. to maintain his right to freedom; hence*, set free, rescue, preserve.

**vinum, -i, n.**, wine.

**violābilis, -e [violō], adj.**, that may, can, or ought to be violated, to be violated, violable.

**violentia, -ae, f.**, violence, fury, frenzy, ferocity.

**violentus, -a, -um, adj.**, violent, furious, impetuous.

**violō, -āre, -āvi, -ātus, tr.**, do violence to, outrage, injure. Fig., outrage, profane, pollute, defile, stain.

**vipereus, -a, -um [vipera, viper, serpent], adj.**, of a snake, snakey.

**vir, viri, m.**, a male person, a man; *as a term of honor*, a true man, warrior, hero; a husband.

**viectum, -i, n.**, a grassy spot, a green place, a green sward; *freely*, thicket.

**virē, -ēre, -ui, -i, intr.**, be green, flourish, grow, thrive, bloom, blossom.

**virga, -ae, f.**, a twig, a slender green branch; *by metonymy*, a wand, rod, staff.

**virgātus, -a, -um [cf. virga, in sense of stripe], adj.**, striped.

**virgeus, -a, -um [virga], adj.**, of twigs or rods, of osiers, of brushwood.

**virgineus, -a, -um [virgō], adj.**, of a maiden, maiden, virgin.

**virgō, -inis, f.**, a maiden, a maid, a virgin.

**virgultum, -i, n.**, bush, copse, thicket; a bush, a shrub; a bough, a branch.

**viridāns: see viridō.**

**viridis, -e, adj.**, green, verdant, fresh. Fig., green, fresh, blooming, vigorous, sturdy.

**viridō, -āre, -i, -i, intr.**, be green. **viridāns, -antis, pr. princpl. act. as adj.**, green, verdant.

**virilis, -e [vir], adj.**, of or pertaining to a man, male, masculine; worthy of a man, manly, a true man's.

**virtus, -utis [vir], f.**, manliness, manhood; bravery, courage, prowess, heroism, valor; excellence, merit, worth, virtue; *by metonymy (embodied valor, valor itself, i.e.)* a manly, warlike band.

**vis, vis, f.**, in sing., physical strength or force, power, might, vigor, and, very often, hostile strength, fury, violence; *hence*, **vi, abl. sing. as adv.**, forcefully, violently, furiously, insistently; *in pl.*, strength, power, might, vigor, energy, ability, prowess.

**viscum, -i, n.**, the mistletoe.

**viscus, -eris, n.**, usually in pl., the flesh, or, more properly, all that lies between the skin and the bones; the viscera, i.e. the inner parts of an animal body, the inwards, the entrails (*esp. as used in divination: see exta*); the vitals, the heart, the bowels. Fig., bowels, vitals, heart.

**visō, -ere, visi, visus [videō], tr.**, go to see, visit; look at closely, examine, view.

**visum: see videō.**

1. **visus: see videō.**

2. **visus, -us [videō], m.**, a seeing, looking, gaze, look, glance; the power of sight, sight; something seen, a sight, vision.

**vita, -ae [akin to vivō], f.**, life, existence; the life-giving principle, the breath of life, the soul; shade, spirit; (*life, i.e.*) career, history, course of life, mode of living.

**vitalis, -e [vita], adj.**, of or pertaining to life, vital.

**vitō, -āre, -āvi, -ātus, tr.**, avoid, shun.

**vitta, -ae, f.**, properly, a band or ribbon going around the head, with ends



(called *taeniae*) hanging down on either side, a headband, a fillet (worn also by victims or carried on olive branches).

**vitulus**, -i, *m.*, a bullock, a (bull) calf.  
**vividus**, -a, -um [vīvō], *adj.*, living, full of life, lit. and fig., lively, spirited, vigorous, ardent.

**vivō**, -ere, **vixi**, **victum**, *intr.*, live, be alive. *Fig.*, live, live on, keep or stay alive, linger, remain.

**vivus**, -a, -um [cf. **vivō**], *adj.*, living, alive; = *an adv.*, in life, during life; by metonymy, enduring, lasting, permanent, immortal. *Fig.*, of water, living, running, fresh; of features, living, breathing, speaking; of stones, etc., living, natural. *As noun*, **vivus**, -i, *m.*, a living being, living creature, a mortal.

**vix**, *adv.*, properly, with difficulty, hardly; hence, feebly, ineffectually; of time, scarcely, scarce, hardly; **vix tandem**, after a long time, at last, at length, finally.

**vōciferor**, -āri, -ātus *sum* [vōx + ferō], *intr.*, lift one's voice, cry out; *tr.* (§ 130), cry out, utter aloud, exclaim.

**vocō**, -āre, -āvi, -ātus, *tr.*, call (in a wide variety of senses, lit. and fig.); summon, invite, welcome; call to, call for; = **convocō**, call together, gather, assemble; call for, demand; call to or upon the gods, pray to, invoke, appeal to; call by name, name.

**volātīlis**, -e [2. **volō**], *adj.*, flying, winged. *Fig.*, of a missile, winged, swift, speedy.

**Volcēns**, -entis, *m.*, Volcens, a leader of the Latin cavalry.

**volēns**: see 1. **volō**.

**volūtō**, -āre, -āvi, -ātus [freq. of 2. **volō**], *intr.*, flit or fly about, fly to and fro. *Fig.*, of leaves, fly or flutter about; of ashes, whirl (round); of persons, the shades, etc., flit about, move to and fro.

1. **volō**, **velle**, **volui**, —, *tr.*, or with dependent clause as object, wish, desire, seek, will, be willing, be minded, consent, decree, determine, decide, command, ordain; wish (for one's self),

design, purpose; hence, in the phrase **quid vis, vult**, etc. (*sc. tibi, sibi, etc.*), mean, signify; (wish that a thing shall be so; hence) claim, maintain, assert, declare. **volēns**, -entis, *pr. ptepl. act. as adj.*, willing, cheerful, ready, gracious, propitious; = *an adv.*, willingly, graciously, with my (your, etc.) consent.

2. **volō**, -āre, -āvi, -ātus, *intr.*, fly, fly about, flit. *Fig.*, fly, flit, move swiftly or quickly, speed, dart, shoot, hurry, hasten; flutter, wave; (*fly, i.e.*) be thrown, be hurled. *As noun*, **volantēs**, -um, *pl. c.*, flying creatures, birds.

**Volscus**, -a, -um, *adj.*, of the Volsci, an important people of southern Latium, Volscian. *As noun*, **Volsci**, -ōrum, *pl. m.*, the Volsci, the Volscians.

**volucer**, -aris, -cre [2. **volō**], *adj.*, flying, winged. *Fig.*, winged, flying, fleeting, swift, fleet, rapid. *As noun*, **volucris**, -aris, *f.*, a winged creature, a bird.

**volūmen**, -inis [volvō], *n.*, a roll, fold; coil, esp. of a snake, spire.

**voluntās**, -ātis [cf. 1. **volō**], *f.*, wish, will, desire, pleasure; sanction, consent; good will, favor.

**voluptās**, -ātis, *f.*, pleasure, delight, joy (*in*), enjoyment; by metonymy (§ 186), source of delight.

**volūtō**, -āre, -āvi, -ātus [freq. of **volvō**], *tr.*, roll, roll or turn about; with reflexive pron., or in pass., with middle force, roll about, wallow, writhe, grovel. *Fig.*, cause to roll, roll out or forth, send; (roll or turn over in one's mind), revolve, ponder, consider, meditate (*on*).

**volūtus**: see **volvō**.

**volvendus**: see **volvō**.

**volvō**, -ere, **volvi**, **volūtus**, *tr.*, roll, turn, twist; roll about, turn or tumble about, toss about, buffet; roll on or onwards, drive, force; roll forth or up, toss up, send up; roll out, unroll, unfold (e.g. a book); hence, of the Parcae, (unfold the fates or destiny, i.e.) decree, ordain; *intr.* (§ 130), or in pass., with

*middle force*, roll, roll about or over, roll or move on, glide on: *of tears*, roll down, pour down, flow: *of time*, roll on, roll (round), pass (by): revolve, glide on. *Fig.*, turn over or revolve *in mind*, ponder, consider, meditate (on); order, arrange, appoint. **volveundus**, -a, -um, *gerundive as adj.*, rolling, revolving, circling.

**vomō**, -ere, -ui, -itus, *tr.*, throw up, belch forth, vomit. *Fig.*, vomit, pour out, send forth, spurt forth, shoot forth, discharge.

**vorāgō**, -inis [*cf.* **vorō**], *f.*, abyss, gulf, whirlpool; watery depths, deep waters, deeps.

**vorō**, -āre, -āvī, -ātus, *tr.*, swallow up, devour. *Fig.*, swallow (up), engulf.

**vōs**: *see* **tū**.

**vōsmet**: *see* **tū**. *See also* **egomet** under **ego**.

**vōtum**: *see* **voveō**.

**vōtus**: *see* **voveō**.

**voveō**, -āre, **vōvī**, **vōtus**, *tr.*, promise solemnly to a god, either in return for a favor received or on condition that a desired favor be granted by the god, vow; devote, consecrate. **vōtum**, -i, (*pf. pass. prtcl. as noun*), *n.*, a solemn promise and vow, a vow; a votive offering, offering, sacrifice; a prayer (as the accompaniment of a vow); freely, wish, desire.

**vōx**, **vōcis** [*cf.* **vocō**], *f.*, a voice, cry, call, sound, tone; the voice; a word, an utterance, a speech, a note, a song; speech, language; **vōcem rumpere**, make speech break forth, break into speech, break the silence.

**Vulcānius**, -a, -um [**Vulcānus**], *adj.*, of or belonging to Vulcan, Vulcan's, Vulcanian; *by metonymy*, fiery.

**Vulcānus**, -i, *m.*, Vulcan, the god of fire and of the working of metals by fire; *see* § 284.

1. **vulgō**, -āre, -āvī, -ātus [*cf.* **vulgus**], *tr.*, spread among the multitude,

spread abroad, make common property, noise abroad, make known, publish, herald.

2. **vulgō**: *see* **vulgus**.

**vulgus**, -i, *n.*, and, rarely, *m.*, the multitude; *esp.*, the common people, the populace, the rabble, the mass, the mob; the rank and file of an army, or, *in fig. sense*, of a herd of deer; *by metonymy*, of any company, crowd, throng, mass. **vulgō**, *abl. sing. as adv.*, properly, in (throughout) the multitude, or, perhaps, rather, in a mass, in masses; hence, everywhere, all about, on every hand.

**vulnificus**, -a, -um [**vulnus**+**faciō**], *adj.*, wound-dealing, wounding, destructive.

**vulnus**, -eris, *n.*, a wound, *lit. and fig.*; pang, pain, sorrow; (wound, *i.e.*) cut, incision in a tree; *by metonymy*, of that which deals a wound, blow, stroke, weapon.

**vulsus**: *see* **vellō**.

**vultur**, -uris, *m.*, a vulture.

**vultus**, -ūs, *m.*, the expression of the face as distinct from the features, look, aspect, mien; the face, visage, the countenance; *in pl.*, the features.

## X

**Xanthus**, -i, *m.*, Xanthus. (1) A river near Troy. (2) A river in Epirus, named by Helenus after the Trojan Xanthus. (3) A river in Lycia, near a town of the same name, a favorite haunt of Apollo.

## Z

**Zacynthos**, -i, *f.*, Zacynthos, an island in the Ionian Sea, west of the Peloponnesus.

**Zephyrus**, -i, *m.*, Zephyrus, the west wind, usually gentle and favorable, but occasionally stormy; freely, either personified or as a common noun, a zephyr, gentle wind, favoring breeze or gale.



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